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PUBLISHED MONTHLY, UNDER THE AUTHORITY OF THE PROTESTANT COMMITTEE OF THE BOARD OF EDUCATION, AND CONTAINING THE OFFICIAL ANNOUNCEMENTS OF THE BOARD.

EDITED BY R. W. BOODLE.

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EDUCATIONAL RECORD

OF THE

PROVINCE OF QUEBEC.

No. 4. APRIL, 1882. VOL. II.

PROCEEDINGS OF THE PROTESTANT COMMITTEE OF THE COUNCIL OF PUBLIC INSTRUCTION.

EDUCATION OFFICE,
Quebec, 1st March, 1882.

Which day the Protestant Committee of the Council of Public Instruction met on the call of the Chairman. Present: The Lord Bishop of Quebec, Chairman; Dr. Cook, Dr. Dawson, Dr. Mathews, E. J. Hemming, Esq., and the Hon. W. W. Lynch.

The minutes of former meeting were read and confirmed.

There was laid before the Committee by the Hon. the Superintendent of Public Instruction, some correspondence in regard to the disposal of the School Assessment on Price's Mills, Metis, by which it appears that the difficulty is satisfactorily settled in the interest of the dissentient trustees.

The Sub-Committee appointed at last meeting to examine the last printed Report of the Hon. the Superintendent of Public Instruction, and to report on all matters of interest therein as to the condition of Protestant and mixed schools, gave a verbal statement, and recommended the following resolution, which was unanimously adopted, viz:

"That the Superintendent be asked to arrange, (1) That the Inspectors of Protestant Schools shall make to the Protestant Committee reports concerning Protestant Schools upon such points as the Committee may require. (2) That Protestant Schools be examined as far as possible by Protestant Inspectors."

Dr. Dawson reported from the Sub-Committee on the EDUCATIONAL RECORD, that the Secretary, Dr. Weir, had prepared a

revised list including 1039 names. On this list the RECORD has been issued, and the present issue amounts to 945 copies. Authority was given to send a portion of the balance of the 1000 copies agreed for to newspapers in exchange.

It was reported by the Hon. the Superintendent that the list of School Books had been agreed to. It was ordered that the list be sent to the RECORD for publication, and that the Hon. the Superintendent be also requested to have copies printed for circulation.

In answer to a letter from the Rev. Mr. Bell regarding the Model School at Maple Grove, the Secretary was instructed to say, that, if the teacher of said school holds a Model School Deploma, and Model School work is being done in said school. it would be inspected with a view to participating in the grant for Superior Education.

In answer to a letter from Mr. J. Gear, Secretary-Treasurer, Protestant School Commissioners' Board, Dunham Academy, complaining of the division of the grants from the Superior Education Fund, the Secretary was instructed to say, that said division of grants was made after a careful examination of the annual reports from the Academies, and of reports of Inspectors in whom the Committee has confidence.

Two letters having been read from Mr. Gerald H. Brabazon, Portage du Fort, recommending the establishment of a Protestant Board of Examiners for the County of Pontiac, and suggesting the names of certain parties as members of such Board, it was moved by Dr. Dawson, seconded by Dr. Cook, and unanimously resolved :—

"That the Hon. the Superintendent be requested to recommend to the Government the appointment of a Separate Board of Examiners for the County of Pontiac, and that, Dr. Purvis, Mr. Brabazon, the Rev. Thomas Motherwell, the Rev. James Robeson, and the Rev. W. H. Naylor Shawville, all of Portage du Fort, be members of said Board."

A letter having been read from Mr. J. H. Forde, Principal of the Central School, Sherbrooke, in behalf of the School Commissioners of said City, requesting that Messrs. Gage & Co.'s new English Readers be authorized for use in the Public Schools of the Province of Quebec, it was unanimously resolved, on the motion of Dr. Cook, seconded by Dr. Dawson, that the Government be requested to have said new English Readers, published by Messrs. Gage & Co., added to the list already sanctioned.

On the motion of Dr. Dawson, seconded by E. J. Hemming Esq., it was unanimously resolved:—

"That this Committee would respectfully represent to the Government their wish and expectation, that any matters of educational legislation should be communicated to the Committee for such representations as it may think proper to make on the same, and that the Chairman, Dr. Cook, and Dr. Mathews be a Sub-Committee of Conference with the Government on all such matters."

The Secretary submitted accounts and vouchers, which were examined and found correct, the balance in the Bank of Montreal to date being $873.48.

The Secretary's account for contingent expenses amounting to $5.23 was orered to be paid.

There being no further business, the Committee adjourned to meet on Wednesday the 31st May, or sooner if necessary on the call of the Chairman.

GEORGE WEIR, *Secretary.*

AUTHORIZED LIST OF TEXT-BOOKS.

His Honour the Lieutenant-Governor has been pleased by Order in Council, dated the 26th of January last, (1882), to approve the books recommended by the Protestant Committee of the Council of Public Instruction, at the sitting of the 23rd February, 1881, for use in Academies, Model and Elementary schools of the Protestant population of this Province, as set forth in the resolution passed by the said Protestant Committee, to wit:—

1.—ENGLISH READERS.

The Canadian National Series, viz:
- First Book of Reading Lessons, 1st Part.
- First Book of Reading Lessons, 2nd Part.
- Second Book of Reading Lessons.
- Third Book of Reading Lessons.
- Fourth Book of Reading Lessons.
- Fifth Book of Reading Lessons.
- The Advanced Book of Reading Lessons.

Constable's Series of Readers.
The Royal Series of Readers.

2—ELOCUTION.

Andrew's Dramatic Reader.
Bell's Elocution.

3.—English Spelling.

The Canadian Spelling Book.
Morell's Manual.

4.—Writing.

Payson, Dunton and Scribner's Primary and School Courses and National System.

The Spencerian System of Penmanship.

5.—Arithmetic.

Smith and McMurchy's Elementary and Advanced Arithmetic.
McVicar's Elementary and Advanced Arithmetic.
Sangster's Elementary and Advanced Arithmetic.
Hamblin Smith, with Kirkland and Scott as Elementary.

6.—English Grammar.

Morrison's Grammar.
Bullion's Grammar.

7.—Composition.

Swinton's School Composition.

8—Geographies.

Lovell's Series of Geographies.
Calkin's Elementary Geography.

9.—Modern History.

Freeman's Outlines of History.
Collier's British History.
Collier's Great Events.
Creighton's Epochs.

10.—Ancient History.

Primers of Greece and Rome.

11.—History of Canada.

Miles's Child's History of Canada.
Miles's School History of Canada.
Jeffers's History of Canada.

12.—Algebra.

Colenso's Algebra.
Todhunter's Algebra.
Hamblin Smith's Algebra.

13.—GEOMETRY, &c.

Euclid.
Young's Solid Geometry and Conic Sections.

14.—TRIGONOMETRY AND MENSURATION.

Galbraith and Houghton's Trigonometry.
Chambers's Practical Mathematics.

15.—LATIN.

Smith's Series of Latin Books.
Bryce's First Latin Book.
Bryce's Imitative Exercises.
Public School Latin Primer.
Latin Authors.

16.—GREEK.

Smith's Series of Greek Books.
Bryce's First Greek Reader.
Bryce's Second Greek Reader.
Greek Authors.

17.—ENGLISH LITERATURE.

Brooke's Primer.
Trench's Study of Words.
Trench's English Past and Present.
Hales's Longer English Poems.
English Classics.

18.—FRENCH.

Duval's Juvenile Course.
Duval's Elementary Grammar.
Duval's Lectures Choisies.
Darey's Dominion Phrase Book.
Darey's Lectures Françaises.
Fasquelle's Introductory Course.
Fasquelle's Advanced Course.

19.—SCIENCE.

Cutter's First Book of Physiology.
Gray's How Plants Grow.
Gray's First Lessons in Botany.
Science Primers of Chemistry, Physics, Geology, &c.
Dawson's Lessons on Scientific Agriculture.
Dawson's Handbook of Zoology.
Buckton's Health in the House (Miller's Edition).

20.—Book-Keeping.

Johnson's Book-Keeping.
Payson, Dunton and Scribner's Book-Keeping.
Beattie and Clare's Book-Keeping.

21.—Singing.

Canadian Three Part Songs.

22.—Maps.

Nelson's Series.
Johnston's Series.

23.—Drawing.

Walter Smith's Freehand Drawing.

24.—Art of Teaching.

Morrison's Art of Teaching.
Currie's Art of Teaching.
Abbott's Teacher.

JOHN RUSKIN ON EDUCATION.

(*Continued from p.* 119.)

I shall conclude my selections from John Ruskin, with some extracts from a letter written to the Rev. F. Temple (now Bishop of Exeter) upon the Arts as a branch of education. The writer was consulted as to the advisability of introducing the subject of Art into the Oxford examinations for the title of Associate in Arts. These examinations, which are called in England "Middle-class Examinations," correspond to the A. A. Examinations annually held by the Universities of McGill and Bishop's College, Lennoxville, and the suggestions made by Mr. Ruskin may be of some value to those who are interested in the annual examination held in Montreal. Mr. Ruskin thinks the art examination should have three objects:—

"(1) To put the happiness and knowledge which the study of art conveys within the conception of the youth, so that he may in after-life pursue them, if he has the gift. (2) To enforce, as far as possible, such knowledge of art among those who are likely to become its patrons, or guardians of its works, as may enable them usefully to fulfil those duties. (3) To distinguish pre-eminent gift for the production of works of art, so as to get hold of all the good artistical faculty born in the country, and leave no Giotto lost among hill-shepherds."

This is followed by an interesting discussion, through which I have not space to follow the writer. The claim, however, which he puts forward for art is only reasonable:—

"I think that preliminary knowledge of drawing and music should be asked for, in connection with writing and arithmetic; but not, in the preliminary examination, made to count towards distinction in other schools. I think drawing is a necessary means of the expression of certain facts of form and means of acquaintance with them, as arithmetic is the means of acquaintance with facts of number. I think the facts which an elementary knowledge of drawing enables a man to observe and note are often of as much importance to him as those which he can describe in words or calculate in numbers."

Having given a detailed account of what he considers an Art examination should be, Mr. Ruskin proceeds to consider the division of the schools and the connection of the studies. He proposes the following scheme for the three advanced schools of the Associate of Arts examination.

"A. The School of LITERATURE (occupied chiefly in the study of human emotion and history).

"B. The School of SCIENCE (occupied chiefly in the study of external facts and existences of constant kind).

"C. The School of ART (occupied in the development of active and productive human faculties).

"In the school A, I would include Composition in all languages, Poetry, History, Archæology, Ethics.

"In the school B, Mathematics, Political Economy, the Physical Sciences, (including Geography and Medicine).

"In the school C, Painting, Sculpture, including Architecture, Agriculture, Manufacture, War, Music, Bodily Exercises, (Navigation in sea-port schools), including laws of health.

"I should require, for a first-class, proficiency in two schools; not, of course, in all the subjects of each chosen school, but in a well-chosen and combined group of them. Thus I should call a very good first-class man one who had got some such range of subjects, and such proficiency in each, as this:—

English, Greek, and Mediæval-Italian Literature..............High.
English and French History, and Archæology............Average.
Conic Sections..............................Thorough, as far as learnt.
Political Economy..........................Thorough, as far as learnt.
Botany, *or* Chemistry, *or* Physiology..............................High.
Painting..Average.
Music...Average.
Bodily Exercise...High."

Of couse like Plato's Republic, and More's Utopia, this scheme of Ruskin is an ideal, but every one must admire the completeness and logical acuteness with which different studies are classed. The suggestion of making Bodily Exercise, Music and Painting part of an ordinary A.A. examination may seem strange to some of our readers: it is a thoroughly Greek conception. But is there not something in it after all? The Greeks carried education to its full, logical extreme. With them it included the training not only of the mind but of the body. The ideal died with them for a time, and ages succeeded when the body was despised and neglected. As an illustration of the growing sentiment that dominated the religious conception of the Middle Ages I may quote the lines of Virgil. To the soul or intellect he assigns all the good in man:

> Igneus est ollis vigor et cælestis origo
> Seminibus, quantum non noxia corpora tardant
> Terrenique hebetant artus moribundaque membra.

To the influence of the body are ascribed the evils that plague man—fear and desire, sorrow and joy; for all emotions that bar the soul from heavenly aspirations are included in his condemnation. But the warlike character of the Middle Ages caused practice to be superior to theory, and the training of the body was one of the important parts of the duties of a Squire. With the decline of Chivalry, athletic training as a distinct part of education declined too. But theory as well as practice, in the present age, is in favour of its revival.

By way of conclusion to the extracts from Mr. Ruskin, it will be well to have clearly before us the salient points of his teaching as distinguished from the practice of education now in vogue. The present age demands that education shall be utilitarian. "Learning," said the Prince of Wales in one of his educational speeches, "is earning." Mr. Ruskin calls for education for its own sake, regarding its effects on the mind and character of the learner as superior to the attainment of external and tangible results, such as riches or position. Again, there is a tendency in education at the present day to sacrifice the clever boy for the sake of the dunce, to raise the average of the class rather than the individual. Mr. Ruskin tells us to take most pains with the best material, not with the worst. Our Canadian system of education is, or tends to be, for the most part, mechanical and competition reigns supreme. Against both of these tendencies Mr. Ruskin protests. A man's

"mental rank among men is fixed from the hour he was born," he writes. How little we are prepared to accept this, our current systems of education testify.

Such is the antithesis existing on many points of deep importance between the general theory of education in the present age and the theories of one of its greatest intellects. And, as in most other things, we must say that on the whole the popular instinct is right and the individual wrong. Nature has, we know, made the distinction in intellect that exists between the clever boy and the dunce; but the progress of modern civilization is an attempt to secure fair play where nature does not give it. For what is civilization? "It is an effort," answers Professor Mitchell in his recent Lectures on the subject, "to secure equal advantages for the weak and for the strong, and to reduce to a minimum the disadvantages of stupidity. The aggregate—that is the State—makes provision for the maimed, the halt and the blind; for the poor in in purse, the sick in body, and the sick in mind; for the thriftless and improvident, that they shall not suffer; for the vicious, that they shall be restrained from sin; for women, that coarse and heavy work shall not be done by them; for children, that they shall do no work till they have reached a certain age; and for all that their food shall be unadulterated, and that the conditions in which they work and live shall be healthy. All these things most clearly tend to control the operation of the law of natural selection. They give to the stupid and the weak some of the advantages which are naturally possessed by the intelligent and the strong." And though it is written that "to him that hath shall be given," the law of civilization is also the law of Christ.

With regard to the mechanical nature of popular education and to the system of competition, it would be idle to attempt to close our eyes upon their evil side. Yet on the whole, a uniform training, a curriculum that is known and recognized, is better for the masses than the one-sided development given by individuals. And for those parents who object to it, there is the alternative open of private schools and private tuition. Competition, too, I believe, is now carried to a dangerous pitch in some schools though its evils are more felt in Great Britain than in Canada. Yet if it aggravates the intellectual inequalities of nature, it serves to modify the hard lines of social inequality, and is thus a necessary part of modern democracy. There is also another point of view from which to look at

it. School life should be a prepartion for the life of the world, and life must be in most cases a long struggle, a prolonged state of competition, in which the weaker content themselves with an inferior lot or perish in the struggle. No system can be better suited to teach this stern fact to the young than the system of competition in schools.

THE DISCIPLINE OF THE SCHOOL.

By Hiram Orcutt, LL.D.

[The following was issued as a circular by the Bureau of Education, Department of the Interior, Washington, D. C., in 1871. It had been some time out of print and was reissued in 1881, as frequent calls had been made for it. We are glad to be able to reprint it for the benefit of our own teachers.]

Schoolmaster, schoolmistress, or school teacher does not fully describe the person who educates our children. He is a school disciplinarian. In other words, a good disciplinarian must be a good teacher; for correct teaching is one mode of discipline. And for the same reason, a good teacher is a *good* disciplinarian. Nor can good discipline or instruction be found in the school that is not managed with ability and skill.

DISCIPLINE IS EDUCATION.

Indeed, discipline is itself the great educational process. The well disciplined alone are well educated. Hence the great business of the teacher is to discipline his pupils. He cannot "add to their stature one cubit," nor to their mental or moral capacity one new power; but he can bring them under such a process of training as will subdue their wild and untamed impulses, develop the latent energies of body, mind, and soul, and direct them to a course of right action; so that the future citizen and law-giver may be fitted for his great work and high destiny.

WHAT SCHOOL DISCIPLINE IS.

The "discipline of the school" has reference to all the regulations and prohibitions and restraints and stimulants which are calculated to regulate the habits of study and deportment through the interesting and important period of school life.

The object to be secured is twofold, viz, school vices must be prevented or cured, and school virtues must be cultivated. Among school vices, as they have been classified, are idleness, whispering, disorderly movements in the school room, injury to property, and

rudeness of speech or act in the intercourse of every day life. The school virtues to be cultivated are suggested as the opposite of these, viz, regularity of attendance, promptness, obedience, truthfulness, earnestness, diligence, kindness, neatness, and thoroughness in the preparation and recitation of lessons; and these are to be secured, not only to promote the business of the school room, but also for their influence in forming habits and character.

HOW SCHOOL DISCIPLINE IS TO BE APPLIED.

Our attention may now be directed to the disciplinary agencies to be employed in the successful management, government, and instruction of a school.

1. *Thorough organization and classification.*—I have seen the school in operation so perfectly systematized, all its arrangements so complete and its departments so perfectly adjusted, that the workings of its machinery not only produced no friction, but created order, interest, and zeal, such as secured the desired object. I have seen these arrangements so perfect as not only to prevent general disorder but to punish wrong without the agency of the teacher. On the other hand, I have often witnessed the utter failure of apparently competent masters for the want of system in the arrangement and classification of their schools.

ORGANIZATION THE FIRST NECESSITY.

Organization is the first business of the school room, and nothing else should be attempted until this is accomplished. The object in view is that systematic arrangement and uniformity which will secure good order and promote studiousness. To this end, the pupils should be so seated that they will appear uniform, and not disturb each other in the necessary movements of the day; the rogues should be separated, and every temptation to idleness and mischief removed. A complete division of time into periods for study, recitation, and play is also necessary. A time for disorder is, however, just as necessary as a time for study; hence the teacher must provide, not only regular recesses for freedom in the open air, but also occasional recesses from study (say two minutes) for the purpose of opening the safety valve of mischief and giving opportunity to whisper, ask questions, leave seats, and attend to all other necessary irregularities not allowed at other times. In

this way, the least excuse for indulgence during the quiet hours of study and recitation is removed. The teacher can now insist on perfect order while order is the law.

CLASSES.

In the classification great pains should be taken to have as few classes as possible, and to have each pupil assigned to his appropriate sphere, where he will work easily and successfully, with his time fully occupied, and to have each class control its own specific time and place of recitation without change or interruption.

In the government of the school, the regulations necessary to secure order and proper discipline must not only be fixed and uniform but fully made known to every pupil, that there may be concert of action and a harmonious working of all its members.

Every teacher should, therefore, at the opening of his school, announce and explain the principles and facts upon which it is to be governed. These necessary school laws must be strict and promptly enforced. It is much easier and more merciful to govern perfectly than partially. A system of discipline, to gain the respect of the pupils and accomplish its object, must be inflexible, earnest, strong, thorough. The very fact of such a government has a silent but powerful influence in preventing evil and securing obedience and fidelity.

THE TEACHER'S WILL SUPREME.

2. *All school laws must be based upon authority.*—This is the very germ and only foundation of good government. It must be distinctly understood that persuasion may never take the place of authority in school management. When, however, the *right* to maintain authority is not questioned by the pupil or after he has been subdued to obedience, we may persuade, invite and win. But kindness cannot supply the place of authority. Obedience is not a voluntary compliance with a request, but a hearty response to acknowledged authority—an implicit yielding to a command. Such obedience, prompt and unreserved, is the duty of every pupil. This is a government, not of persuasion, not of reasons assigned, not of the will of the majority, but of one master. From this decision there may be an appeal; but disobedience, never.

INSUBORDINATION TO AUTHORITY CHARACTERISTIC OF THE PRESENT DAY.

The present is an age of insubordination, and can we doubt that this has resulted from the loss of authority in the family and school? Parents and teachers have abandoned the principles of government established by our fathers. They no longer enforce obedience, but attempt to purchase it by a promised reward. Money, sugar plums, or some other desired indulgence is offered, and given, as a condition of submission. Now, mark the effect of such discipline upon the child. Who conquers in this instance? The *pupil*, and not the *master*. And he soon learns that disobedience is the best currency at his command to purchase the desired favor; hence his stubbornness becomes more persistent, and his impudence more intolerable, as he desires the greater reward. Insubordination becomes a habit, and he soon loses all respect for authority and those who exercise it over him, and grows up in reckless disregard of the laws under which he lives. We have had fearful illustrations of this fact in the history of the family, school, and nation during the last few years. School law has its disciplinary power and influence while yet unbroken, and when no penalties appear. Indeed, the very object of school law is to prevent, and not to punish, evil. The necessity of punishment as often results from the absence of rigid authority as from any other cause. And I assume it as an axiom, that, so far as the conduct of the pupil can affect the welfare of the school, he should be subject, at all times and everywhere, to the control of the teacher. If *he* is to be master of the situation, his jurisdiction must not be confined to school hours, nor the school room, but must extend equally to all the days and weeks of the term and to every place where the pupil's influence may be felt for good or evil.

INDUSTRY AN AID TO DISCIPLINE.

3. *Another important agency in school discipline is work.*—Both the master and his pupils must work. Indolence in him begets idleness and recklessness in them. Life, energy, and industry manifested by him will be at once reproduced in them. The teacher must work to fit himself for his high calling and to elevate his profession. He must work for his school, to interest and benefit his patrons, to rouse and inspire his pupils, and to prepare himself for his daily teaching. Indeed, the true teacher is always

reading, thinking, or acting for his school. He succeeds, also, in making his pupils work; not so much, however, by direct effort, as through the influence of a well managed and well governed school. With children of common physical and mental ability, it is not often necessary to enforce industry. It is the teacher's business, rather, to direct and control this activity, in a systeatic process of self culture and development.

STUDIES SHOULD BE ADAPTED TO SCHOLARS.

The studies pursued must be adapted to the capacity and standing of each scholar, not so difficult as to cause discouragement, nor so easy as to allow idleness. His time must be fully occupied and his energies severely tasked. If his lesson could be learned without effort, his school life would so far be without profit; but, industrious and laborious, he not only needs no outward discipline, but is sure of improvement.

(To be continued.)

GARDINER'S INTRODUCTION TO ENGLISH HISTORY.

Nothing is more important in the study of history than to get a clear philosophical view of the whole. Without such a general knowledge, the parts are meaningless. It is in this respect that the study of history differs from other studies: in these, mere facts are of some importance by themselves; whereas in history a mere fact by itself is of no importance. Let us take an instance: William I won the battle of Hastings in the year 1066. Is anybody the better for knowing this? or is the fact of any interest to the student, because it makes him un lerstand better the history of the development of the character and institutions of the English race, unless he has learned that the conquest by the Normans was a step in the *education* of the English people? To appreciate this fully requires some knowledge of the course of our history before and afterwards. Such a view as this has been lately published in a work entitled "English History for Students." This book is the combined work of two of the most careful living students of English History. The First Part consists of an "Introduction to English History," by Samuel Rawson Gardiner; the *Second Part, by J. Bass Mullinger, is concerned with the* "Authorities to be consulted in the study." Though both parts of the book are admirable in their way, it would be impossible to do justice to the second part in a short view. But of the first part, which has been praised highly and deservedly by all the critics, I propose to give a detailed analysis with occasional extracts. Such an analysis will, it is hoped, be found useful to learners as a

thread upon which to hang their facts, but it will be of more service to teachers who already know the outline of the history well, and will present many familiar facts in a new light. In my analysis I shall follow strictly the order of the original, retaining the titles of the chapters. I need no apology for keeping as far as possible the words of the orignal.

Introductory—The Ancient World.

History is "the record of change, of the new circumstances into which communities of men are brought, and of the new ideas called forth by those circumstances and by which circumstances are in turn moulded." Savage tribes are therefore without history because they do not change. The first steps by which the early savage tribes rose to a higher stage of cultivation were the *Introduction of Slavery*, which gave leisure for culture, and the *Organization of great Monarchies*, such as the Asiatic, which were the historical beginnings of law and government. The head of such a government is necessarily despotic, and the dynasties to which such rulers belong are rarely permanent. A higher though no less transient form of civilization was to be found in the *Greek Republics*. Here we have the city community, the beginnings of literature, art and science, as well as of free government. But even in Athens we find "no government worthy of the name," and no attempt to unite conquered populations in one body politic.

In the *Roman Commonwealth* we find a higher state of civilization, "the most complete instance of constitutional government which the world had yet seen." The superiority of Rome's internal constitution gave her external strength, and this led to her extensive conquests. Unlike Greece, Rome admitted the nations she had conquered to an equality with herself. Representation it is true was unknown, but many of the best results of representation was brought about by her system of military roads and military colonies. Thus Italy was united under Rome. As her conquests spread, the old Roman virtues seemed to decline and some new form of government became necessary. This led to the establishment of the *Roman Empire*. "In the emperors, the old assimilating genius of Rome was quickened into life once more." The limits of the Roman citizenship were extended till they included every free man born on the soil of the empire. "For the first time the idea of scientific law rose to mankind." The Roman

Empire led the way to *Roman Law*. But all this was not accomplished without sacrifice; the Individual was sacrificed to the Society. The nations had been amalgamated, but what the Roman Empire lacked was "the spontaneity of individual public spirit diffused over the whole body, and the moral earnestness of individual aspiration after a higher and better life." What the Empire failed to do was done by another society that arose in its midst—the *Christian Church*. When Constantine assembled a general council at Nicæa he tacitly gave his consent to "the erection of a real representative assembly." For some time the Empire and the Church pursued their several paths side by side, and the Western Empire fell before the *Teutonic conquerors*. The Church transferred its allegiance to the new masters, but the clergy soon found that "a new position had been created for them. If they had been less Roman than the emperors, they were more Roman than the new rulers." Thus *the Clergy became "the depositaries of a tradition of equal law and universal justice."* A compromise took place between the Roman civilization upheld by the clergy and the ruder Teutonic life.

THE ENGLISH SETTLEMENT AND THE ENGLISH KINGSHIP.

The Roman province of Britain divided and enervated by Roman rule fell an easy prey to the independent Celtic tribes upon the withdrawal of the legions. In this strait they sought the alliance of the Teutonic sea-rovers who had long assailed the coasts. *The English Settlements* followed. To what extent the British population disappeared is a matter of controversy.

"Yet whatever the numerical amount of the survivors may have been, the general result is certain. The Teutonic speech, save in a few words used principally by women and slaves, prevailed everywhere. The Teutonic law, the Teutonic way of life, was the rule of the land. The Teutonic heathenism was unchanged. The Celtic element, whether it was larger or smaller, was absorbed and left scarcely a trace behind."

The institutions of the settlers can be inferred from their previous as well as their subsequent history. Each tribe was complete in itself, with its assembly of freemen, its chief or ealdorman. The freemen were again divided into eorls or nobles, and ceorls or commons. "There was nothing that we should now call political life in existence." Old customs were the sole laws. Each man had his own share of the conquered land, and his claims on the folkland (or common land). "The organization of which the

freemen formed a part did not, as in the Empire, reach from the state to the individual, but from the individual to the state." The townships met in the hundred mote and the assembly was the tribe in arms.

The progress of the *war brought about Changes*, and the chiefs, the bond of union between many tribes, took the higher title of king. The ealdormen presiding in the tribal assembly derived authority from him. Thus at the end of the sixth century some ten or twelve kingdoms existed. The king's authority was by no means absolute but exercised in accordance with the wishes of the chief men who composed the Witenagemot, a body that "had no immediate organic connection with the people. Its members were not elected from beneath." The administration of justice was left in the hands of the people; "the notion that it was the duty of the state to punish crime, and the notion that the criminal himself was any the worse for the crime which he had committed, would have been alike unintelligible to them." Hence as a means of avoiding constant feud weregild was accepted in satisfaction of injury. The accused could clear himself before the popular assembly by compurgators or by the ordeal. Thus among the Teutons individual vigour was the prominent characteristic and their moral needs were precisely opposite to those of the Roman provincial of the fourth century.

"They required some view of life, which would at the same time satisfy their inarticulate needs for a higher organization, which would tame the wild strivings of passion in the individual man, and would teach the fierce red-handed slaughterer that self-denial and self-restraint were the highest virtues of human existence. The history of the middle ages in England, as on the Continent, is the history of successive generations accepting in church and state institutions which serve to repress or tame the wild exuberance of individual violence and passion."

The *work of Moral Order* was begun by Augustine in 597. Christianity had become more monastic and was better organized than it had been in the fourth century .The essence of *Monasticism* was "a selfish unselfishness" The monk "represented not the best ideal of life, but the best ideal of the kind of life most opposed to the faults of contemporary existence." The *Penitential system* was an attempt to implant among laymen something of the monastic rule. Penance was but a religious weregild. But as the church system started from the idea that crime polluted a man, men acquired a moral sense that they had not before. This

change of view is reflected in "the ugly horned unsavoury devil of Christian mythology," with whom the Christian now came into personal conflict. Christianity had also grown more monarchical in its obedience to the central authority of Rome. Thus the Roman Christianity of Kent triumphed over the British Christianity of the north, and like the Roman Empire it acted as a powerful agent for levelling distinctions of rank.

Church and State worked together harmoniously in England, and the two acted and reacted upon one another. This harmony found its expression in the literature of Cædmon and Bede. In the eighth century missionaries went from England to Germany. Not only the influence of the Church, but the constant wars against the Celts tended to draw the people closely together. The three kingdoms upon which the brunt of the war feel—Northumbria, Mercia and Wessex—at once took the lead, and as the conflict with the Celts died down, they turned their arms upon one another. Each was supreme in turn, but *the sceptre eventually passed to Wessex* under Egbert. His rule was a mere "aggregation of many kingships into one"—a frail union which would probably have broken down but for the *Danish Wars*. In the struggle of Alfred and his house against the Danes they had "a national sentiment at their back." In 958, *Edgar* united an undivided realm under his sway.

The struggle had been accompanied by a *vast increase of Kingly Authority*. The hereditary ealdormen, the old tribes, had passed away. The shire motes summoned by the sheriff, continued the traditions of the old popular assemblies, at which presided the ealdormen and bishops, now the king's nominees. In the general concerns of the kingdom, the king consulted the Witan, composed of ealdormen, bishops and thegns This body was "rather an inchoate House of Lords, than an inchoate Parliament." They elected and even deposed the king. Thus his power depended on his ability, and, if an able man, he could do pretty much as he liked. Around the king, a military aristocracy was growing up, composed of thegns. The thegn must be distinguished from the gesith—the personal follower of the king,—and from the eorl who owed his position to birth. The thegn was "a gesith who had acquired the position of an eorl without entirely throwing off his own characteristics." The change no doubt began through the practice of granting special estates out of the folkland to special

persons Thus the gesith became a landowner with special duties to perform to the king. At the same time the condition of the mere freeman was deteriorating into serfdom. The Danish wars had swept away the early culture, and the work of the leading statesman, *Dunstan*, was that of an educationist. He sought the moral training of his countrymen and so threw in his lot with the celibate clergy. The laws of Edgar bear the stamp of Dunstan's mind. With Ethelred chaos came again, for "the king was more national than the thegns, and the thegns than the people." Under a weak king the Danes made fresh way, and after the death of the hero Edmund *England fell under Danish rule.* Cnut governed England by means of four great earls (derived from the Danish *jarl*)—a system that depended on a strong hand. The Saxon line was restored in the person of Edward the Confessor, who surrounded himself with Norman officials. The revolt of the House of Godwin banished the foreigners and gave the power into the hands of Godwin and his son Harold who ruled England in Edward's name. Harold, though "the ablest man of an unprogressive race," could not upon his accession bind Englishmen together into a national unity, and the battle of Senlac gave England into the hands of the Norman Duke, William.

(*To be continued.*)

READING FOR THE YOUNG.

BY THE REV. CANON NORMAN.

It may be affirmed without much fear of contradiction, that to understand at all thoroughly the nature of the young is not by any means a common gift. At first sight this seems strange and well-nigh unaccountable, since all of us, who have now reached the period of adult life, were once children. But, on the other hand, some people were never young in the true and happy sense of that term. They were always precociously mannish or womanish; they always stood upon their dignity, and were brimful of self-consciousness, even in the nursery. This odious feature, which robs childhood of half its charm, is spreading with rapidity. It is due to the artificial habits of modern society. Children are *blasé* before they reach their teens. Theirs seems to be the "nil admirari" principle. Natural pleasures are exhausted. "How difficult it is to amuse children now-a-days" is a common remark.

What used to delight us seems to bore them. The fact is they are surfeited with pleasures unsuited to their age and position. An American clergyman once said to me, "We have no boys or girls in the States, they jump from babies to be little men or women." This is too sweeping a charge. I have known and know some genuine and very attractive children across the border, and the words are applicable to other nationalities beside the great Republic. Then some people lose their youthfulness of feeling early in life. A gulf of illimitable extent appears to separate them from the days when simple existence was pleasure, when some new delight was constantly presenting itself, when every day brought with it its own enjoyment, when Hood's charming words were literally true:—

> "I remember, I remember
> The house where I was born,
> The little window where the sun
> Came peeping in at morn;
> *He never came a wink too soon,*
> Nor brought too long a day," etc.

Many people, immersed in the labours and cares of life, think of such sentiments as of an idle dream that has been put to flight by the stern realities of existence. They survey a real child with a sort of wonder, and are doubtful whether to envy or compassionate him. Happy that person whom time never robs of sympathy with childhood, and of delight in the many innocent sources of gratification, which a gracious Providence has showered upon man.

The lack of knowledge of youthful human nature was for a long time manifest in the literature intended for the young. The characters in such books were mere lay figures. It is a comfort to think this, and to believe that such self-conceited, sermonizing young prigs never existed in *actual life. I remember a book that* was a grievous offender in this respect. It was entitled "Isabella, or the Orphan Cousin." This Isabella was a particularly objectionable young person, who deserved almost any treatment that might be inflicted on her. Her periods were rounded, her English admirably correct, her conduct utterly stagey and improbable. This was a sample of the literature for the young of 40 or 50 years ago. As the *Evangelical and High Church movements successively* came into prominence in England, literature, and especially works

of fiction, were tinged with their special dogmas. The religious novel came into vogue. It is not my purpose to condemn it. Novels, no doubt, may be either inimical to morality or aids to it. But I think a work of fiction should content itself with indirectly inculcating a pure and sound tone of morals, and leave religion to other agencies. This is, of course, a matter of opinion. The works of Miss Sewell and Miss Yonge are favourable samples of such literature intended for girls, while Paget's, Gresley's and Dr. Sewell's, are good specimens of tales for boys. I am not speaking either in approbation or blame of the special religious opinions held by the authors. Miss Sewell's writings display a depth of thought lacking in her younger rival, but, on the other hand, Miss Yonge's stories are more natural, more attractive, and some of them interest boys as well as girls. Paget's books are highly amusing, but are too controversial to retain their hold. Gresley's "Siege of Lichfield" can be read with pleasure by any one, and W. Sewell's works display marks of the genius possessed by that most remarkable man. Nevertheless, they belong too exclusively to a particular phase of thought for their existence to be a permanent one. We can all remember the enjoyment which we derived from the perusal of "Tom Brown's School Days." It was like breathing the air of the downs to a denizen of cities. There was nothing ideal about the hero. He was a fair specimen of an English public school boy, but the whole tone was healthy, manly and pure. No one could be the worse, and many might be the better for reading a book, the predominant characteristic of which was its thorough healthiness, and its complete freedom from anything pedantic, stilted or hypocritical. For the sake of his literary reputation, it would have been wise if Mr. Hughes had published no other work, for some men (as Dr. Johnson remarked) are men of one book. But this one has exercised an extensive and salutary influence over works of fiction for boys. These are now numerous, and many of them excellent. Books of adventure and travel may safely be put into boys' hands. They stimulate the growth of a manly and courageous temperament. Youthful and imaginative natures have an inborn love of the romantic, and they will seek to gratify this love by the perusal of books of the Jack Sheppard type, if the desire is not met in a more healthy and legitimate way. Boys of the present age ought to be thankful for the ample provision made for their moments of leisure.

I may seem singular, if in this connection I freely state my dislike to Dr. Farrar's Stories for boys. They are, to my mind, sentimental, unnatural, unhealthy and theatrical. It appears surprising that one so long familiar with English public school life should write in this way to and of boys. But his tales possess that feature, which is painfully conspicuous in his life of Christ, viz., a sensuousness of style which seems, in the latter case, peculiarly offensive, because so unworthy of the subject. Whatever may be thought of their respective literary merit, there is, in my opinion, no comparison between "Tom Brown's School Days" and "Eric" or "S. Winifred's" on the score of suitability for School Libraries and healthiness of tone.

It is possible, nay probable, that a story of school-boy life has yet to be written, in which the sound manliness and absence of all vicious suggestion so noticeable in Mr. Hughes' deservedly popular tale might be combined with a recognition of higher principles of action. Such would be useful and acceptable, but would require considerable wisdom and knowledge in the portrayal of character. The religion of the young, and of boys especially, is of an elementary kind, and has to be learned like every good thing; it has to grow with their growth, and develop with their development. Fervid devotion is very rare in boys, at all events in those of British extraction. They are reserved, and averse to speaking of their feelings. They detest ostentation in demeanor or language. But if you teach them that Christianity is the truest and highest form of manliness, that to work at books and at games, is not inconsistent with the spirit of early piety; that truth and purity and courage are worthy of man as well as pleasing to God, then you have struck at the root of the false idea, once prevalent, that the profession of the Saviour's religion in word and deed is something effeminate or disingenuous. These somewhat discursive remarks have been called forth by the formation of libraries at some of our schools, and by the fruits of my own experience in former days with reference to the reading of the young.

THE SCHOOLMASTER'S CAREER.

[The following clever article comes from the London *World*, and it is far too smart to be true. We need hardly point out in how many ways it is unfair not only to the clergyman but to the schoolmaster. Yet there is enough truth in it to give it value. It must always be remembered too that the clergyman and schoolmaster in Canada are in a very different position from that of their brothers in England.]

The recent elevation of another successful schoolmaster to one of the prizes of the Church has raised anew the old controversy as to the value and importance of pedagogues. It is probably a natural inclination to dislike the pedagogue. Reminiscences of childhood, the normal conflicts between parents and teachers, in which we have been accustomed energetically to take the part of the former, more recent experiences of the schoolmaster as he appears in foreign travel, tend alike to one issue—a suspicious dislike of pedagogic success. And when a distinguished ecclesiastical position falls to the lot of a head-master, it is generally remembered that he is not a good Churchman, that he has not done or said anything to define with accuracy his standpoint in current religious controversies, and that therefore another blow has been inflicted on the threatened stability of the Church as an institution. Many voices have been lifted in criticism of Dr. Bradley's appointment to the Deanery of Westminster; and while ecclesiastics have doubted his orthodoxy, and Ritualists mourned over his latitudinarianism, the general body of the public have expressed their sentence in the mournful ejaculation, *Ecce iterum Orbilius!*

It may be natural to dislike schoolmasters, but it is hardly difficult to see why perferment falls to their share. When a clergyman of the ordinary type bewails the fact that he is passed over, and that canonries, bishoprics, and deaneries come into the hands of men who have never propounded theories as to the use of vestments, nor defined the orthodox position of candles on the altar, he may not be aware, though others are, that one reason lies in his own absolute inefficiency. Of all varieties of mankind, the ordinary clergyman is the most incurably unpractical. While others know something of the march of events, of the general attitude and temper of the people at large, of the waves of thought and opinion which are rolling over the surface of society, he remains almost alone in his ignorance. He neither

knows nor seeks to know; he shuts himself up in his barren formularies, and repeats with sickening iteration maxims which were either commonplace or actually untrue a century ago. If his parish be vexed by storms, he generally succeeds in adding fuel to the flames; he has too heavy a hand, too little temper, too little self-control; he is either a jealous partisan or a contemptuous critic; he never learns the wisdom to sympathise with, and yet be superior to, unprofitable controversies; he never can teach himself the value of a wise spirit of compromise. The result is observable in such pitiful scenes as those of a congregation barring out their pastor, or the pastor barring out his congregation; or violent or indecent squabbles in churchyards, or committals of clergymen to prison for contumacy. If the ecclesiastic only had a sense of humour, he would be saved from many disasters.

In all these points the schoolmaster has had a very different discipline. He is forced to learn in a stern school of experience the necessities of self-control, of patience, and of tact. As an under-master, he has to submit to the rigorous despotism of his head; when he rises to the supreme control of affairs—and it is impossible for him to rise unless he has learnt the secrets of discipline—he is at once in a sphere where wide interests, manifold relations with the world, and an unrelaxing social criticism, will teach him, whether he wishes or not, many salutary lessons. The fact is that he is in contact with the world, not, like his ecclesiastical brother, in a vague dreamland of unreality. He sees men and women in their daily dress, not in their hebdomadal finery; he learns to distinguish between common sense and oratory, between actions and sentimentalities, between hard practice and speculative fancy. The air he breathes is the atmosphere of common rude oxygen and hydrogen, not the incense-laden vapours and spiritualized ether of a religious cell. Moreover, to him some of the elements of success become patent; he knows that society, like the Baconian nature, *non nisi parendo vincitur;* he discovers men's weaknesses, and they help him to rule them; he is aware how much life is inwoven with compromises. He has to play off against each other educational enlightment and fashionable bigotry; he has to strike the balance between social and intellectual success; he has to please the ignorant public, to dazzle his inferior assistants, and to raise the

standard of knowledge in the world. A sufficiently difficult task, which, if well done, surely justifies advancement and fame.

It is these conditions of the schoolmaster's life which explain alike his success and his real unpopularity. For undoubtedly he is not in himself a lovable character. How can he be? He has had to quench all simple natural emotions, and no one can do this with impunity. On the very face of it he is a humbug, a very polished, subtle, ingenious humbug certainly, but a humbug all the same. He has had through life to tell half-truths, to keep one face for the public and another for his own study, to hang round his neck the amulets of the superstitious, and then to smile the smile of the philosophic. Hardly any schoolmaster is simply truthful; he is naturally fond of evasions, circumlocutions, and balanced and contradictory paragraphs. He has to live an artificial reserved life, and Nature takes her revenge on him for disregarding simplicity and frankness. He is often cunning and disingenuous, though always in a lordly magnificent way. Other vices attach themselves to him, equally due to the conditions of his existence. He has been accustomed to command, and he cannot unlearn his habits in ordinary society. He speaks in an authoritative tone, with that peculiar harshness of voice which is probably telling enough in the schoolroom, but is eminently distasteful in the drawing-room. He is for ever haranguing, expounding, and criticising with the *ipse dixit* of the professor. Of course he cannot bear dissent or contradiction, to which, in his own circle, he is so unused, and his wife and family have always had to look upon him as omniscient on every conceivable subject. By a natural illusion he believes that knowledge of the classics has given him the keys of universal knowledge, and the sickening adulation of those 'who have been under him at school' helps and fosters the dangerous idea. He is at once a despot and a prig, full of the officiousness of the one and the puerile conceit of the other. Despite, however, all these personal drawbacks, he knows how to manage institutions and how to govern men. In his private capacity he may be a scourge and a Draco; but in a public post he has the trick of success. We may criticise his character, but he extorts from us, notwithstanding, an unwilling admiration. If we had to choose between him and the ecclesiastic as a candidate for an office of eminence and responsibility, it is only envy or folly which could fail to select the schoolmaster.

He knows the world, while the other evolves a world out of his inner consciousness: he is awake, while the other dreams.—*The (London) World.*

THE BEGINNINGS OF FRENCH TEACHING.

Memoranda to Teachers in the Protestant Schools of Montreal.

BY S. P. ROBINS, LL.D.

TO TEACHERS OF FRENCH IN FIRST INTERMEDIATE CLASSES.

1. All the exercises in the text-book should be translated, but it is not necessary that they should all be written. Many of them may be translated orally only, and all should be translated over and over again in this manner.

2. Entirely new sentences should be constructed by pupils after the fashion of the exercises.

3. A sentence being taken as a pattern, it should be made into ten or twelve other sentences by substitution. Thus, let the pattern sentence be: *Avez-vous la robe de cette dame?* For *avez-vous,* may be substituted *a-t-il, a-t-elle, avons-nous, ont-ils, ont-elles;* for *la, une;* or, with change of noun, *le, un;* for *robe* and for *dame,* any suitable nouns, the befitting changes being made in *cette,* and an article or a possessive pronoun, or demonstrative adjective or numeral adjective being substituted for *cette.*

4. Skeletons of sentences may be given to be filled up. Thus:

SUBJECT.	VERB.	PARTICIPLE.	OBJECT.
Article, noun, possessor.	Negatively.		Possessive pronoun, noun, material.

may be thus filled—*Le chien du boulanger n'a pas mangé ma croute de pain.*

5. Ellipses may be filled. In short, all the methods that your ingenuity can devise should be used in turn to give life, variety and interest to the work.

6. You will have some difficulty in fixing on the minds of your pupils the arrangements of words peculiar to French in contrast with arrangements common in English. To aid you in this matter, it would be well to teach your pupils a sort of schedule of each peculiarity. Thus:

	Name of object.	Preposition.	Name of material.
as	*robe*	*de*	*soie,*

	Name of object.	Preposition & Article.		Name of possessor.
as	*robe*	*de*	*la*	*dame,*

or, for ordinary negative sentences:

	Subject.	First part of negative.	Verb.	Second part of negative.
as	*le garçon*	*ne* (or *n'*)	*a*	*pas* (or *point*)

Second part of verb.	Object.
cassé	*l'ardoise.*

Let an appropriate example of each scheme be committed to memory, as well as the scheme itself, and let children be frequently exercised in filling the schemes with other words, both orally and in writing.

7. Make yourself familiar with the work of the preceding years, as well as that for which you are directly responsible, and let your reviews sometimes embrace the whole previous course.

TO TEACHERS OF SECOND INTERMEDIATE CLASSES.

1. So far as the examination in French may be entrusted to me by the Protestant Board of School Commisioners, I shall in the main confine myself to the Fasquelle for translation from English into French, and to the Reader (Lectures Choisies) for translation from French into English.

2. It will be well for you to gather into one synoptical scheme the fragments of information respecting the same topics scattered here and there in the text-book.

3. Thus the various forms of all articles, adjectives and pronouns given in the book should be arranged and remembered in some such way as this:

	Singular.		Plural.	
English.	Masculine.	Feminine.	Masculine.	Feminine.
The	le *or* l'	la *or* l'	les	les
happy	heureux	heureuse	heureux	heureuses
this	celui	celle	ceux	celles.

4. So, too, a scheme of terminations of verbs should be known embracing regular verbs and classes of irregulars as given in the book. Example:

		1st Conj. Aimer	2nd, Punir	Sortir	Venir	3rd, Recevoir	4th, Entendre	Conduire	Craindre
Pres. Indic.	1st Sing.	e	is	s	iens	ois	ds	s	ns
	2nd "	es	is	s	iens	ois	ds	s	ns
	3rd "	e	it	t	ient	oit	d	t	nt
	1st Plu.	ons	issons	tons	enons	evons	dons	sons	gnons
	2nd "	ez	issez	tez	enez	evez	dez	sez	gnez
	3rd "	ent	issent	tent	iennent	oivent	dent	sent	gnent

Also, 4th Comaitre, ais, ais, aît, aissons, aissez, aissent.

5th. It is often the case that pupils can translate a passage from French into English which they have studied, so long only as they follow the thread of the subject. To secure a more thorough acquaintance with the passages read, it will be well for you to review frequently by having detached passages translated, especially such as present any peculiarities of construction. For instance, such a passage as the following, on page 6, should be underlined in your book: "*je ne sais pas ce que c'est que cet argent,*" then it should be after some time translated by pupils without giving time to read the context. Similarly should many other passages in the lessons be treated, and this repeatedly.

TO TEACHERS OF FRENCH IN SENIOR CLASSES.

To the remarks already made to teachers of lower classes, to which I venture to direct your attention, I have but two remarks that I desire to address to you in addition.

1. One special difficulty in your part of the work is the order of the pronouns before the verb. I think, if the subjoined scheme be made familiar, it will help pupils to understand and to remember this point.

Order for pronouns before the verb:

	me				
	te	le	lui	en	
SUBJECT	nous	la	leur	y	VERB.
	vous	les			
	se				

except that for 1st and 2nd persons of the imperative used affirmatively the order is:

		moi		
	le	toi		NOTE.—These
VERB	la	lui	en	schemes should be
	les	nous	y	illustrated by many
		vous		examples.
		leur		

2. Your pupils should be so familiar with the regular verbs as to be able at once to fill blanks like the following correctly and rapidly:—

Finir —3rd pers. plur. pluperf. subjunctive negatively————

Vendre—2nd " sing. future indicative interrogatively————

SCIENCE AND CULTURE.*

What is the function of science in modern culture? The intellectual condition of England at the present moment renders the raising of this question peculiarly opportune. In politics, in theology, in metaphysics, we are passing through an age of transition, and in the departments of literary activity dealing with these subjects the work of the inquirer is necessarily mainly critical. Again, the reversion to original documents in history, the application of the comparative method in philology, and the opening out of the treasures of the East have unsettled previous conceptions of intellectual progress. The "modern spirit," in short, has immensely widened the horizon of inquiry and completely transformed the whole intellectual order, and for a time, at least, chaos has come again, only to be resolved, let us hope, into a cosmos of more intricate and subtle beauty. Meanwhile the new search after beauty in art, letters, and music has still further complicated the interests that go to make up that complex organon of susceptibilities termed "culture." Amidst all these confusions and complications comes modern science, with definite, if restricted, aims and unlimited promise of practical utility. Further, it has points of contact and of conflict with the earlier intellectual system now passing away, and has thus obtained a temporary importance in its bearings on the higher problems. No wonder, then, that in this stage of transition, and the concomitant agnosticism in practice and thought, science has attracted an attention that is almost more than its due, and is at present advancing claims that should be carefully examined by all who care for the higher interests of culture.

So far as science is frankly utilitarian in its aims and claims, no one will quarrel with all the interest it excites and the devotion it calls forth. From this standpoint its services to material civilization are clearly defined and readily recognized. Again, that elementary science, and especially elementary physiology, should form part of the materials of a well equipped and cultivated man, is a view that Prof. Huxley may claim the merit of having impressed on English thought. But when the further claim is made that the scientific habit of mind should be cultiva-

*Extracted from a review of Professor Huxley's "Science and Culture, and other Essays."

ted as a necessary ingredient of culture, we have to make a distinction. In Germany the term "Wissenschaft" is applied to what we term scholarship as well as to science in the narrower sense in which it is usually applied in England. Now it appears to us that in its intellectual aspects—exact veracity, minute observation, cautious generalization, and endless pursuit after causality and application of hypothesis—physical science can claim no more superiority over scholarship than is afforded by its simpler subject-matter. We should say that a book like Prof. Geddes's "Problem of the Homeric Poems" (say) displays all these intellectual virtues to as great a degree as a monagraph on the Radiolaria, or even as a text-book on the crayfish. Nor can the claim to any special toleration on the part of scientific men be substantiated: when scientific doctors fall out their disputes transgress the amenities as much as those of theologians do, and Young is but a type of men who have been persecuted for the truth in science by their fellow workers. In fact, these virtues of intellect and temper are due far more to the Encyclopædists and to thinkers who have gained distinction altogether outside physical science.

Thus it would seem that the scientific temper may be obtained quite outside the field of science in the sense in which that word is used on Prof. Huxley's title-page. In many places in this book, and notably in the address on "Technical Education," the *eminent biologist lays stress on the powers of manipulation* needed in modern science, and rightly deprecates dependence on mere book-knowledge. Indeed, in the essay referred to he lays claim to be enrolled among handicraftsmen, forgetting that these produce objects of utility or beauty while he obtains objects of intellectual interest by his dissections. If any title is to be made out for physical science, owing to the need of actual handiwork and its qualities of patience, practical skill, and exercise of inventive ingenuity, the right of art to supply the same capabilities in much higher degree may be insisted upon.

Finally, if the utility of science in producing those potentialities of character which we term "culture" be derived from its connexion with the higher problems of metaphysics, it may again be questioned whether the title is made out. The accidental importance laid by theology and the Christian imagination on the first chapter of Genesis has, it is true, given a seeming power

of deciding such problems to science; but the problems of origins and even of development is in the last resort metaphysical, and must be decided by metaphysics, if it ever be decided, science at best only supplying its conditions. Further, the problem of the connexion between body and mind can never be solved by physical science, which can only perform the ancillary task of collecting the materials for an answer. In short, it is as near the truth to say that science can only become firmly secured when it is raised into rationality by a true metaphysic as to declare that the highest metaphysical problems can only be approached from physical science.

When we add to these negative qualifications the fact that physical science does not deal with man in his human aspects, and necessarily overlooks the beauty of the sum of things in its analysis of the parts, a sufficient case has been made out against any exclusive attention to physical science in the scheme of modern culture.—*The Athenæum.*

Ethical Theory of Art.—Sir Frederick Leighton, the President of the Royal Academy, has delivered a very able lecture to the Art students of the Academy, in which he at once traversed the ethical theory of Art,—that which ascribes all its vitality and force to religious and moral inspiration,—and, at the same time, maintained that the ethical force or weakness of a man's character could not but betray itself in his artistic work. In reply to the religious theory of Art, Sir F. Leighton maintained that it utterly broke down in relation to Spain, where the greatest painter, Velasquez, instead of showing the dominance of a vehemently religious spirit, rather indicated the freedom of a Shakespearean breadth of sympathy with life of all kinds; and he brought very convincing evidence to show that, even in Italy, the moral and religious theory of Art did not account for the most characteristic facts. In all this we entirely agree with him. But he was weak in denying to Art the *power* of expressing characteristically ethical truths, and yet in claiming for it the power of expressing "a wide range of emotions." In any sense in which Art can express any wide range of emotions, it can express also those more powerful and imperious emotions which are bound up with ethics; and in any sense in which it cannot express the ethical mind, it cannot express the emotions which Sir F. Leighton calls æsthetic. The truth is that Art is the vehicle of *all* expression which can be conveyed by form and colour, and within that vast range of expression, it has always found itself at its best when its genius has led it to express the higher religious and moral feelings—*The (London) Spectator.*

OUTLINES OF ENGLISH LITERATURE, No. X.

Pre-Chaucerian Period, 1066-1340.

BY CHAS. E. MOYSE, B. A.

[The quotations are from the authors themselves. Hallam's *Literary History of Europe* may be referred to for brief notices of foreign writers.]

I. *History of England.*—About sixty years before the battle of Senlac (1066) Norman influence was first felt in England. Ethelred the Unready married Emma, daughter of a Duke of Normandy. Cnut, King of England, Denmark, Norway, and a part of Sweden, married the same Emma, a widow. French-speaking Edward the Confessor, son of Ethelred and Emma, and educated in Normandy, fosters strong Norman court influence, and makes a Norman an Archbishop of Canterbury. 1071, conquest of England completed by William, Duke of Normandy. Many of the Norman nobles hold land on both sides of the Channel and a true English national spirit cannot arise until English possessions in France are lost. Henry II (1154–1189)—England owns the more important half of France. The Church, which William I had separated from the State, in the person of Thomas Becket, the Primate, defies the King who represents the nation—the King, victorious. 1164, Constitutions of Clarendon passed. 1204, *Normandy lost.* 1215, *Magna Carta.* 1221, *Friars reach England.* 1265, *a temporary* representation of people in Parliament. 1295, permanent establishment of the Commons' element in Parliament. 1362, Statute that pleas in courts of justice shall be heard in English; in the next year the Chancellor opens Parliament with an English speech.

II. *Contemporary History.*— Struggle between Christians and Mahometans in Spain. 1095, First Crusade. 1250, Frederick the Second, called the Wonder of the World, dies; he was Emperor of Germany and King of Italy; a bitter enemy of the Papacy; his court (Sicily) the seat of a great literary revival; Arabian influences strongly felt there. THE SICILIAN REVIVAL OF LETTERS influences indirectly the whole of civilized Europe.

III. *Literature. The Period of Chroniclers.*—There are now three languages in England. Latin (bookmen), French, (court and nobility), English (common people). The Normans possessed an historic faculty in which the Saxons were deficient. Historic

energy ran in several channels. There appeared histories of famous monastic foundations, as Chester, Westminster, Durham; also Lives of Saints. But the most important feature is the constant attempt to tell the history of England from early times. The chroniclers (for the most part writers in Latin) were at first little better than annalists; they afterwards rose to the dignity of historians. A few will be mentioned: Ordericus Vitalis, (1075–1142), son of a French priest living near Shrewsbury; crossed to France, when ten years old, "an exile, unknown to all and knowing no one;" entered Abbey of St. Evroult (Ouche) in Normandy; was called Vitalis, because Ordericus "seemed barbarous to the Normans;" read many authors, among them Orosius and "Bede, the Englishman;" "I praise and admire the elegance and usefulness of their works, and recommend the learned of our age to imitate their invaluable remains;" wrote an "unpretending" chronicle, on Ecclesiastical History of England and Normandy, in thirteen books. WILLIAM OF MALMESBURY (1095–1142), librarian of monastery at Malmesbury; great book-collector; dedicated to Robert Earl of Gloucester, son of Henry I, his *De Gestis Regum*; "none, surely, can be a more suitable patron of the liberal arts than yourself;" culled "somewhat" from Bede, "a man of singular learning and modesty" who wrote in "a clear and captivating style." The *De Gestis Regum* consists of five books (449–1119); is supplemented by *Historia Novella*, in three books, written at the Earl of Gloucester's request, to whom "triumph in Heaven." An element of romance creeps into what may be called *The Arthurian School.* GEOFFREY OF MONMOUTH, surnamed Arturus: dedicates to same Earl of Gloucester his *Historia Britonum*, in four books (finished 1147); has a lively fancy, and deals very freely with history; from him descend the stories of Brutus and the settlement of the Trojans in England, of King Arthur, in a comparatively expanded form, of King Gorboduc (subject of our first tragedy) and of King Lear. William of Newburgh (1136–1208), a careful and a critical historian, wrote "Historia Rerum Anglicarum;" scoffs at Geoffrey of Monmouth's fictions. But Geoffrey was popular and the tide rolled on. Alfred of Beverley abridged him; Gaimar and Wace (who called his book the *Brut*) turned him into French verse. WALTER MAP, or Mapes, (b.1143), spiritualized the Arthur story; wrote among other works, "Quest of the Holy Graal," "Lancelot of the Lake," "Mort

Artus." LAYAMON (b. abt. 1150), a parish priest in Worcestershire; wrote his famous *Brut*, an *alliterative* English poem, of more than 30,000 lines; Wace, his chief authority. The Arthur Story passes into France and Germany, from time to time, and receives its latest development there. Two writers of note complete our list. Gerald du Barri or GIRALDUS CAMBRENSIS, (*i. e.* Gerald of Wales), (1147--1216); Henry II his patron; was attached to court of Prince John; wrote (in Latin) a Topography of Ireland, a History of the Conquest of Ireland, and an Itinerary of Wales, besides other works. ROBERT OF GLOUCESTER, (b. abt. 1245) *the first chronicler in English*, wrote a *Chronicle of England* in rime *from the Siege of Troy* to the death of Henry III (1272), also wrote lives of the Saints (English) in rime.

Writings of and about the Church.—A strong current of literature, exposing the luxury of the Church, began to flow soon after the conquest. The Saxon element is conspicuous, and it may be said before the time of Chaucer the strongest Saxon thought expresses itself in protest. The Friars, who begged (hence the epithet *mendicant*), taught, and healed, endeavoured to reform the Church; hence the Monks were their bitter enemies. The Friars subsequently fell a prey to the vices of the Monks. One or two Latin works herald the storm. Nigel Wireker's *Brunellus* or *Speculum Stultorum* (Mirror of Fools) represents an ass, Brunellus, (a typical monk) who in spite of University training remains an ass to the end. *Walter Map* in his *Golias*, depicts a drunken bishop, who sings a song, of which the first line is "meum est propositum in taberna mori;" the name Golias passed into current Early English literary language. The Saxons take up the strain in "Robert of Brunn's Handlyng Synne," that is, a treatise on Sins; very bitter against all classes, ecclesiastical and lay, and in Richard Rolles' "Pricke of Conscience:" both lead up to WILLIAM LANGLEY'S *Vision of Piers the Plowman*, that is, Vision *concerning* Piers the Plowman, or Christ. This will be noticed when we speak of Chaucer. Besides protesting against the church the Saxons endeavoured to popularize the Liturgy. This is seen in Brother Ormin or Orm's ORMULUM, which is the liturgy in English, written for "young Christian folks"; Ormin doubled consonants after short vowels, that the Norman priests might read with correct pronunciation. Of the same class is the *Ancren Riwle* (or Rule of the Anchoresses), written for three ladies living under no

ecclesiastical rule (order); they are not to beat themselves with leaded whips, and are to confess if they go to the play in the church-yard. This refers to the Miracle Plays. Miracle Plays set forth the lives of Saints; Mystery Plays dealt with Scripture Mysteries, as, for example, the Resurrection. At first the actors were clerics only, and Miracle Plays formed a part of the Church service. Mystery Plays finally became very lengthy and were written in *sets.* The chief towns in England undertook to play them yearly. They embraced the Bible story from the Creation to the Day of Judgment, and lasted several days. They did not die out until the drama had attained notoriety, and William Shakespeare may have seen them acted at Coventry.

The rise of Aristotelian Philosophy and Science.—The revival of literature among Moslems soon felt in West. Work among Moslems done chiefly by exiled Greeks, by Christians and by Jews. Al Mamoun, son of Haroun al Raschid, more zealous than his father. The Arabs turned to the practical side of philosophy, and preferred Aristotle to Plato. *Avicenna* wrote a hundred philosophical works. Averroes made a famous commentary on Aristotle, known as the Great Commentary. Mathematics, medicine, and geography flourished; *also astronomy.* Wherever the Arabs went they stimulated learning, *notably in Spain.* Besides the revival of learning due to them in the south of Europe and afterwards brought to a focus in Frederick's Sicilian court, they quickened Western imagination by their strong characteristic—a love of tales. (The "Thousand and One Tales" are proof.) *These gave a great impulse to Provençal or Troubadour love-songs, and hence fostered the spirit of Romance, which, by and by, assumes great importance.* It must be remembered that the Crusades brought Christian and Saracen into immediate contact in the East, and that the marvellous was a favourite theme around the camp-fire. The popularity, also, of profound Arabian commentators stimulated *allegory.*

In England science (much of it inexact) dealt with astronomy soon after the Conquest. Athelard of Bath, a traveller to the East, wrote "Questions in Nature," (Latin) displaying much allegory. The Friars leave lowly things and take to learning; become prominent at University of Oxford. Robert Grosseteste, head of the Franciscans, writes allegorical philosophy. His pupil, ROGER BACON (1214-1292), a great Aristotelian, wrote "Opus

Majus, Opus Minus, and Opus Tertium," was the father of Inductive Philosophy, and should be quite as famous as his namesake, Francis, Lord Bacon. Michael Scott translates Avicenna's "History of Animals." *Duns Scotus*, the subtle Doctor, a Franciscan, teacher at Oxford, then at Toulouse. William Occam, the Invincible Doctor, his pupil, and also a Franciscan; a great opponent of Papacy.

IV. *Spirit of Pre-Chaucerian Literature.*—The one fixed purpose of William I was to make the King the centre of national life. His strong will succeeded in doing so to a great extent, and his immediate descendants held their own for some time. The court, therefore, is the ruling power, and its sway was felt not only politically, but also in the sphere of literature. Writers began to look for patrons, and the patronage of the powerful and the wealthy became a matter of course. Daniel De Foe was the first to lay the axe to the root of the tree of favour which budded vigorously under Norman Kings, and still more vigorously afterwards. The Elizabethan writers, were, speaking in general terme, courtiers, or connected with the court, or patron-seekers. The literature of the Restoration was fulsome in its court worship; while the men of the Augustan period were as eager to obtain subscribers as their predecessors had been to obtain patrons. We may glance, then, from William of Malmesbury to Daniel De Foe, the inaugurator of Popular Influence, the influence of a court which is the people, and of which the king is popular opinion. From the standpoint of imagination, the field of this domain, Literature presents a somewhat, but not altogether bare aspect; yet its worth must not be under-rated. The race of historians had begun, and all writers of history, even the best of our own day, have to acknowledge the worth of what to most people seems very dry and dead. The third point, which I shall treat at more length, is of moment. The limited imagination of the chroniclers has produced what appears to be a very disproportionate result: a great Arthurian cycle of romance, finding its noblest expression in Alfred Tennyson. Side by side with it moves the legend which makes Brutus of Troy a hero, and the Britons, Trojans. In the next article, the spirit of the Arthur Story will be considered, and also a few facts touching Brutus. A brief sketch of Italy, in the age of Dante, Petrarch, and Boccaccio, will be attempted, and with some references to the spirit of those writers, the ground will be cleared

for the true appreciation of the first sub-period of Italian influence—the influence of Great Italian upon Great English writers.

BISHOP'S COLLEGE, LENNOXVILLE.

Performance of "She Stoops to Conquer."

On Feb. 20 and 21, Goldsmith's masterpiece was given by the students of Bishop's College. The performance was introduced by a Prologue written and pronounced by the Principal:—

"All is not *gold* that glitters, so they say:
Nor are all *smiths* that on an anvil smite:
Nor are all *Goldsmiths* that can write a play.
Some plays there are that gleam with tinsel light
Of wordy humour. But our poet wrought,
In true and genuine metal, humorous thought
And incident, like dramatists of old.
And if you ask why we have been so bold
In this our first dramatic enterprise,
As handle aught so precious, for 'twere wise
To try our prentice hand on something cheap;
We answer that the purest metals keep
Their color best, and that this play of ours
Has merit in it, that no lack of powers
To act it perfectly can quite obscure.
But howsoe'er that be, of this we're sure,
That we will do our best, and that you'll say
Our Mr. *Marlow* did not *mar* the play;
Our three *Hardcastles*—it were hard indeed
To *tower* above them; this will be agreed.
And if our *Hastings* be in *haste* to fly,
You'll see the reason in Miss Neville's eye.
Our landlord, servants, and not least, our maid,
All know their parts, if they don't know their trade.
Last, but not least, you'll all admire the art
Of him who lately undertook a part
He had not practiced; in another's shoes
(Or rather, boots,) to stand did not refuse;
For reasons that to most of you are known, he
Now bears the name and acts the part of Tony.
And one there is whom you will scarcely see,
Yet if there's one deserves most praise, 'tis he,
Our active manager and stage director;
You're sure to guess his name,—I mean the Rector.
And if you ask why we, who wont to soar
In cloudy heights of mathematic lore
And theologic mist, and classic haze,
Come down to talk plain English, and act plays,
We answer, with our title full in view,
That, if we stoop, we *stoop to conquer* you."

The parts were as a whole admirably played, Messrs. Judge and Scott perhaps bearing the palm. We hope that it will not be long

before the students of McGill University follow the example thus given by the *alumni* of their sister university.

SOMMERVILLE LECTURES, 1882.

The following is the list of the course of lectures delivered at the rooms of the Natural History Society:—

Thursday, Feb. 2nd. On "Mountains and Valleys," by Principle Dawson, C.M.G.,F.R.S.

Thursday, Feb. 9th. On "Lungs and Air Passages in relation to Health and Disease," by T. Wesley Mills, M.D.

Thursday, Feb. 16th. On "Edible Fruits, their Composition, Preservation, and Causes of Decay," by J. T. Donald, Esq., B.A.

Thursday, March 2nd. On "Alcohol and its Physiological Effects," by F. Buller, M. D.

Thursday, March 9th. "Notes on a Recent Trip to Europe," by T. Sterry Hunt, LL.D., F.R.S.

Thursday, March 16th. "The Microscope and its Revelations," illustrated by the Lime Light, by J. Stevenson Brown, Esq., assisted by William Muir, Esq., and his Oxycalcium Microscope.

LECTURES OF THE LIBERAL CHRISTIAN UNION.

The following was the course of Lectures given by the Liberal Christian Union for the season 1881–2, held in the Lecture Room of the Church of the Messiah:—

December 16th. "The 'Rough-House' School," by Rev. J. E. Wright, Montpelier. Vt.

December 30th. "Gems and Precious Stones," by Dr. Bernard J. Harrington, Montreal.

January 6th. "Narcotics," by Rev. John B. Green, Brattleboro', Vt.

January 20th. "Elementary Forms of Life," by Dr. William Osler, Montreal.

February 3rd. "Tennyson's 'Princess,'" by Samuel E. Dawson, Esq., Montreal.

Feburary 17th. "Life on the Earth," by Dr. T. Sterry Hunt, Montreal.

March 3rd. "The Book of Job," by John Williamson Esq., Montreal.

March 17th. "The Pilgrim's Progress," by Rev. L. G. Ware, Burlington, Vt.

EDUCATIONAL TOPICS.

Two Theories of Examination.

One of the first things that a teacher accustomed to English methods remarks in the examination papers of a Canadian school is the difference of aim between the systems of England and Canada. Each system of course has its merits, but the difference is marked. In setting his papers, a Canadian is careful to confine himself strictly to the matter in hand, to take his questions from the text-book and from that only, in short, to make his examination bear rather upon the memory of the pupil than upon his judgment or his powers of reflection. Questions suggested by the subject but not strictly contained within it are almost regarded as unfair; pupils should not be examined, it is said, upon what they have not learned. An examination paper in England is a very different matter. It of course contains a majority of what may be called merely book questions, such that, if the pupil has got the text-book by heart, he can answer them to perfection. But the questions marked most highly are those that test, not the memory, but the general mental power of the pupil, those that require him not only to get up his text-book, to think the subject over, to compare the different parts of it together, and generally to read outside of it. Thus, a Euclid paper will contain a fair number of riders, an examination in the Classics will include translation of unseen passages, a History paper upon a special period or country will contain questions, to answer which requires comparison with the history of other periods and of other countries. In every scholarship examination at the Universities and in most final examinations of higher forms of Public Schools, a critical or Taste paper is set and marked very highly, which is intended to test the general culture and knowledge of the pupils examined.

The following are questions taken at random from questions *set to schoolboys* in English schools:—

(1) "Greek mythology is but another dialect of the common Aryan mythology." Briefly explain this.

(2) Give the main features of the French Revolution calendar. Explain fully why 1700 was a leap year in England and Russia but not in Rome.

(3) Describe the daily life (1) of an Athenian of the age of Pericles, (2) of a Roman under the Empire.

(4) What do you consider to be the object of Tragedy?

(5) Describe the origin and growth in Italy of either Epic Poetry or Satire.
(6) Name and describe the best modern French poets. Has French metre any laws unknown to English ?
(7) Write ten lines after the manner of Chaucer describing a meal at an inn, or ten after the manner of Pope describing a ball-room.

These questions are taken from papers set more than twelve years ago, at a time when systematic training in literature was almost unknown in English schools. But it was considered, and very properly too, that the yearly examination should not only take stock of the work done in the class-room and under the direction of the schoolmaster, but also of the general advancement that the pupils had made in other matters while undergoing the process of school education.

A sytem such as this, in which a pupil is liable to miscellaneous questions upon miscellaneous topics has of course its weak side. It leads to superficial reading and is eminently calculated to foster that peculiarly English vice in young men, "priggishness." But the rule of rigid adherence to the text-book is equally open to the objection, that it lays a premium upon cramming, and it does not give an adequate test of the degree of expansion to which the mind of the scholar has attained. Without for a moment supposing that such questions as we have given would be suitable for Canadian school-boys, it would seem advisable that greater latitude should be given to the examiner, say, in the Associate of Arts examinations. Thus a critical paper might be added to those already set. The High School of Montreal has for many years had a Literary and Debating Society, and is now gathering together a School Library. A critical paper would be the best means of testing the amount of benefit that the scholars have reaped from these useful institutions. And, similarly, the already too long classical papers might be curtailed to admit one unseen passage of Greek, and one of Latin. A boy has studied these languages to very little effect, if he has not acquired sufficient familiarity with them to attempt an unseen passage. If he has mastered the First Book of the Æneid, he should find no difficulty in giving a fair translation of a judiciously selected passage from the Tenth. The same system should be extended to the work of the schools. It might not be possible to apply so readily the system of percentages and averages to papers set upon these principles. But, with conscientious teachers at the head of their classes, this might not be so great a loss after all.

RECENT EVENTS.

Quarterly Conference of Teachers under the Protestant Board of School Commissioners, Montreal.—The quarterly meeting was held on Thursday, March 2nd. The question of examinations came up for discussion and it was suggested that Reading should be tested in part by the reading of detached words. It was lamented that there was no fixed standard for marking Writing and it was determined that a standard should be furnished by having the best writing of boys and girls in each class marked by an export and then returned to the different schools as a standard for the marking of each class. The state of the study of Latin in the Common Schools was discussed and it condition considered unsatisfactory, owing to the fact of its being an optional study.

Protestant Board of School Commissioners, Montreal.—The regular monthly meeting of the Board was held on March 8th. The monthly accounts for January and February, duly audited and certified, were submitted. It appears that the Board has now overdrawn its account with the city and with its bankers by $6,000. The income from fees of the Common schools is $950 a month. The fees of the High Schools for the current quarter nearly reach $4,000. The pay-roll of the Board is about $6,000 a month. Miss Russell was appointed to succeed Miss Anderson in the Royal Arthur School.

Mr. George Murray, F. R. C. S.—We must offer our congratulations to Mr. George Murray, of the High School, upon the distinction that he has received and has richly earned, not alone by his literary eminence, but by long service in the cause of education in our city. We hope in time to be able to publish a full list of the names thus distinguished. For the present we must content ourselves with the mention of one who is more specially identified with our work.

Art Association of Montreal.—The third of the series of lectures for 1882 was given in the rooms of this Association, on March 17th, by Mr. Joseph Gould. Taking for his subject "Robert Schumann," the lecturer gave a full life of the great composer. The subject was diversified by vocal and instrumental selections from the works of the subject of the lecture. Mr. Gould was preceded, on Jan. 31st, by Mr. J. Hampden Field, who lectured upon "Photography," and, on Feb. 28th, by Mr. A. D. Steele who took "Domestic Architecture" for his subject. The course of instruction for the session 1881-2 embraces "Modelling and Sculpture," by Mr. Van Luppen; "Composition and Landscape Painting in Oil," and "Figure Painting and Drawing from the Antique," by Mr. Raphael.

EDUCATIONAL NOTES AND NEWS.

Royal University of Ireland.—The Senate of the Royal University of Ireland have recently completed arrangements for the election of the first Fellows, pursuant to the statutes of the institution. The election is to take place on the 18th of next April. It is announced that, in selecting the Fellows of the University, the Senate will have regard to the qualifications of the candidates in the following subjects: (*a*) classics; (*b*) English language, literature, general modern history, Irish history and antiquities; (*c*) modern languages; (*d*) mental and moral philosophy, political economy and political philosophy; (*e*) mathematics; (*f*) natural philosophy; (*g*) chemistry; (*h*) medicine, surgery and physiology.—*The Athenæum.*

The Prussian Government and Education.—In Prussia, where the teachers form a branch of the Civil Service, the following "admonition" has been addressed by the Inspector of Schools of the Friedland district in East Prussia to all the teachers in his district:—"It behoves you to show your loyal devotion to the Sovereign by explaining the message of our Emperor to the people of your village and school district, and by showing them that Prince Bismark only does what our Most Gracious Master the Emperor wishes, and that to resist the measures of the former is to rebel against the Emperor himself. I therefore urgently and affectionately request you to do everything you can to bring the deceived and misguided people back to their senses, and not to suppose that your labours ought to be confined within the school walls or the prescribed school hours. The Christian training and education of the people is the noble object of your office, and, accordingly, it is impossible to separate from your calling the influence you may exercise on the parents of your scholars. But this is not to be called meddling in politics—neither you nor I are called to do that—but it is simple obedience to the command of our Heavenly King, 'Give unto Cæsar (the Kaiser) that which is Cæsar's (the Kaiser's), and unto God that which is God's.'"

Professor Huxley and the Teaching of Science.—Professor Huxley was present at the annual meeting of the Teachers' Training and Registration Society, held at the Society of Arts, Adelphi, and, in the course of an address, he said, in respect of the teaching of science, he should like to impress upon those who managed the institution that a great reform and improvement were needed in the teaching of science if it was to be worth anything. In science he had constantly brought before him the wide gulf fixed between the two different kinds of what persons called knowledge. The one was a mere learning to repeat a verbal proposition, and the other was knowing the subject at first hand—a knowledge based upon a knowledge of facts. That which they had constantly to

contend against in the teaching of science in this country was that teachers had no conception of the distinction, for they thought it quite sufficient to be able to repeat a number of scientific propositions, and to get their pupils to repeat them as accurately as they did themselves. If he might offer one suggestion to the governing body of the college, it was that they should aim at giving real and practical scientific instruction, and that they should confine themselves to those things about which there was no dispute, and that a teacher should convey clear and vivid impressions of the body of fact upon which conclusions drawn from those facts were based. Unless that were done, he would far sooner see an absolute suspension of the system of pretending to teach science, as their time could be better spent in learning grammar, literature, and arithmetic.—*The Schoolmaster.*

MISCELLANEOUS.

Inspector Puzzle among the Lady Teachers.—There are few things in life that seem to me sadder than the obscure troubles endured by an ordinary schoolmistress who teaches in a district presided over by a person like Puzzle. The average female teacher is nervously eager to perform the uttermost part of her duty; she is minutely conscientious in her attention to small things; she has that patience which men sometimes lack. Above all, she is apt to have an exaggerated reverence of those in authority, and to manifest her reverence in various ways, which I find singularly pathetic. To see one of the poor souls on the morning of an examination day, and to watch her flushed face and her undecided hands, is not exhilarating. I know that some mistresses are able to take things lightly. They have tact, and resource, and steady nerve; they do their work thoroughly, and they do not fear any official in the world. There is no trembling of hands, nor shaky voice where they are concerned, and an Inspector like Puzzle has to keep himself within bounds when he is in their schools. But the average mistress, unhappily, has neither tact nor resource nor self-possession. She has seen little of the world, she is anything but reposeful in her demeanor, and a paternal government has educated her very ineffectively indeed. She can teach well, as a rule, because of her long mechanical training, and she tries her utmost all the year round. But in personal adroitness and courage she is deficient by reason of her education. Her very conscientiousness is against her, for she is continually doubting her own powers. The approach of an inspection-day is torture to her. Not once, but a hundred times I have heard girls and women say, "Oh, dear! I do wish the examination was over. It would be such a weight off my mind." Merry girls who are soon to be married, and taken out of the worry, do not fret themselves much. But there are many good

women who do not marry speedily, and who teach on for years. Fancy what these people endure at the hands of Puzzle and of Puzzle's peers !—*The Schoolmaster.*

Character of Mary Stuart.—The following extract comes from Mr. Swinburne's lately published play of "Mary Stuart," and has been highly praised for its felicity of language and insight. It is put into the mouth of Sir Drew Drury.

Nay myself
Were fain to see this coil wound up, and her
Removed that makes it: yet such things will pluck
Hard at men's hearts that think on them, and move
Compassion that such long strange years should find
So strange an end, nor shall men ever say
But she was born right royal: full of sins,
It may be, and by circumstance or choice
Dyed and defaced with bloody sins and black,
Unmerciful, unfaithful, but of heart
So fiery high, so swift of spirit and clear,
In extreme danger and pain so lifted up,
So of all violent things inviolable,
So large of courage, so superb of soul,
So sheathed with iron mind invincible
And arms unbreached of fireproof constancy—
By shame not shaken, fear or force or death,
Change, or all confluence of calamities—
And so at her worst need beloved, and still,
Naked of help and honour when she seemed,
As other women would be, and of hope
Stripped, still so of herself adorable
By minds not always all ignobly mad
Nor all made poisonous with false grain of faith,
She shall be a world's wonder to all time,
A deadly glory watched of marvelling men
Not without praise, not without noble tears,
And if without what she would never have
Who had it never, pity—yet from none
Quite without reverence and some kind of love
For that which was so royal.

SCIENTIFIC DEPARTMENT.

THE WEATHER—UNIFORM STANDARD OF TIME IN UNITED STATES—LUMINOSITY OF PLANTS AND ANIMALS — OLEOMARGARINE AND BUTTERINE — CAUSE OF "FISH-OIL" TASTE IN OUR DRINKING WATER—MANUFACTURE OF EVAPORATED FRUIT AND CORN.

The general topic of conversation for the past few months has been our remarkable weather. Whilst our Canadian winter has been unusually mild, equally abnormal weather has prevailed over Europe. Last November was, we learn, the warmest November in North Britain for the past 118 years. Over the British Isles there had been so little frost that, at the end of January many plants presented an appearance and *bloom* such as it would be difficult

to parallel in the past. From accurate observations it has been ascertained that this unusual British weather was determined for particular localities not by the height of the barometer but by the direction and force of the wind.

A movement is on foot in the United States for securing the adoption of a uniform standard of time throughout that Country. Considerable disagreement exists, however, as to the best standard to be adopted, i.e., whether Washington, or New York, or Pittsburg, or Greenwich time shall be observed. The strongest claim appears to be put forward in favor of Washington, not only as being the capital city, but as possessing the well-known National Observatory, which being the only astronomical institution should, it is contended, do for the United States what Greenwich does for Great Britain. The Signal Service Bureau proposes to utilise its system of telegraphic communications for distributing accurate time signals to all important points.

The light emitted by various plants and animals is commonly, but erroneously, supposed to be due to the presence of phosphorus. Dr. T. L. Phipson of London has carefully studied this subject and has arrived at the conclusion that the luminosity of plants and animals is, in the majority of cases, due to the presence of a peculiar substance which he has termed *noctilucine*. This substance is the cause of the light of the fireflies and of the organisms which commonly produce the so-called "phosphorescence" so frequently seen in the sea. Noctilucine is at summer temperatures a fluid nitrogenous substance, slightly viscous or oily in appearance, but containing neither phosphorus nor phosphoric acid. The light emitted by phosphorescent beings is produced by a slow oxidation of this nocticuline which is secreted by a special organ just as the bile is secreted by the liver.

Every one has heard of butterine and oleomargarine and few are they who can be sure they have not consumed a certain amount of these substances. A Mr. Bateman has lately prepared an elaborate account of the manufacture of these "Butter Substitutes" in the United States. The manufacturing process is as follows: Beef suet is thrown into tanks containing tepid water, and after standing a short time it is repeatedly washed in cold water and disintegrated and separated from fibre by passing through a meat-hasher, worked by steam, after which it is forced through a fine sieve. It is then melted by surrounding the tanks with water of a temperature of about 120° F.; great care is taken not to exceed that point, otherwise the fat would begin to decompose, and acquire a flavor of tallow. After being well stirred, the adipose membrane subsides to the bottom of the tank, and is separated under the name of "scrap," whilst a clear yellow oil is left above, together with a film of white oily substance. This is removed by skimming, and the yellow oil drawn off and allowed to solidify. The refined fat, as the substance is now termed, is then taken to the press-room which is kept at a temperature of about 90° F, and is packed in cotton cloths, and placed in a press; on being subjected to pressure oil flows away, and cakes of pure white stearine remain; these find their way to the candle makers. The oil is known as "oleo-margarine;" it is

packed in barrels for sale or export, or is directly made into "butterine" by adding 10 per cent. of milk to it, and churning the mixture. The product is coloured with annato, and rolled with ice to "set" it; salt is then added, and the "butterine" is ready for packing in kegs. The taste of "butterine" is described as being similar to that of second-class butter; but it is rather more salt; owing to the very small quantity of the characteristic fats of natural butter, the so-called "butyrin," "caprin," etc., which it contains, it lacks the flavor of high-class butter. On the other hand, as these fats are specially liable to become rancid, "butterine" is free from the disgusting smell, and taste of the lowest class butters. The composition of natural butter and of "butterine" may be stated as follows:—

	BUTTER.	"BUTTERINE."
Water	11.968	11.203
Solids	88.032	88.797
	100.000	100.000
Insoluble Fats	75.246	81.191
Soluble Fats	7.432	1.823
Casein	0.192	0.621
Salt	5.162	5.162
Colouring matter	trace	trace
	88.032	88.797

It will be seen that, in the main, "butterine" is very similar in chemical composition to butter, and its value as an article of food is probably quite as high. Indeed to some people "butterine" might possibly be more wholesome, owing to its comparative freedom from the readily decomposable fats which are apt in some cases to be specially disagreeable; for cooking purposes it may be safely averred that the artificial butter would be greatly preferable owing to the ready alteration of butyrin and its congeners by heat.

At certain seasons of the year, it has been observed, that the water supplied to our city possesses a peculiar "fish-oil" or "cucumber" taste. This peculiar taste was very noticeable in the water supplied to the city of Boston in November last. Certain scientific men were commissioned to ascertain the cause of this taste. In their investigations they found that the taste in question was produced by *"masses of a green brown color" some of which were* four or five inches in length though most not over an inch. These masses proved to be fragments of a fresh-water sponge known as *Spongilla fluviatilis*. It is most probable this sponge produces the taste in our Montreal water as well as in that of Boston.

A company has lately been formed in this city for the manufacture of evaporated fruit and green corn. The refuse from the fruit will be used in the manufacture of cider and this will be converted into jelly and vinegar. The company's factory is in the village of Norwich, Oxford County, Ontario.

J. T. D.