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THE CANADA  
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EDUCATION OF TEACHERS.

BY PROFESSOR M. MACVICAR, PH.D., LL.D.

IN the present article we are considering knowledge purely as an educational factor, as the source or cause of mental development or growth. This is the aspect of knowledge in which the teacher as a true educator is specially concerned. In being specially interested in this aspect he does not, however, depreciate other aspects. He knows right well the importance of knowledge from other standpoints, and with reference to other spheres of human investigation and progress. As a true man he is bound, however, to investigate and understand the phases and relations of knowledge that effect his own work. He is bound, if he would be successful in his profession, to settle clearly in his own mind the nature of the knowledge that serves as a cause of mental growth, and how this knowledge must be acquired to serve this purpose. These are the two things that claim our attention in the present discussion.

And first, knowledge, in order to be the source or cause of mental development, must mean well-defined consciousnesses. Hence the acquisition of knowledge must mean the acquisition of new consciousnesses of the *real*, the *true*, of things themselves, of actually existing entities, relations and phenomena. It must mean the acquisition of new personal experiences of what is, of what really exists, whether in the form of entities, relations or phenomena. This all means that the mind must become conscious of the truth itself, not of forms and symbols, not of meaningless words, as is the case with much of the so-called knowledge of our schools and colleges. Truth is the food of the mind in as literal a sense as matter is the food of the body. The mind which does not take in, decompose, digest and assimilate truth can no more be developed than can the body which does not take in, decompose, digest and assimilate phy-

sical food. In this connection it must be carefully noted that the character of the development which takes place is dependent upon the nature of the mental element supplied. The law of mind in this respect is the same as the law of the body. Starch, for example, which feeds certain parts of the body, can never produce bones, in like manner certain truths, which feed the intellect, can never supply the demands of the moral and spiritual natures. One thing more should be noted in this connection. The extent and vigour of the development or growth of the mind, which takes place in the process of acquiring knowledge, varies according as the consciousnesses through which the mind passes are feeble or intense, and also according as they can or cannot be readily reproduced at any time in their integrity.

Again, the law by which knowledge or truth enters into the growth of the mind is precisely the same as the law by which matter enters into the growth of a plant or animal. Dead matter, for example, is transformed into muscle, nerve and bone by the action of the living organism. It is the life in the organism that effects this wonderful change. But this life, be it observed, must come into immediate contact with what is to be transformed, or else no physical growth takes place. So it is with mental growth. Truth or knowledge is nothing but dead matter until vitalized by the action of the living mind. It is this action that decomposes, digests and assimilates truth; that transforms it into intellectual, moral or spiritual power. But, be it again observed, that, as in the case of the life of the physical organism, so, in the case of the vitalizing power of the mind, real contact with the actual thing to be transformed is an absolute necessity. It is a deception, a sham, a delusion, to suppose that mental growth will

come from the mere manipulation of symbols, of shadows or pictures of things, of words without meaning; will come from undigested stuffing, from what has never touched, much less has never entered as a reality into the living fire of the consciousness. No, genuine mental development cannot come from such a condition of things. Mental growth is only possible when the active living mind comes into immediate contact with the *real*, the *true*, with the things themselves, not their shadows or pictures, however beautiful, or however finely presented.

Once more, mind is developed and strengthened in the art of acquiring knowledge in proportion as it energizes, as it puts forth effort. This is a primary law of mental growth; a law which is formally accepted by most teachers. Yet it is a law which, as applied, has done great damage in the school-room. Of course this law requires that the teacher should avoid doing the pupil's work; should avoid rendering that kind of help which makes the pupil inactive. It is true the teacher can neither perceive, understand, nor reason for the pupil. This the pupil must do for himself if he would grow mentally. All this is true; but it does not mean that the teacher has nothing to do with the pupil's work. He has only discharged one phase of his duty when he avoids doing what legitimately and necessarily belongs to the pupil. This is an important phase, and one which many teachers fail to observe. But the failure to observe is a less evil than the course pursued by others. There are teachers who observe this phase of duty, who recognize the law; but the recognition means only the most shameful neglect of the highest interests of the pupil. It means assigning work to the pupil, and then leaving him to a blind effort to perform that for which he is mentally and

otherwise unqualified. It means an absolute waste of the pupil's time and strength. It means discouragement, defeat and the final abandonment of the work in utter disgust. This is not an overdrawn statement of the case. Any number of instances can be produced verifying this position. Hundreds of pupils have failed in almost every department of school work because of being under teachers who have pursued this course. This is the explanation of the neglect, and even hatred, upon the part of many of our brightest boys and girls of such subjects as grammar, composition and mathematics. No, the teacher is not to do the pupil's work, but he is to do his own faithfully and efficiently. This means a wide range of effort. It means much more than we at present note. This much, however, we must say in this connection: it means, first, that he has fixed in his own mind a clear and definite outline of the results which he proposes to fix in the minds of his pupils. It means, second, that he has carefully analyzed the subject to be presented into separate dependent parts or units adapted to the peculiar stage of progress of his pupils, and that he present these parts or units in the order of their dependence to his pupils for study and investigation. The arrangement of work in this case should be such that each step prepares the pupil thoroughly to perform the step immediately following. It means, third, that the teacher should render such aid and guidance to the pupil as will place his mind in vital relation to the things to be known. This should be done chiefly by careful questioning and pointed illustrations. It means, finally, that the teacher supply the necessary stimuli to keep the mind of the pupil in an active and hence receptive state. This means, in a certain sense, imparting his own life to his pupil. We shall consider this

phase of our subject more fully in a future article; in the meantime we must call attention to some of the obstacles which affect materially the teacher in preparing for and in doing his work.

And first among these is the fact that law makers have laid their hands upon the whole subject of mental development. Boards of education are now able to prescribe definitely just the amount of knowledge, in the form of facts and formulas of various sorts, that must be crammed by the teacher into the pupil in a given time, the clearest, the most evident, laws of mental development notwithstanding. The teacher must obey orders, he must perform the task fixed by law, he must do the cramming or else give place to another. He knows that the same law which prescribes the work prescribes also sharp and well-arranged methods of determining whether the cramming is successfully performed. In view of this order of things we ask candidly what can teachers do but submit to the inevitable. Woe be to those who fail to come up to the required percentage of cramming. Yes, percentage of cramming. This is the product for which teachers are held largely responsible by the tests through which their pupils are made to pass. This is not stating unfairly the requirements made of teachers in many schools. In how many schools is the teacher's efficiency judged by the use he has made of knowledge in developing the intellectual, moral and spiritual natures of his pupils? Is it the noble character he is forming in his pupils that is made the chief test of his success? No, this is not the test. He is judged, not by this, but by the quantity of knowledge of various sorts he has forced his pupils to prepare for temporary exhibition. We say advisedly a temporary exhibition; for who does not know how small a part of what is exhibited in the exami-

nation remains a permanent possession. Six months after the examination has taken place a very large proportion of what was so carefully crammed into the memory has for ever disappeared. And it is well that it has, for unassimilated knowledge is only a burden which affects the mind about in the same way that a physical burden affects the body.

The second obstacle which hinders the proper preparation of teachers for their work is the simple law of demand. This law is more powerful than legal enactments. It regulates the nature and extent of the preparation made for every sphere of human activity. The manufacturer, for example, is controlled by it. He produces only such qualities of goods as the demand makes necessary. The preparation made for their work by the rank and file of every profession is largely, if not entirely, controlled by this law. Why should not the teacher fall into line as well as the

rest? Why should he not make such preparation for his work as meets the demand? If what is demanded is simply rote work, is simply *hearing* recitations, is simply to cram the pupils with certain facts and formulas, which will prepare them for passing examinations successfully, why should the teacher prepare himself for an entirely different work? No, the average teacher will not do so. He will not rise above the demand. Hence we may hold ever so correct views of the training the teacher needs to fit him for his work, we may provide the most ample means for giving him this training, we may go further, we may enact the most stringent laws compelling him to go through the form of this training, and pass the necessary tests to admit him into the profession, all this we may do, and fail sadly of realizing in the school-room the results expected. This is but one phase of this question, others will be considered again.

(To be continued.)

## QUEEN'S UNIVERSITY ENDOWMENT ASSOCIATION.\*

[Written out for THE EDUCATIONAL MONTHLY.]

ALTHOUGH the Queen's Endowment Association is not an integral part of the university, I am naturally interested in it for more reasons than one, and I, therefore, cheerfully complied with the request of the chairman (Rev. G. M. Milligan) to remain over for a day to address the second meeting which the Toronto Branch intended holding. It was very gratifying to all of us in Kingston when we learned that the friends of Queen's in Toronto were following the advice of our Chancellor, Sandford Fleming. You were the first to organize, and in no more practical way can friends everywhere

show their interest in the university at the present juncture. Your example has been already followed in Kingston, Belleville, Brockville, Ottawa and other places in Ontario. Montreal has also formed a branch, and I expect to hear of others in the Maritime Provinces and, perhaps, in the United States, for the graduates of Queen's have a singular love of Alma Mater, and have always felt that Queen's is more than Provincial. Every true university is cosmopolitan in spirit. As Emerson says, it is "a seat of sentiment and cosmical relations." You no more describe its essence when you say that it is supported by the State, or by a religious

\*Principal Grant's Address to the Toronto Branch of the Queen's Endowment Association.

body, or by ancient endowments, or by the benefactions of living men, than you describe a man when you mention where his salary comes from. Yet there are petty creatures who think they know enough about a university, if they simply label it, especially if they stick on an offensive label, such as "godless" or "sectarian," "political" or "denominational." Associations of alumni represent truly pious feelings toward the mother that has watched over our intellectual growth, and aided in our enfranchisement from the idols of the mind. This association includes all who are willing to aid in extending Queen's. In forming it we have the satisfaction of knowing that we are following the example of the great Scottish University on which Queen's has been modelled from the beginning.

When, in response to a special invitation, we asked the Chancellor to represent us at the Tercentenary of Edinburgh University, we had no conception that his visit would be so fruitful. He brought back with him many things, among them the idea of an association of all our graduates and real friends that would be a permanent source of strength to the university. In his address at Convocation which he has sent, I think, to all of you, he explained that thirty years ago some adventurous gentlemen who had never done anything for the Scottish Universities proposed that they should be rolled into one. Scotchmen are supposed to be pretty Radical, but their Radicalism is ballasted by strong common sense. The various universities were native of the soil. Each had deep local roots, and a history that could not be ignored. Besides, the means were not provided for carrying out the magnificent scheme, and it fell still-born. However, one result was the starting of an association for strength-

ening Edinburgh, and the success which has attended it made the Chancellor think that we could better the example. Since that proposal was made, the smallest of the four Scottish Universities was vaguely threatened in a Parliamentary bill; but so lively was the feeling of resentment evoked that the objectionable clause was struck out, and now the Baxters have given nearly a million of dollars to start a college at Dundee that will probably develop into a fifth Scottish University.

We have recently had a similar experience. A proposal to concentrate in Toronto the four principal universities of Ontario was submitted to our constituents, and was unanimously rejected, last April. How is this unanimity to be explained, when, as I stated in my last inaugural, we were not unanimous before? How came it to pass that the proposed federation united against it the constituency of Queen's as one man? Because the proposal lacked the essential elements that an honest proposal would have contained. We have heard of the mountain in labour bringing forth a mouse, but in this case there was not even a mouse. There was no suggestion as to where the means were to come from to enable us to move, much less a word as to new sources of revenue to take the place of those that would be lost. Suppose that the conclusion had been come to that Kingston was the best centre for the University of Ontario, and that thereupon we had addressed an invitation to the Toronto University authorities to move to Kingston without a word as to how they were to get quarters to do as much work as they are now doing, would the invitation have been accepted? And when declined by them, would we be warranted in representing them as opposed to confederation? Equally preposterous is it to throw upon us the responsibility

for the rejection of a scheme that had the name of confederation but that lacked every essential element that belongs to the federal principle. The discussion, however, has served one good purpose. It has united those in Queen's who were in favour of concentration with those who always preferred the distributive system of colleges. The former are now convinced that the men who talked fluently about concentration did not know what they were talking about; had not thought the matter out, or lacked the courage of their convictions. They feel, too, that it is impossible to waste any more time considering vague generalities and ghost-like schemes, and in the spirit of Nehemiah they say: "Let us rise up and build." Sufficient time has been spent in discussion, and we must now give ourselves to work.

Let me say here that we have cause for congratulation, not only that the question has been settled on the old lines, and in my opinion the old are the best, but that it has been settled without any feelings of bitterness or hostility between the different universities. Whoever has been responsible for these feelings in the past, a new era may be inaugurated. I think that we may be assured that no Government will open the subject, unless it is prepared with a comprehensive measure that will be adequate to the proved necessities of the whole country, and will recognize the claims of every institution that is well equipped and is doing genuine university work. Being assured of this, we can all unite heartily in seeking the common good, and in cultivating feelings of the warmest kind for sister institutions. My own convictions are that the common good will be best promoted when we have that element of generous rivalry, without paltry feelings of jealousy, which is secured by the existence of two or three autonomous

universities; and when these look for extension not so much to the action of this or that politician as to the liberality of those who appreciate education. Certainly the history of our race in the Old and the New Worlds proves that although growth may be slow when dependence is on private individuals rather than upon the State, it is sure, and in the end likely to be on a scale far transcending what could be expected from the most liberal State or Province. Can you conceive of a Provincial Government voting one million for university education? But one man in California has given three or four millions, and another in the same State is about to give twenty. Besides these, Johns Hopkins, Ezra Cornell, Vanderbilt, the Stewarts, Lennoxes, Peabody and others have given on a scale that no State or Provincial Government would venture to imitate, unless in the way of giving wild lands that nobody felt took anything out of his pocket. So has it been and so is it in the Mother Country. Oxford and Cambridge have revenues greater than some States. Where did they come from? Not one penny from the Consolidated Fund or votes of the House of Commons. The Scottish Universities would have been equally well-endowed had it not been for the greedy barons who stole the church lands that pious founders had intended to be permanently applied to the twin sacred cause of religion and learning. The British Parliament, therefore, votes some \$200,000 a year in aid of the Scottish Universities; but it never dreams of giving the whole amount to one, and it gives in a way to stimulate local and individual effort. Looking at what has been done for Queen's in the past, I am quite willing to wait until our friends find that they can do more than they have already done. We are advancing every year since we

were thrown upon our own resources. There is a steady increase since 1869 in the number of students and the number of the staff, in revenue, endowment, library, laboratory and general equipment. We have never received in the whole course of our history what is known in university language as a good subscription. No one man has ever endowed a chair. The largest contribution from any one source was the legacy of between ten and eleven thousand dollars left by the late Robert Sutherland, B.A., the only coloured graduate Queen's has ever had. Our growth is due to the number of our friends and not to large donations, to the general interest felt in Queen's rather than to the affection of a family. Probably the explanation of our not receiving sums of thirty, fifty or a hundred thousand dollars at once is that our fathers in founding the university selected Kingston in preference to a large city, believing Kingston to be the most suitable centre for the whole country. The work that Queen's does is thus not before the eyes of those who have great wealth. But we have no reason to be disappointed. The most wealthy university connected with the Presbyterian Church in the United States is Princeton. Well, when Princeton celebrated its centenary, its endowment was less than that which Queen's has in its forty-fourth year. The fact that so much has been done, and done in the spirit that has actuated the donors, should make us careful before we think of even the appearance of breaking faith, for all that has been hitherto given was unmistakably for "Queen's University at Kingston," to quote from the Royal Charter. As I am speaking to men of different denominations, permit me to say that our connection with the Presbyterian Church secures to us traditions and influences that we would not part with on any account,

and, yet at the same time, does not hamper in the least our freedom and self-government. Our fathers laid the foundations of Queen's in a generous spirit, and from the day of its opening till now it has been distinguished for its catholicity. There is no sectarianism about Queen's. We boast neither of our orthodoxy nor of our secularism. We think that it is a good thing that the country should have an university of such a type and with such a history, and evidently the country thinks so too. For instance, I do not know one prominent Roman Catholic gentleman in and around Kingston that has not contributed to extend Queen's, and I go as readily for help to men of one denomination as to men of another and am not disappointed.

It is a blessing to know that here after I am to be relieved of the burden of asking for subscriptions, and that this pleasant duty will be discharged by able and willing volunteers. You know our present position; that quarter of a million dollars are needed to put the university in a condition of thorough efficiency; and you know from my recent inaugural what the objects are to which the money will be applied. The intention of this association is to try to get the interest of a quarter of a million from a large number of subscribers, so that in the event of the capital sum not being forthcoming at once we shall have the interest of it within a measurable time. Hard work will be needed to attain anything near the point that has been indicated. If I were to offer a word of advice to this branch, I would suggest that something specific be aimed at. The Kingston Branch aims at raising annually enough to pay for an additional professor. Why not also aim at a chair or a lectureship? At any rate, aim high.

Some may interpose here, and say, you would not have required so much



money had confederation taken place. That is a mistake. Confederation is generally a costly business. In the event of confederation we would have required, first, a quarter of a million to move, and perhaps a second quarter for extension, for no one pretended that confederation meant the extinction of any teaching, and it is teaching that costs. Why, the experience of the Baptists proves that even when they bring to one college all their divinity professors, they do not save money. Quite the contrary. Their divinity teaching costs now three times as much as under the old system; but, fortunately for them, they have a man who gives more for their one theological hall than our whole Church is asked to give for Knox, Montreal and the theological department of Queen's. Besides, under the present system, we reach a wider constituency of givers than we could possibly appeal to if confederation took place. Do you think that the people of Eastern Ontario would contribute to Queen's as they now do if it was uprooted and carried away to

Toronto in spite of their protests, and when its steady growth proved that removal was not required in its own interest? Already there is a somewhat bitter feeling in other cities that there are men who would centralize every institution in Toronto. That feeling would be intensified if university confederation took place without any guarantee of success or improvement. In those circumstances we would certainly lose sources of revenue that we now depend upon. Under any system, depend upon it, money will be needed. But under the present system no money is wasted on rash experiments, and appeal is made to the widest possible circle of friends of higher education.

Again, let me congratulate you on the action you have taken. You can appeal to men and women of every denomination, for your revenue is to be applied to the general work of the university and not to the theological department. May you report hundreds of members at the annual meeting in April next.

## THE STUDY OF LITERATURE.\*

BY PROF. JOHN WATSON, QUEEN'S UNIVERSITY.

[Revised for *THE EDUCATIONAL MONTHLY.*]

LADIES AND GENTLEMEN,—

I REGARD devotion to intellectual pursuits as not only a great preservative against the vulgar, the mean and the impure; not only do I think that the man who dwells with the great minds of the past and the present is likely to be a better member of the family, the city and the state, but I believe that in being

these things he will also be a better Christian. Hence, I rejoice at the banding together of young minds, as yet unworn by the world, and eager to know the best that has been said and done by our race; and I trust that you will be able to preserve, and even to intensify, the enthusiasm with which you have begun so good a work. You have started on a path that leads to a fair and fruitful domain. But I must remind you that, although the beginning is much,

\*An address read at the inauguration of the St. Andrew's Literary Society of Kingston, 18th Dec. 1885.

it is not everything. We are all wont to display a superabundance of energy when we first put our hands to the plough; but in the burden and heat of the day we are tempted to steal away and seek the grateful coolness of some shady rill or grove. And there is a special reason why a newborn zeal for knowledge should gradually grow cold and at length expire. The study of literature is not all pleasure; like everything that is worth doing it demands a good deal of self-denial and a good deal of perseverance. It is unfortunate that so many have the impression that the great artists in literature, men who have thought deeply on human life, and have toiled hard to make their works give back an untroubled reflection of their best thoughts, are but "the idle singers of an empty day," and that the be-all and end-all of art is to fill up vacant spaces in the lives of frivolous or busy men. That is not the conception of his work which any of our great men of letters has had. Hear what Milton has to say of the function of the poet: "The abilities of the poet," he says, "wheresoever they be found, are the inspired gifts of God, rarely bestowed, but yet to some — though most abuse — in every nation; and are of power, besides the office of a pulpit, to inbreed and cherish in a great people the seeds of virtue and public civility; to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what He suffers to be wrought with high providence in His Church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in religion

is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within; all these things, with a solid and treatable smoothness, to point out and describe."

The man of letters, in Milton's idea of him, must, as you see, be a severe moralist, like Butler, and a preacher of righteousness, like Luther or Savonarola, as well as the inspired singer who lays bare the recesses of the soul, depicts the rise and fall of nations, and bodies forth the glories of the unseen world. Nor did Milton practice belie his theory; no monk ever disciplined his body more austere than this Puritan poet disciplined his mind by the study of all past literature, sacred and profane. And Milton is not alone in the untiring zeal with which he "builds the lofty rhyme." Dante could speak of his "*Divina Commedia*" as a task which made him lean for many years, and the genial Horace recommends the author to keep his work in his desk for a nine years' revision. Now, if the masterpieces of literature are the product of long and hard effort, is it reasonable to suppose that they will at once yield up their meaning to the first undisciplined mind that skims over their surfaces? Is it not rather self-evident that if we wish to come even within sight of the thought of a great writer, we must do what one of his countrymen felt to be so much of a grievance in the case of the great German philosopher, Hegel; we must "stop — and think — and think — and begin again." The dramas and comedies and sonnets of Shakespeare are perhaps the greatest legacy ever given to the world by any one man. But here, even more than in the case of Milton, it is of prime importance to come to your task of study with a clear consciousness of its magnitude and

difficulty I saw it reported the other day in the newspapers that the Ven. Archdeacon Farrar had said that we could better afford to do without Shakespeare than without Milton. I do not think that that is a sound judgment, and I am glad to be able to set against it the opinion of Mr. Ruskin that Milton is "not among the first or wisest"—not for instance so full and wide and deep as Shakespeare or Dante. In any case—and this is what I should like to impress upon you—to understand a play of Shakespeare is a work of extreme difficulty. Shakespeare does not say to himself: "Go to, let me make a play to teach my fellow-countrymen the danger of unhallowed ambition, or excessive speculation, or filial ingratitude." Any one who thinks that these superficial lessons exhaust Macbeth, or Hamlet, or Lear, has not only not learned what these plays have to teach, but he has not caught the artistic point of view at all. Why should we have an elaborate play merely to imprint on our minds lessons on the level of the copy book heading, "Honesty is the best policy"? The complex nature of Macbeth is not expressed in saying that he is over-ambitious, any more than one of us would consent to have his character formulated in such catchwords as honest, avaricious, self-seeking, industrious. Hence I say that to study a play of Shakespeare is not a trifling thing, but to do it well a very difficult thing. What we should aim at is to build up in our minds the various characters in their action and reaction on one another, as nearly as possible as they presented themselves in the mind of the author. And that is manifestly so hard a task that we who are not Shakespeares or Miltons, or even Grays or Cowpers, must snatch eagerly at all aids to our reflection which we can obtain. Suppose, by way of illustration, that you

wish really to understand the play of Macbeth. Probably you have read it cursorily in a mood between sleeping and waking, and you know that it contains witches and a dagger scene—"Is this a dagger that I see before me?"—that it tells how Macbeth, incited by ambition and worked up to the "sticking-point" by his wife, murdered Duncan, was haunted by the ghost of Banquo—"Hence, horrible shadow!"—and finally slain by Macduff; while Lady Macbeth, too fragile to bear the weight of so great a load of crime, went mad, and walked and talked in her sleep. This floating and wavering image of the play must, first of all, be made precise and definite, and so the whole of it must be read through with care and attention. Then, you go back over it, and, with the aid of a good edition, find out the meaning of all the obsolete words and phrases it contains. Next, you try to get the key to the character of the chief personages, and go on to ask whether such persons would act as they do in the circumstances in which they are placed. Then you note the striking passages, turning them over and over, and trying them by the response of your own mind and experience.

Perhaps, you further wish to know something of the materials out of which Shakespeare has constructed this work of art, and how his skill as an artist is displayed in it. Again, you try to find out the author's age at the time of its composition, and ask yourself how the play harmonizes with that period of his life. When you have done all this, honestly and faithfully, you may then conclude that you know a little of the mind of Shakespeare, and of his view of human life; but your knowledge even then must be meagre and imperfect, until you have similarly analyzed Shakespeare's other plays, compared them with one another, and essayed to follow the

sweep of his tremendous genius. I have said these things not to discourage you, but to give you a due sense of the greatness of the task before you. Hence a very plain and practical rule for the conduct of such a society as this: Let every member work as hard in the study of the subject proposed as if the whole responsibility rested with him alone. There is no lazy man's path to knowledge. You will profit just so far, and no farther, as you put forth effort yourself. Little or nothing will be gained by coming to hear papers read by somebody else; you must do your own work. And this brings me to the last point I wish to touch upon. Even after you have gone through all the labour I have roughly indicated, the pangs of original composition have to be faced, if you really wish to rescue from the "void and formless infinite," and give palpable shape to the suggestions that may have come to you. What then is the best way of expressing ideas, granting one to have ideas to express?

No precise rules that are of much use can be laid down. The general principle is: Put your thoughts into the simplest possible form that is consistent with their full and precise expression. Never set down anything because it *sounds* well; always be sure that what you say *means* something.

In spite of Rochefoucauld, the object of language is not to conceal thought, or the absence of thought, but to express it. But there are many modes of expression. The style of a man, when it is the natural clothing of his ideas, fits him as closely as his skin. Thought and its expression correspond like soul and body. Thus the style of Macaulay, who looks at things from the outside, is formal and mechanical. Macaulay is the spokesman of Philistine respectability. Progress means for him an accumulation of spinning jennies, electrical machines, cheap commodities. Now

all these things are important and matter for rejoicing; but one cannot help protesting that the life is more than meat and the body than raiment. Observe, too, that just as Macaulay regarded the history of England as a conflict of Whig and Tory for supremacy, so he looked upon the progress of religious truth as a question of the predominance of one form of ecclesiastical organization over another. The idea that truth is something deeper than any of its outward embodiments never so much as dawns on his consciousness. As his thought, so his style: it has the merit of superficial clearness; but in its measured cadences and continual antitheses, one seems to hear the unvarying, monotonous beat of a pendulum; of the intricate harmony of the highest prose it exhibits not a trace. Now see how differently Ruskin speaks of the progress of Venice. The point of view is completely changed; not the outward and actual, but the inner and spiritual, is of interest to the author; the life of a man is determined by what he is in himself. Religion is not a thing of external organization, but a thing of experience, working from the centre outward, and giving character to the every day walk and conversation. Also, the writer is an inquirer into moral causes; he will ask why it is that the national, like the individual, life of Venice was not quickened and informed by the spirit of religion. And lastly, he has a didactic purpose in view; he is a preacher of righteousness, and he will try to apply the lessons learned from the failure of Venice in awakening the slumbering conscience of his own England. The style of a man of this type is naturally weighty and impressive, but also as naturally it is full of the various and subtle music of persuasive speech. Turn to another writer. "That living flood, pouring through these streets, of all qualities and ages, knowest thou

whence it is coming, whither it is going? *Aus der Ewigkeit zu der Ewigkeit hin!* From eternity onward to eternity! These are apparitions: what else? Are they not souls rendered visible in bodies that took shape and will lose it, melting into air? Their solid pavement is a picture of the sense: they walk on the bosom of nothing, blank Time is behind them and before them. Or fanciest thou the red and yellow Clothes-screen yonder, with spurs on its heels and feather on its crown, is but of to-day, without a yesterday or a to-morrow; and had not rather its ancestor alive when Hengist and Horsa overran thy island? Friend, thou seest here a living link in that tissue of history which inweaves all being: watch well and it will be past thee, and seen no more." In reading Carlyle, as in the case of Ruskin, we look at things from the inner or spiritual side; but, if we may say so, we have retired into the very heart of the inner. Not the acts of this or that man concern us, but we watch the eternal flux of human beings as they come and vanish, and our eye follows the swiftly-changing web which the Earth-spirit weaves. And note how, wide-reaching as the thought is, it is burned into our imagination as an acid bites into the etcher's plate. "That living flood, pouring through these streets! Souls rendered visible in bodies that took shape and will lose it, melting into air! They walk on the bosom of nothing! That Clothes-screen, with spurs on its heels and feather on its crown! A living link in the tissue of history!" What graphic pictures of the impalpable are these! Emerson agrees with Ruskin and Carlyle in looking at life on its spiritual side, but Emerson has less interest in the concrete than either of the others, while yet he attributes more to man than Carlyle. History is for him the development of man's thought, and

he sees in all the actual nothing but the might of the human spirit. Man gathers up and concentrates in himself the intellect of the past and the future; and so Emerson is not interested in the varieties of men; what he values is their common heritage of thought, the great, and indeed the only force in the universe. Hence the abstract, and, compared with Carlyle, the pallid hue of his style. We get from him no pictures of the living and breathing world, but rather colourless types of reality, statuesque in their severe simplicity of outline.

"Human progress," says Matthew Arnold, "consists in a continual increase in the number of those, who, ceasing to live by the animal life alone, and to feel the pleasure of sense only, come to participate in the intellectual life also, and to find enjoyment in the things of the mind." It is impossible not to feel the charm of writing like that; it is the quintessence of easy, graceful, well-mannered talk—the talk of the man who takes culture to be the chief end of life, and sees the world in process of expanding into one vast university. After Ruskin, and Carlyle, and Emerson, one feels as if he had been suddenly plunged in a cold bath as he hears the cool, placid tones of the apostle of culture announce that human progress consists in a continual increase of those who come to find enjoyment in things of the mind! But, postulating the academic view of life, how simply and naturally Mr. Arnold puts what he has to say into words. These hurried remarks on a few of the masters of English prose have been made mainly in order to press home the lesson that a good style is the mould into which a man's thoughts naturally tend to run. The abstract thinker will express himself abstractly; the poet will clothe his ideas in impassioned imagery; the scholar will speak in graceful and refined accents;

the man of common sense will use the plain and strong language of the work-a-day world. For us who lay no claim to genius, and whose command over words is apt to be uncertain, the simplest and least pretentious lan-

guage is, on the whole, the best. Here, as elsewhere, the advice of Polonius is the essence of common sense :

To thine own self be true ;  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

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## HISTORY AND ITS KINDRED STUDIES.

BY E. A. FREEMAN, REGIUS PROFESSOR OF MODERN HISTORY IN OXFORD UNIVERSITY.

IN the sense in which the phrase modern history is used it is impossible to define it, because there is really nothing with any distinctive being of its own to define. If it is hard to define "modern" history, it is equally hard, though not for the same reason, to define history at all. It was hard to draw the line between history in the stricter sense, and a crowd of other subjects for whose help historical research was always asking, and which in their turn were constantly asking help of historical research. It was, indeed, hard to conceive of knowledge which dealt in any way with the affairs of men with which the historian might not do wisely by entering into alliance for mutual society, help and comfort. There were few studies which might not ever and anon in some accidental way throw light on historical questions, and the more branches of knowledge the historian is master of, the better prepared is he for his own work. The historian will do his work better for being master of the science of geology, and of the group of sciences which have a close connection with geology. Geology and its kindred studies had always seemed to him to be wrongly placed when they are grouped far away from history, alongside of branches of knowledge which depend mainly on experiment

or on theory. There is a whole crowd of other pursuits which it is impossible to separate from history. The study of coins, and weapons, and antiquities of every kind ; the study of palæontology, as a special branch of knowledge, as distinguished from the study of inscriptions directly as records of arts, the study of genealogy, even the science of heraldry—each has its place, and the place of each is useful and honourable as long as that place is kept. None of these secondary branches of history has thrown more precious light on the main subject than the study of coins ; but the mere gathering of the coins themselves, apart from the facts which they prove or illustrate, hardly rises above the gathering of postage stamps, and in ages to come the postage stamps will prove something as well as the coins. Then it comes that in art, in the higher sense of painting, sculpture, architecture, we reach subjects which claim the rank of distinct branches of knowledge. Geography and chronology have been called the two eyes of history, and assuredly without them history would be blind work indeed. In reading the history of any people, the first question one naturally puts is—What language did they speak ? That is a question which comes before the questions that must soon follow about their mode of warfare, their

laws, their creed, their general condition—political, religious and moral. Lord Rayleigh, in his speech at the British Association in Montreal, proposed to substitute the study of French and German for the study of Latin and Greek; but that proposal must have been made in utter forgetfulness of what the scientific study of language is, wherein lies the difference between a scientific and an empirical treatment of language—between wild guesses at the origin and relations of words and a certainty as to their origin and relations second only to the certainty of the mathematician. It lies surely in the presence or absence of the historical treatment of language. But the science of language is something more than a mere branch of historical study. It is one of the studies most closely akin to history, a study from which history is ever borrowing, and which is ever borrowing from history; but which is still a branch of study distinct in itself. No man can really understand history without a considerable knowledge of philology. No man can really understand philology without a considerable knowledge of history. The historian and the philologist have a wide field in common, in which both will feel equally at home; but each has also a separate territory of his own, in which the other feels no temptation to enter. As a rule, while the true philologist will care for the whole world of language, but as a master of some and as knowing the general relations of all, the historical student, who uses philology only as an illustration of history, will care only for those languages which illustrate his own branches of history. At the same time, of course, the more languages

a man knows the better. He who to his Greek, Latin and Teutonic can add Celtic, Slavonic, Lithianiac, the rival speech of the Arab, and the more uncouth tongues of the Turk and the Magyar, will certainly not regret having added so many unusual weapons to his historic armoury.

With regard to the tongues which the historian and philologist may study in common, the two will not look at them from the same point of view. To the philologist nothing is so precious as the grammatical forms; the vocabulary is secondary; the extant writings in the language are valuable chiefly by way of evidence to illustrate the philological facts of the language itself. To the historical student, on the other hand, the grammatical forms are of comparatively little interest; they concern him only when they illustrate some of the facts in the language itself, or in its relations to other languages. His chief care is the vocabulary, and specially where the words that form it are arranged in the shape, not necessarily of literature in the higher sense, but of composition recorded or handed down. To the one, in short, the facts of language is valuable in itself; to the other only such facts of language are valuable as help to illustrate the more general history of nations. In the relations between history and philology are seen the very best example of that kind of brotherhood which may exist between two branches of knowledge distinct in their own nature, but which have much in common both in range and method. Mr. Freeman then proceeded to inquire how history stood with regard to the sister study of law.—*Scotsman.*

## PREPARATORY TRAINING.

BY J. G. FITCH, M.A.

WRITING is one of the subjects on which there seems to be least to say. We all feel that it is a matter of practice mainly, not of theory. In teaching it there are few or no principles to explain, and a great many exercises to do.

As an art it is greatly neglected in High and Public Schools. The habit of writing many notes, translation and other exercises betrays boys into a scribbling, running hand, before they have taken pains to form single letters well; and very little is done to check this tendency. When it is considered how much a legible handwriting has to do with the comfort of one's correspondents, there seems to be no good reason why young people who are to be brought up as gentlemen and gentlewomen should write a worse hand than the children of a free school, or why some attention to writing *per se* should not be given even in the higher classes at the best schools.

For every good teacher, in addition to the immediate and obvious results contemplated in giving lessons on a given subject, asks himself: "What particular faculties or qualities of mind are being exercised in these lessons?" "What is the incidental effect of the teaching of this subject on the formation of the intellectual character of my scholar?" And when he looks at writing from this point of view, he sees that it may be a training in accuracy of eye, in steadiness and flexibility of hand, in obedience and in cleanliness; and that every time a scholar receives a writing lesson, his habits are either being improved or deteriorated in these respects.

Now in all good elementary schools it is found easy to have a standard of excellence in this matter, and to make every child conform to it. There are, in fact, no bad writers in an elementary school of the best class. A good method steadfastly carried out is found to be infallibly efficacious even in the worst cases. And this method is not elaborate. Mulhauser and others, have devised a whole system of writing founded on the analysis of letters into their elements, and have given names to all the parts of which letters are formed, as the *right line*, the *curve line*, the *link*, the *loop*, and the *crotchet*; and I have seen some ingenious lessons of a synthetic kind, in which models of these various parts having been shown, their names were dictated, so that letters and words emerged one after another. But in practice such systems have not been found of much use, for they make a needless demand on the memory, and they give separate names to things which have no separate value or meaning. The success attained in good elementary schools in teaching the art of writing is due to much simpler methods. A proper graduation of letters, according to the difficulty and complexity of the lines composing them, is found to fulfil the same purpose as a classification of those lines themselves. There are but twenty-six letters; and if the *n*, *m*, *l*, *u* and *i* are formed into one group, the *o*, *c*, *a*, *q* and *d* into a second; the *r*, *h*, *w* and *v* into a third; the *g*, *k*, *f*, *j*, *p* into a fourth; and if those letters which do not conform to these types, as *s*, *z*, *k*, *x*, are reserved to the last, the classification



suffices for practical purposes, and the teacher gives as copies in succession, not the single letters, but little words which contain them, and which have more interest for children.

A good copy being the first condition, careful supervision and the prompt correction of each mistake will do nearly all the rest. Complex oral directions as how to hold the pen, and how to sit, are not needed. *Gaucherie* and bad attitude may be pointed out in special cases; but there is no harm in allowing different modes of handling a pen or pencil, so long as the writing produced is good. The good teacher goes round the writing class to every scholar with a pencil in his hand; he calls attention to each mistake, forms in the next line a letter to be traced over, desires his pupil to complete that line only, and to wait till it has been seen again. He notices each prevalent error in form or proportion, and on a ruled black-board in front of the class makes a good pattern of the particular letter, and causes it to be copied several times. He knows that if this is not done children copy their own mistakes. And generally he relies more on incessant watchfulness, on care that the same mistake shall not be made twice over, and on constant use of model writing, than on any theoretical instruction.

The well-known passage from Locke sums up after all the best rules which have to be borne in mind in teaching this subject. He says:

"When a boy can read English well, it will be seasonable to enter him in writing. Not only children, but anybody else that would do anything well should never be put upon too much of it at once, or be set to perfect themselves in two parts of an action at the same time, if they can possibly be separated. When he has learned to hold his pen right, . . . the way to teach him without much

trouble is to get a plate graved with the characters of such a hand as you like best, but you must remember to have them a pretty deal bigger than he should ordinarily write; for every one comes by degrees to write a less hand than he at first was taught, but never a bigger. . . . Such a plate being graved, let several sheets of good writing paper be printed off with red ink, which he has nothing to do but to go over with a good pen filled with black ink, which will quickly bring his hand to the formation of those characters, being at first showed when to begin, and how to form every letter. And when he can do that well he may exercise on fair paper, and so may easily be brought to write the hand you desire."

You have here enforced the two principal expedients for securing a good hand: (1) tracing, which is perhaps more effective from the teacher's own pencil-marks than from faint engraved lines; and (2) insisting on large hand, and resisting for much longer than is usual the wish of scholars to write small or running-hand. Those who begin small writing too soon are often careless about the formation of single letters, and form a habit of scribbling, which lasts them through life. Those, however, who are kept writing on a large scale until they can shape every letter well may soon form for themselves without trouble a good and characteristic style of writing. Here, as in so many of the mechanical arts, you must not be impatient at slowness in the earlier stages, and must remember that if accuracy and finish are first gained, rapidity and ease will come afterward; but yet if these two last are sought for themselves, or too early, the first will never come at all. Here, at least, it is true that "*La gradation et la repetition, sagement entendues, sont l'ame de l'enseignement.*"

It does not consist with my present

plan to comment on the two other chief instruments of sense-training which fall within the province of a school course. Nor do I feel competent to offer any practical rules for the teaching of either drawing or vocal music. But I have a strong conviction that both should form integral parts of every school course, and should be taught to every scholar. The claims of music, both in training

the voice and in giving cheerfulness to the school-life, are incontestable. And drawing is not only in a practical sense indispensable to the skilled artisan, and capable of manifold useful applications by scholars of every class; but its indirect effect on the training of the perceptions, on taste, on clearness of vision and firmness of hand, is still more important as an element in a liberal education.

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## SHOULD A COLLEGE EDUCATE?

BY E. R. SILL.

(Continued from page 13.)

IT cannot be too carefully kept in view that, in any such comparison of the natural sciences with the humanities, we take into account only their educational value. The sensitive loyalty of scientific men to their specialties—a very pleasant thing to see—sometimes seems to blind them to the distinction between intrinsic values and educational values. They should remember that no slight upon the intrinsic value of any science is implied in the doubt as to its comparative educational value. There are many things of enormous usefulness to the world in other ways, whose examination could contribute next to nothing toward the development of mind. Iron, for example, constitutes almost the framework of civilization; but this does not at all imply that metallurgy, as a college study, would have any considerable educating force. On the other hand, there are many subjects of study whose application to the ordinary business of life might seem very remote indeed, yet whose power to “educate the man” is

found to be very great. The calculus, or the “Antigone,” might never be of any “use” to the man, in the superficial sense of the word, yet they might have been the very meat and drink of his intellectual growth. The natural sciences may well be satisfied with the crowns of honour the world must always give them for their royal contributions to our mental and material existence, without expecting to be made exclusively, also, our nurses and schoolmasters. The fitness for those humbler but necessary functions must be determined wholly on other grounds than that of value, however priceless it be, to the world for other purposes. Both experiment and reflection seem to point more and more decisively to the view that mind, on the whole, grows chiefly through contact with mind. And accordingly, what are called the liberal courses of study, formed largely of those studies which bring to the student the magnetic touch of the human spirit in its dealings with life, seem to show more vitalizing power,—seem actually to

produce, on experiment, more broadly educated men than what may be called the illiberal courses, formed without these human studies. Yet here, again, "Why not both?" is the best solution, so far as we can effect it. For the natural sciences have, undeniably, certain admirable influences in education. They are free from any encouragement of morbid moods. They teach the mind to "hug its fact." There is little ministry to brooding egotism in them; except that sometimes a very callow pupil may for a while feel that the mastery of a few rudiments somehow covers him prematurely with the glory that properly belongs to the great discoverers; but from this stage he soon recovers. There is always a freshness and out-of-door healthfulness about even the simplest work in natural science that makes it a charming study, for the lower schools, especially. Mr. Spencer has well pointed out its adaptation, on this score, even to the period of childhood. It is, in fact, so far as it includes only the observation of outside nature, an invigorating play of the mind, rather than a laborious work. And the need of this health-giving intellectual play we never outgrow.

But the attractiveness of these natural studies must not be allowed to blind us to the need, when it comes to forming a course for the maturer mind, of more abstract and complex subjects. The sciences in their higher and severer regions, where the mind of man has more and more mingled itself with the mere facts of nature, as in wide comparative views and the induction of great principles; and especially the purely human studies, the languages, histories, philosophies, literatures,—these must be the food and light of the larger growth of the mind. The law of intellectual development in education seems to be analogous to a certain familiar law of

physical growth in lower organisms. The very lowest, the vegetable, is able to nourish itself directly on the crude inorganic elements of nature: the higher, the animal, can only be nourished on matter already organized by life. Somewhat so, apparently, with the growth of intellect; while the simpler faculties, such as we share with other animals, are able to get their full development from the sights and sounds of nature alone, the deeper feelings and the higher intellectual processes can be best nourished on the outcome of the human spirit—nature and life as organized, or re-organized, by the mind of man.

In meeting the public on this matter of the course of study, the college finds itself confronted with two or three false notions, so inveterate that they may well be classed as popular delusions. Each of these, like most popular delusions, has crystallized round a convenient phrase.

One such notion is that the choice of studies for any given youth should be governed by his own natural predispositions. In other words, he should "follow his bent." This has a plausible sound, yet to apply it to the college course would be to ignore the very purpose of the college. When it comes to selecting a life occupation, a specialty for study or practice, such as the various schools of the university undertake to furnish, a youth should, no doubt, choose according to his taste and talent. But to choose on that ground alone in his preparatory culture-course would simply magnify any lack of balance in his original nature. As well might one advise a boy at the gymnasium to devote himself to those exercises in which he naturally excelled, to the neglect of all that found out his weak points; if the arms were feeble, to use only the muscles of the thighs; if the thighs were undeveloped, to use only the arms. The purpose of the college is

to do for mind and character what the gymnasium does for the physical powers; to build up the man all round. If the student "hates mathematics," it is probably because his mind is naturally weak on the side of abstract reasoning, and the hated study is therefore the very study he needs. If he has a lofty disdain of literature, it is very likely only an evidence of some lack of that side of culture somewhere in his ancestry. There is nothing sacred about a "bent." So far from being an indication of Providence, it is apt to be a mere indication of hereditary defect. If we look at it from the side of its being a predisposition to weakness in some particular directions a bent *away* from certain lines of study (the form in which it chiefly shows itself in college), we can see that the sooner it is repaired by a generous mental diet, the better for the man and for the race to whose ideal perfection he and his posterity are to contribute. Perhaps the greatest danger to which the higher education is at present exposed is that of spreading before the student a vast number of miscellaneous subjects, all recommended as equally valuable, and inviting him to choose according to his bent. The result naturally is that the average boy follows that universal bent of human nature toward the course that offers him the easiest time. If this course happens to include strong studies, easy only because he is specially interested in them, the harm is not so great; but if it consists chiefly of light studies, introduced into the curriculum only because somebody was there to teach them, and somebody else wanted them taught (and perhaps a little, too because each counts one in a catalogue), then the harm is enormous. This becomes evident enough if we use (as we may for brevity's sake be permitted to do) the *reductio ad absurdum* of an extreme illustration; if

we suppose that some language having a great history and a great literature, the Greek, for example, is rejected in favour of some barbarous tongue embodying neither history nor literature; say, for example, the Pawnee or the Esquimaux; or if we suppose that for exercises in writing and reasoning is substituted the collecting of postage-stamps of all nations, or practice on the guitar. Far short of any such violent extremes, there are perfectly well recognized differences between the efficacy of one study and another in educating a college student. And it would seem wiser to trust the choice to the governing body of the college than to an inexperienced lad, swayed by some momentary whim, or by the class-tradition of the "easiness" of one subject or another; in other words, by his natural bent.

Another popular delusion concerning the college course hinges on a common misuse of the word *practical*. It properly signifies *effectual in attaining one's end*. So, transferring the term to persons, we call him a *practical* man who habitually employs such means. A "practical study," then, is in reality a study which is calculated to effect the end we have in view in pursuing it. And since the end in view of a college study is purely and simply the development of the mind and character, any study is a practical study just to the extent that it is effectual for this end. And any study is a completely unpractical study, no matter how useful it may be for other purposes, if it is ineffectual for this. The real virus of people's misuse of this word lies in their taking it to mean, not effectual for one's end, whatever it be, but effectual for that particular end which to them happens to seem the chief end of man. If a man's one aim is to have a successful farm, he is apt to consider all studies unpractical that do not bear directly

on agriculture. If the great object of another is to gain public office, to him that study alone seems "practical" which directly subserves this end. Accordingly, there are always found well-meaning persons, not conversant with educational affairs, who consider the best studies, and those which for college purposes are most practical, as being completely unpractical; and who will always be trying to crowd in upon its courses those so-called practical studies, which, for the ends the college has in view, would prove as unpractical as studies could be.

It furnishes a favourite phrase for those who thus misconceive the purpose of a liberal education to say that it fails to fit a man for the "struggle of life." If the phrase means the making of a living, this objection certainly seems not well-founded. Any one's daily observation of common life will enable him to answer the question whether or not liberally educated men are, relatively to the rest of the community, making a comfortable living. When, however, we come to notice that some of those who are fondest of this complaint against the college course, on their own account, do not seem to stand in any conspicuous need of a living, we are led to suspect that they may mean something else by the "struggle of life." Perhaps some mean by this phrase the strife for sudden wealth, or for political office, prizes for which in fact, a good deal of violent "struggling" is done. So far from inciting men to any such feverish struggle, it may be hoped that the higher education will always raise them above the disposition for it, or the temptation to it. Public reputation and public office should, we are beginning once more to believe, "seek the man"; and they may be depended on to find him as fast as he deserves them. If not in the scramble and struggle of certain igno-

ble regions of effort, at least in the legitimate pursuit of any dignified career, men succeed in the long run by means of their character and intelligence; and the more completely these have been developed, the surer the success. Such a completeness the present college course is generally admitted to have an observed tendency, at least, to produce.

However much it may lack of perfection, the common criticisms upon it seem wide of the mark: whether it be the charge that there are not enough electives for every possible taste or bent; or that the studies are not practical enough; or that they fail to fit a man for the "struggle of life." For these complaints are all based on the same fundamental misconception, the supposition, namely, that the purpose of the college is merely to equip the man; when in reality its purpose is, first of all, to evolve the man. They all overlook this central idea of the higher education: that its aim is not merely to add something to the man from without, as convenience, or equipment; but to produce a certain change in him from within, as growth and power. The misconception seems all the more short-sighted in that it fails to perceive that the most valuable equipment for any work whatever that may afterward be undertaken is found in this very breadth and depth of preparatory development.

Two permanent human desires, on the surface antagonistic, but at bottom perfectly reconcilable, have all along been at work in moulding systems of education. One is the desire to *be* much, or the desire for attainment; the other is the desire to *get* much, or the desire for acquisition. As we look at young people, we find that we have both these desires for their future. We would have them amount to a great deal, in themselves: we may call our *aspiration* for them; and we would have them get on in life.

we may call this our *ambition* for them. As we look at the community we feel these same two desires; we would have it a community of wise and noble persons; and we would have it a prosperous community.

Now our educational work has taken on one character or another, according as *aspiration* or *ambition* has been most prominently in mind. Some, perceiving that we are all "people of whom more might have been made," have been most impressed with the importance of lifting men's personal lives to higher planes. Others have felt most the need of equipping men for special efficiency in the various callings of life. Not the college only, but the entire field of education, from kindergarten to university, has been a battle-ground where these two ideas, unwisely supposing themselves natural foes, have continually fought. But both these desires are in the right. Seen in the larger view there is no possible *casus belli* between them. They are reconciled the moment it is seen to be true that the completest development is itself the most valuable equipment.

Fortunately, the colleges have for the most part taken this larger view, and have courageously kept their courses in accord with it, in spite of efforts from outside to warp them from their true purpose of providing an *education* for men, to that of providing an *occupation* for them; and corresponding efforts to have the *educative* studies removed, and *occupative* studies substituted in their stead.

That the college course will be further improved, as it has been constantly improving in the past, no one can doubt. The important thing is that changes, when they are made, should be made with a clear understanding of the purpose of the college, and in furtherance of this. It would not be best (if, once more, a violently absurd

example may be pardoned) that Esquimaux should be substituted for Greek on a vicious and sophistical ground; such as, for instance, that a young man might some time go on a diplomatic mission to Greenland, and might find it a convenient language to have. Nor should practice on the guitar be substituted for literary exercises, on any such ground as that it is well received in society, and, for purposes of instruction in the female seminaries, might at any moment be a valuable equipment for the struggle of life.

The greatest advance in college work is probably to be expected from improved methods of treatment, rather than from radical changes of the subjects of the course. Much of the elementary work in the languages, both ancient and modern, will no doubt eventually be relegated to the lower schools. More and more the classics will be taught as literatures. The same change, it may be hoped, will some time invade even the modern language courses, so that they will have less of the Ollendorff character, the mere conversational drill, conceived as being useful or ornamental for the "struggle" and more of the character of an intellectual study of the modern European mind in its history and literature. So also in the natural sciences, the lower schools will doubtless one day do a large part of what now the colleges are doing; much of that mere observation and memory, namely, which is not beyond the capacity of the ordinary boy or girl of high school age.

One college study there is in particular, which may be expected to make great advances in its scope and methods. It is a study which has for a long time appeared on all the catalogues; but which, so far as any adequate development is concerned, is still in its infancy. This study, the History of English Literature, has too

largely consisted in the mere memorizing of disconnected facts and dates as found in some one or two text-books. And so far as the real authors of our literature have been studied at all, it has been with much too exclusive a regard to philology. Even in this comparatively superficial aspect of the subject, its study has been confined, commonly, to a few poets of the early period. The outside shell of literature, the language, has been taught with much acumen

and nice scholarship; but the substance, the thing itself, has been neglected. It remains to be seen what educating force there will prove to be in the proper study of this subject when it shall include the history of English thought, of which English literature is only the expression; and when it shall bring the student face to face with the best minds of modern as well as of ancient times.—*Atlantic Monthly*.

(Concluded.)

## SCRIPTURE LESSONS FOR SCHOOL AND HOME.

BY THE REV. J. WYCLIFFE GEDGE, M.A., INSPECTOR OF SCHOOLS FOR WINCHESTER, ENG. (NOTES FOR TEACHERS.)

### THE CHILDREN OF THE BIBLE.

#### NO. 5. MOSES.

**T**HE CHILD PERSECUTED. (Read Exod. ii. 1-3.) Birth of a babe always a time of interest. Who were the parents of this one? Amram and Jochebed (see vi. 20), of tribe of Levi. Lived in troublous times. Who was king of Egypt? Pharaoh afraid that Israelites would grow too powerful—perhaps drive him from throne—so determines to stop their increase. What cruel command did he give? (i. 22.) What thrill of dismay would go through each mother of a baby boy! What sort of a child was Moses? Goodly means a specially beautiful and fine child (see Acts vii. 20, margin, "fair to God"). What *can* she do to save it? Hides it at home for three months; but the search for baby boys so incessant she must find a safer place. How many discussions there would be! At last determines to place it in tall bulrushes by side of river. Soldiers will surely not think of looking *there*. So cradle made—pitched water-tight—the baby put in—last kiss given—and left by

bank of river. How full mother's heart would be—how many prayers would ascend for the child!

**II. THE CHILD SAVED.** (Read 4-10.) Who is this little girl left to watch? It is Miriam—the child's elder sister—not many years older. How often had she played with and nursed her baby brother! How glad she would be to do something for him! Now question on the story—Pharaoh's daughter coming to bathe—seeing the cradle—sending her maid—the child's cries—the woman's heart of the princess moved with pity. What can she do for it? Now Miriam comes forward. What does she say? What a sensible girl! She sees the impression made on the princess, and takes advantage of it. So she fetches Jochebed, who thus becomes the hired nurse of her own baby. How wonderfully God has heard her prayers! The babe is to be brought up in the king's palace safe from all danger. He is called Moses, because drawn out of the water.

**III. MOSES EDUCATED.** (Read Acts vii. 22; Heb xi. 24-26.) The

princess did not adopt him and neglect him. Gave him good education. Probably gave him tutors; but also evidently taught his own religion. Whom did Pharaoh worship? Bulls and other animals, the river Nile, etc. When Moses was grown up, what choice did he make? Could not stay where God not worshipped. So gave up luxuries, comforts, etc., of palace, chose rather to be a slave amongst his own people.

LESSONS. (1) *God orders all things well.* His persecution proved blessing—gave him good education—fitted him for future life as leader of Israelites. (2) *Make good use of opportunities.* He profited by his education. Became learned and useful. (3) *Decision for God.* Such a choice sooner or later comes to all—God or the world. What shall our choice be. TEXT. *We will serve the Lord.*

#### NO. 6. SAMSON.

I. THE CHILD PROMISED. (Read Jud. xiii. 1-7.) A story of the time of the Judges. Joshua dead, and the elders who outlived him. Israelites settled in Canaan, each family living on its own farm. But in time of prosperity fell away from God, learned idolatry from nations around them; were punished by being oppressed by enemies; amongst these Philistines most hostile. Lived in south of Palestine—subdued Israel forty years. Who should deliver them? Manoah and his wife no child. Who comes to her? What is his message? (Angel means messenger.) Children are God's gift (Ps. cxxvii. 3), and this child is to be specially given to God's service. What is he to be? (Word Nazarite means "separate.") Some took these vows for a time, and some for life. Samson's vow was to be the latter—whole life to be devoted to God's service. *What was he not to do?* Cut his hair, drink strong drink, touch anything unclean. (See Num. vi. 3-

6.) Long hair would be an outward sign to all—abstaining from strong drink would keep him sober. *What was he to do?* Fight against God's enemies—set example of holy life—lead people of Israel.

LESSON. All children of godly parents dedicated in similar way. By solemn prayers of parent—by training in temperance and soberness. What must they keep from? Excess in eating and drinking, amusements, etc.; also from all evil works, called dead works (Eph. ii. 1; Col. ii. 8); are called to be holy. (Rom. i. 7.)

II. THE CHILD BORN. (Read xiii. 24; xiv. 7.) In course of time the child born. Receives name, Samson, meaning "strength." What strength did he receive? *Bodily.* Have read story of killing the lion—did many other wonderful things—killing thirty men (xiv. 19.)—carrying off the gates of Gaza, etc. *Mental.* Powers of his mind developed—put riddles, etc.—was evidently looked up to as a leader. *Spiritual.* By whose power was he able to do these wonderful things? (See xiii. 25; xiv. 6.) God's Spirit gives strength to body as well as soul. (1 Cor. vi. 19.) Samson seems to have increased year by year in bodily strength—do not hear of his increasing in holiness. Afterward fell into sin and was punished. Still he—child of many prayers—was for many years under direct influence of God's Holy Spirit.

LESSONS. (1) *Blessing of early dedication.* How blessed to give a whole life to service of God—to fear and love Him at home—at school—in the world. Is He a Master worth serving? (2) *Need of growth.* Nothing can live without growth. No growth shows decay. Must cultivate bodily, mental, spiritual growth. Same Spirit ready to be given to us. Promised to all who seek Him. (Luke xi. 13.) Then may serve God and have His blessing all our lives.

TEXT. *Grow in Grace.*



## GEOGRAPHICAL NOTES.

BURMAH.—Burmah, recently annexed to Great Britain, is said to contain 190,000 square miles, and about four millions of people. The existing boundaries are on two sides British territory. China is the immediate neighbour on the north-east, the Shan States, over which Burmah and Siam have at different times held supremacy, forming the boundary on the east and south-east. The country possesses great natural wealth, its productions are numerous and its forests magnificent.

THE SAMOAN ISLANDS.—The Samoan or Navigator Islands, over which Germany has recently placed her flag, are a group in the South Pacific—ten inhabited and two uninhabited, containing about 35,000 people. The natives are superior in bodily and mental endowments to those of other parts of Polynesia—they are Christianized and mostly Presbyterian. The soil is rich, the surface densely wooded, and the products valuable. Since 1879 Great Britain, Germany and the United States have enjoyed a treaty of reciprocity on equal terms with the Islands. It is a little difficult to understand the recent action of the German authorities.

THE FIJI ISLANDS.—There are 312 in this group of islands, forty of which are inhabited. As early as 1846 an American colony was founded on one of the islands, and at present there are 600 American residents on the chief island of the group, Vanalecivo. In 1875 King Cakembau, the chief of the islanders, sent a commission to the United States asking for annexation, which was refused. Subsequently,

England, on account of the large business relations of its people with the islands, offered him protection, and annexed the islands, paying the United States Government £10,000 indemnity. Since that time the English Government has controlled the industries, which are now assuming large proportions. The Americans are all engaged in the culture of cocoa nut. Tea, coffee and tobacco are raised in limited quantities for home consumption and for export to Australia; but the largest industry is the manufacture of sugar, which is turned out by the most approved machinery in very large quantities. All modern improvements and conveniences are to be found in these factories, even to the electric light. These particulars were furnished by the United States Consul, at present in San Francisco.

BULGARIA.—Bulgaria is a country about as large as Scotland, which it resembles somewhat in its varied scenery, being divided into highlands and lowlands, broad plains alternating with lofty mountains. To the south lies the famous Balkan Range, which figures so largely in all the wars which have been waged for the possession of South-Eastern Europe. It is a rugged chain, pierced by narrow defiles which, though not attaining so high an elevation, have the wild and savage character of the passes of the Alps. From this mountain range numerous spurs project into the lowlands, giving to the country an endless variety of surface. Had our course to-day been in that direction, we should have been very soon among these hills and valleys; but, as our route lay toward the Danube, the

country kept the same monotonous character from the coast to the valley of the great river. Thus we saw only the tamer features of Bulgaria, with none of its grand scenery—no high mountains, nor even great forests such as one finds in Southern Russia. It was an open, rolling country, sometimes suggesting a resemblance to our Western prairies that would be the riches of an agricultural population. But the villages that were sprinkled over the plains indicated anything but wealth. The houses, with their mud walls and thatched roofs, resembled the cabins and hovels of Ireland; nor was the condition of the people at all superior to that of the Irish peasantry. They have but little plots of ground, on which they keep a few sheep, which supply them with clothing as well as food, a covering of

sheepskin being the usual dress of the Bulgarian peasant.

And yet this people, so poor in appearance, come of a powerful race, and have had a great history. Whoever reads of the wars of the Middle Ages will see how often Bulgarian armies figured in the front of battle. More than once they carried their victorious arms to the gates of Constantinople. But in later centuries the people suffered from wars not their own, in which they could not fight for glory, in the issue of which they had no military pride or ambition. This was the period of the Turkish domination, under the burden of which the country suffered for more than four hundred years.—*From "The Greek Islands," and "Turkey after the War," by the Rev. Dr. H. W. Field.*

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### NOTES FOR TEACHERS.

THERE is, perhaps, no satisfaction in life equal to that of doing truly excellent work, knowing that the work is good, and that it is also our best. To fit the whole nature for this consummation; to bring the powers, however varied they may be, under control of the will, of the directing spirit, is surely a most important part of education. It does not enter into any curriculum; it is not found in any schedule. But if it is not the concern of the teacher whose concern is it?—*Journal of Education, Boston.*

If a man must use tobacco, or, rather, if a man will use tobacco, he ought to have some regard to the places of its using. *He* probably enjoys the fumes of tobacco; but there are those who do not, and they ought to have the privilege of getting

along without it, if they want to do so. Yet it is one of the commonest things in the world to see a gentlemanly appearing man smoking a cigar in a cluster of persons waiting at the gate of a railway station, or in a line of passengers at a ticket-office window. Something must have deadened the sense of regard for the feelings and the rights of others in that man's nature. Possibly the tobacco has done it.—*Exchange.*

WHEN we were boys the Bible was our reading book in the schools, and much of our familiarity with its pages dates from those early days; and when we note in the average school the wide-spread ignorance of the Book that prevails, we are glad that it was our good fortune to be a school-boy so many years ago. School books

have made wonderful improvement in certain lines since then; but in the long reach of their influence has anything much better than the old Bible, or the old "English Reader" yet appeared? Says John Ruskin: "My mother forced me by steady daily toil to learn long chapters of the Bible by heart; and to that discipline, patient, accurate and resolute, I owe not only much of my general power of taking pains, but the best part of my taste in literature." And John Quincy Adams: "I speak as a man of the world to men of the world; and I say to you, *Search the Scriptures!* The Bible is the book of all others, to be read at all ages and in all conditions of human life, not to be read once or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity."—*U. S. School Journal.*

THE DECLINE OF MANNERS.—No one who is brought much into contract with the young people of the present day will deny that the manners of the rising generation do not receive that degree of attention from the rank and file, at least, of their instructors which the importance of the subject demands. The stiff formality which marked the intercourse of a period which men who are still middle-aged can recall has happily vanished, and no sensible person would wish to see, even if it were possible, a revival of the manners which then prevailed. At the same time, while fully alive to the gain to society occasioned by the disappearance of the mock of deference and stilted and insincere compliments which were once so much in vogue, one cannot help feeling that much that was really valuable has also been surrendered, and that possibly too high a price has, after all, been paid for the social freedom and unbridled liberty of speech which now are continually

doing violence to old-fashioned notions of courtesy. The habit of allowing children to mix on terms of practical equality with their elders, and of permitting them to take a full share in the conversation of the drawing-room, appears to be an increasing tendency, and is one which cannot be on all grounds too severely repressed. Nothing takes the bloom off a child's thoughts more quickly than the desire to shine, and the awakening of that hunger for applause which is often fatal even to children of a larger growth. It is a grave injustice to the children themselves to thrust them forward into an atmosphere in which they are naturally at a disadvantage, and in which they can only feel at home when they have been robbed of that frank and modest unconsciousness of look and speech which ought to be their safeguard, as it undoubtedly is their charm. Even the warmest admirer of American institutions and customs will, if his opinion is based on personal knowledge, draw the line when he comes to deal with the manners of the children in transatlantic homes. There the system of forcing human sensitive plants in the hot atmosphere of the drawing-room can be studied to advantage, and no one who looks dispassionately at the results will feel any difficulty as to the nature of the verdict which truth compels him to pronounce.—*London Standard.*

#### YET ANOTHER.

Time's æther wave, eternal born,  
Another Phœbic ring hath shed:  
The tangle of its broken thread  
Floats fatuous like a hope outworn.

Its vapour lines of months and days  
Entwine a wreath in black and gold,  
With sombre plaits in every fold  
And threads that gleam like silken rays.

And we who prize life's sweet reprieve  
Shall place it on the New Year's brow,  
A souvenir to bless our vow,  
With wisdom's woof the best to weave.

J. M. HARPER.

## EDITORIAL.

## AN EDUCATIONAL MOVEMENT.

ROUSED to energy by the example of Europe, the United States, and even of Mexico, in all that relates to the collection and preservation of relics that illustrate the life-history of the aborigines, the Canadian Institute of this city has undertaken to do for Ontario, at this comparatively late day, what should at all events have been begun forty or fifty years ago; that is, to form a collection of specimens, not as mere curiosities, but as objects of archæological value, to exemplify the customs, usages and ceremonies of the ancient people in this part of the American continent. It is also proposed to gather all the information possible relative to the sites of old Indian encampments, ossuaries or burying-grounds, battle-fields and portages, more especially to such as may appear to have been associated in any way with the discovery and settlement of the Province. This is really what may be called a national work, and deserves encouragement from all who are interested in education. The Minister of Education himself has been one of the first to perceive the possibilities of the scheme, and has expressed himself accordingly, by saying that "there are, no doubt, many points of interest in the early history of the country that cannot be fully developed except by this scheme;" and further, he expresses the hope that "whatever assistance inspectors and teachers throughout the Province can render in the matter will be gladly given."

By position as well as by education teachers are pre-eminently qualified to aid in this work. It would be

difficult to find in (old) Ontario an acre of ground at a distance of more than three miles from a school-house, and there are few school sections so large as to preclude a close personal examination by the teacher of every peculiarity they contain, even during one season. It is not to be supposed that *every* lady or gentleman who undertakes to make such a survey will make some startling discovery in the line indicated, but it is undoubted that *many* would. In the case of failure to stumble upon anything possessing archæological interest, the observant pedestrian could scarcely fail to add much to his or her stock of general information in many other important particulars. When anything worthy of note has been met with topographically, careful measurements and sketches should be made, and correspondence at once entered into with the Canadian Institute. Much may also be done in the work of collecting specimens, thousands of which lie scattered about the country neglected and uncared for. These, at the instance of the teacher, may be gathered and forwarded to the Museum at Toronto, and should the specimens number at least fifty, they will be designated by the name of the donor or of the school, or otherwise as may be desired by those who forward them. In such localities as are rich in objects of this kind, the teacher need have little difficulty by means of inquiry and some effort in getting together such a number as will prove a handsome acquisition to any museum.

Inspectors, too, in their rounds from section to section are in a position not only to make observations relating to what may prove the arti-

ficial contour of a locality, but they may render valuable assistance in making known to teachers, farmers and others the scope and aim of this movement, so as to incite those having specimens, or those into whose hands they are likely to fall, to present them to the Provincial collection.

On the efforts of teachers and inspectors the success of the scheme set on foot by the Institute in a great measure depends. Spring will open in a short time, and in new portions of the country this is one of the favourable seasons for procuring specimens turned up by the plough. Will all the rural readers of THE EDUCATIONAL MONTHLY kindly keep this project in mind, and refer to it occasionally in the school-room? Correspondence is solicited, all of which, and specimens for presentation, should be addressed to David Boyle, Curator, Canadian Institute, Toronto.

Already a number of gentlemen have presented the Archæological Museum with from fifty to four hundred and fifty specimens, and it is expected that many other persons animated by a like public spirit will contribute their small collections for the purpose of adding to that which, in the course of a short time, must be of inestimable value to the student of history and ethnology, besides proving of great interest to intelligent observers of every kind.

#### THE ENGLISH BIBLE.

IN these days of much theological disputation, and professional criticism and defence of the Scriptures, it is a relief to come upon a layman's views of the Bible, not only in its qualities as an English classic, but in the obvious interpretation the educated lay mind will put upon the revealed word. Prof. Bowen's purpose in this little work is to look at our English Version of the Scriptures, just as if it were now for the first time placed be-

fore one, and to enter upon its study as one might enter upon "the study of Gibbon's great historical work, or attempt to ascertain the characteristics of the Elizabethan age of English literature." To accept the result of his examination, he adds: "It is not necessary to belong to any one household of faith, or even to be a believer in Christianity." His appeal is to men of taste and education, who can appreciate the literary beauties of our Common Version, and see in the design and scope of the work what any reverent student will discover of human and spiritual interest, aside from all controverted matters. The service he renders in this work, we may at once say, is most valuable and important, for it leads to the conclusion that "no system of liberal education can be regarded as complete and generous which does not include thorough study of this great body of Hebrew and Christian literature." The author condenses the result of his "study" in six brief chapters, dealing with the Bible (1) as an English classic; (2) with the Narratives of the Old Testament; (3) with the Parables and Gospel Narrative; (4) with the Philosophy; (5) with the Poetry of the Bible; and (6) with the History, including a study of the Character and Institutions of Moses. In the first of these Prof. Bowen deals with the grand but simple diction of the Word, and pays a fine tribute to the intrinsic power and sweetness of the thought, precept, or sentiment of the narrative. In the second he takes up and classifies the narratives of the Old Testament, dealing with them in their legendary and biographical, and in their didactic and spiritual aspects. In their legendary and traditional character, he says: "They are Hebraistic to the core; they are built around a nucleus of theocratic polity; and underlying them all is a foundation of spiritual faith, of rooted belief in the unity and the

government of the external and invisible God." He insists upon the obvious fact that in great measure they are not religious records, nor do they teach us a theology; but must be considered as national traditions, "such as had been repeated for centuries in the tents and at the camp-fires of the tribes; deeply tinged with national pride, and exaggerated through the sacred feeling and the natural love of the marvellous." Looked at in this light, and regarded as objects of literary study, our author holds them to be profoundly interesting and instructive, but "not to be defended in regard to the authenticity of the accounts in all their marvellous details." He is careful to add, however, that "on the other hand, scepticism must not be carried too far." In the interesting chapter on the Parables and Gospel Narrative Prof. Bowen discusses the parabolic form of our Lord's discourses, in illustrating and enforcing the spiritual doctrine taught and the precepts enjoined, and endeavours to separate from these artless narratives their outer coating of fable and symbolic imagery, unessential to the hidden meaning and spiritual truth intended to be conveyed. In the two following divisions of his work, he deals with the Philosophy and the Poetry of the Bible, interweaved with its history, and shows how far these may be accepted, and how distinguished in their manifest presentations of divine truth. In this difficult task he is careful, however, not to sublimate the Word "into the idle fancies and poetical imaginings of mortal men," but to make clear the fundamental truth clearly taught in the successive revelations of God to His people that He rules and governs the world in righteousness. Let us quote the following under these twin heads: "The philosophy of the Hebrews is eminently spiritual and human. Through its pure and noble morality it touches

the feelings, wakens the affections, and guides the life. Even the Decalogue—broad, just and unerring though it be in defining the limits of right and wrong—is but a partial expression of the moral law; as a judicial system, aiming to define and establish the relations between the human and divine, and between man and man, it lays down only the duties of perfect and universal obligation, leaving the guidance of the humane affections for another portion of the code. Hence it furnishes only a foundation for ethics; it expresses the law of justice, but not as yet the law of love." . . . But the Bible has other and more continuous poetry than these ancient fragments of legendary song. About one half of the Old Testament is pure lyric poetry, mostly devotional and didactic in purport, all of it profoundly serious and majestic in tone. . . . Concerning this great body of Hebrew poems, my point is that with respect to their antiquity, to the amount of history which is wrapped up in them—many of the Psalms and all of the Prophets being semi-historical—and to their intrinsic poetical merits, they are at least as interesting and important to scholars, even in this exclusively secular aspect, as the masterpieces of Greek literature. A system of liberal education cannot be regarded as complete without much study of them. They pass through every mode of the lyre, and strike every chord of the human heart." In the final chapter, our author talks of the Bible history, and insists upon the fact which the higher historical criticism of the Hebrew Scriptures, he thinks, has not sufficiently considered or allowed its due weight, viz.: "That for at least one thousand years, beginning about 1600 B.C., the only continuous portion having any claim to genuineness and authenticity is to be found in the Books of the Old Testament." "These records," he adds, "purporting in great

part to have been made also contemporaneously with the events narrated in them, had been scrutinized as if they had been written, under the full light of modern civilization, by scholars practised in literary art, and skilled in weighing testimony, estimating numbers and discerning the truth amid contradictory report. But it was far otherwise. The Jewish historical books are the rude compositions, or frequently the hasty compilations, of unlearned men, who were fond of story-telling, and remarkable for their clannish spirit, their pride of race, and the fervour of their religious faith. They are eminently inartistic: we must not expect to find in them either continuous narrative or precision of statement. Their contents are often loosely heaped together, consisting of national ballads or songs, genealogical lists, ritualistic injunctions and fragmentary legends or vivid contemporaneous accounts of their heroes and kings. . . . But these very faults of method, this lack

of order, consecutiveness and precision, instead of impeaching the correctness of the narrative, are proofs of its antiquity, and vouchers for the fidelity and truthfulness of its authors. They are precisely what we ought to expect in genuine memorials handed down to us from the early morning in the history of the world." Prof. Bowen closes with a fine passage in which he contrasts the philosophy of the Jewish and Christian Scriptures with the modern philosophy of despair—the product of the pessimism of Hartmann and Schopenhauer—and affirms his strong conviction that "the only hope for the civilization and the happiness of the generations that are to come in this English-speaking world depends on the continued, reverent study of the English Bible."

A LAYMAN'S STUDY OF THE ENGLISH BIBLE considered in its Literary and Secular Aspect. By Francis Bowen, LL.D., Professor of Philosophy, Harvard College. New York: Chas. Scribner's Sons.

## SCHOOL WORK.

### MATHEMATICS.

ARCHIBALD MACMURCHY, M.A., TORONTO,  
EDITOR.

#### SELECTED PROBLEMS.

29. Find the G. C. M. of  $u.x^{n+1} - (u+1)x^n + 1$  and  $x_n - ux + n - 1$ .
30.  $A$  and  $B$  starting at the same moment, walk at uniform rates, the former in  $u$  hours from Oxford to Cambridge, the latter in  $v$  hours from Cambridge to Oxford. They meet on the road  $a$  hours before  $A$ 's arrival at Cambridge, and  $\beta$  hours before  $B$ 's arrival at Oxford. Prove that  $u^2 : v^2 : a^2 : \beta^2$ .
31. Solve the equations—  
 $x^2 - yz = a^2$   
 $y^2 - zx = b^2$   
 $z^2 - xy = c^2$ .

32. The equations

$$(1+lx)(1+ay) = 1+lz$$

$$(1+mx)(1+by) = 1+mz$$

$$(1+ux)(1+cy) = 1+nz$$

cannot be true together unless

$$(b-c)\frac{a}{l} + (c-a)\frac{b}{m} + (a-b)\frac{c}{n} = 0.$$

33. If  $x\left(1 - \frac{mzy}{x^3}\right) = y\left(1 - \frac{mzx}{y^3}\right)$   
 $= z\left(1 - \frac{myx}{z^3}\right)$

and  $x$ ,  $y$  and  $z$  be unequal, prove that each member of these equations  $= x + y + z - m$ .

34. A man goes in for an examination, in which there are four papers with a maximum of  $m$  marks for each paper. Show that the number of ways of getting half marks on the whole is  $\frac{1}{2}(m+1)(2m^2 + 4m + 3)$ .

35. An equilateral triangle is constructed with its angular points on three given parallel straight lines whose distances apart are  $a$ ,  $b$ ,

$c$ . Prove that its area =  $\frac{1}{2\sqrt{3}}(a^2 + b^2 + c^2)$ .

36. Prove the following formulæ for a plane triangle:—

$$(1) a \sin(B - C) + b \sin(B - A) + c \sin(A - B) = 0.$$

$$(2) \frac{a^2 - b^2}{c \sin A + c \sin B} + \frac{b^2 - c^2}{\cos B + \cos C} + \frac{c^2 - a^2}{\cos C + \cos A} = 0$$

37. If  $f(\theta)$  be a function of  $\theta$  given by the equation  $f(2\theta) = (1 - \tan^2 \theta) f(\theta)$ , and if  $f(\theta) = m$ , show that  $f(\theta) = m^\theta \cot \theta$ .

$$38. \text{ If } b \cdot \frac{y}{z} + c \cdot \frac{z}{y} = 0$$

$$c \cdot \frac{z}{x} + a \cdot \frac{x}{z} = 0$$

$$a \cdot \frac{x}{y} + b \cdot \frac{y}{x} = 0$$

then will

$$x^{-3} + y^{-3} + z^{-3} + x^{-1} y^{-1} z^{-1} = 0$$

$$a^3 x^3 + b^3 y^3 + c^3 z^3 + a^3 b^3 c^3 x y z = 0$$

$$a^3 + b^3 + c^3 = 5abc.$$

PROBLEMS.

Selected by J. L. Cox, B.A., Collingwood Collegiate Institute.

39. Find the conditions that the equations

$$lx^2 + my^2 + nz^2 = 0,$$

$$ax + by + cz = 0,$$

may lead to only one set of values for the ratios  $x : y : z$ , and show that if this condition

$$\text{hold } \frac{lx}{a} = \frac{my}{b} = \frac{nz}{c}.$$

40. Find the co-efficient of  $x^{2n}$  in the expansion of  $\frac{1}{(1-x)(1+x)^2}$ .

41. Find the continued product of  $(1+x+x^2)(1+x^3+x^6) \dots (1+x^{2^{n-1}}+x^{2^n-1})$ .

42. Solve the equation,  $2x^4 - 4x + 1 = 0$ .

MODERN LANGUAGES.

Editors: { H. I. STRANG, B.A., Goderich.  
W. H. FRASER, B.A., Toronto.

EXERCISES IN ENGLISH.

1. State the grammatical value and relation of the phrases in the following:—

(a) Beside yon straggling fence that skirts the way,

With blossomed furze unprofitably gay,  
There, in his noisy mansion, skilled to rule,

The village master taught his little school.

(b) On the fifth day of the moon, which, according to the custom of my forefathers, I always keep holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdad, to pass the rest of the day in meditation and prayer.

2. State clearly what the italicized pronoun stands for in each of the following:—

(a) If you disobey me you will be sorry for *it*.

(b) We tried to reconcile them but found *it* impossible.

(c) I shall remain if you think *it* advisable.

(d) I helped him whenever *it* seemed necessary.

(e) If he does not succeed *it* will not be for want of trying.

(f) *It* is more difficult than you think to do that.

(g) *It* does not matter to me where you got *it*.

(h) He tried to raise the window, but *that* was impossible.

(i) I learned *this* at least, to have patience with dull children.

(j) Presently they all withdrew, after which no further trouble occurred.

3. Change the following simple sentences to complex or compound by expanding:—

(a) He was evidently unwilling to go alone.

(b) It isn't a victory for any one to boast of.

(c) He was the seventh king of that name.

(d) There seems to be no likelihood of his recovering *it*.



(c) Drawing his revolver he awaited its approach.

(f) To save time I will omit a part of it.

(g) He will probably return in the evening.

(h) He showed us some pictures of his own painting.

(i) He has no reason to complain of their behaviour to him.

(j) Not having seen it I cannot express an opinion.

(k) With all thy faults I love thee still.

4. Change the italicized words to phrases of the same meaning.

(a) He *unconsciously* followed their example.

(b) They have lived there from time *immemorial*.

(c) His explanation was *entirely* satisfactory.

(d) His companions were nowhere *visible*.

(e) He set out *intending to return* the next day.

(f) These are *immeasurably* superior to the others.

5. Change the voice of the verbs in the following :—

(a) The plan he spoke of has been tried by others.

(b) No one would have suspected anything.

(c) The equation may be put in another form.

(d) You will be taken for a policeman.

(e) I have been told that the scholars use them in school.

6. Substitute a single word for the dependent clause in each of the following :—

(a) We were present on an occasion which deserves to be remembered.

(b) It is likely to remain a mystery which cannot be explained.

(c) They came to a barrier that they could not pass.

(d) That is one of the candidates who did not succeed.

(e) Events which happened afterwards proved this to be the case.

7. Change to indirect narrative:—The plaintiff said, "I bought of this man a piece of land, and, as I was digging a drain through

it, I found a treasure. This is not mine, for I bargained only for the land, and not for any treasure concealed beneath it; and yet the former owner of the land will not receive it." The defendant answered, "I hope I have a conscience as well as my fellow-citizen. I sold him the land with all contingent as well as existing advantages."

8. Break the following sentence into a series of short, simple ones:—As I looked more attentively I saw several of the passengers dropping through the bridge into the tide that flowed beneath it; and upon further examination, I perceived that a number of trap-doors were concealed in the bridge, and that the passengers no sooner trod upon these than they fell through them into the tide, and immediately disappeared.

9. Divide the following passages into clauses, and tell the nature and relation of each:—

(a) My trumpet *from* the border side  
Shall send a blast so clear  
*That* all who wait within the gate  
*That* stirring sound may hear.

(b) On she came, *with* a cloud of canvas,  
*Right* against the wind *that* blew,  
Until the eye could distinguish  
The faces of the crew.

10. Analyze the following sentences:—

(a) Their furrow oft the stubborn glebe  
*has broke*.

(b) *Perhaps* in this neglected spot is laid  
Some heart once *pregnant* with  
celestial fire.

(c) But *Knowledge* to their eyes her ample  
page,  
Rich with the spoils of time, did ne'er  
unroll.

(d) *Without* further ceremony, and in spite of the respectful opposition of the Nubian *himself*, the king of England applied his lips to the wound of the black slave, treating with ridicule all *remonstrance*, and *overpowering* all resistance.

11. Parse the italicized words in 9 and 10.

12. Combine the sentences in the following into four or five complex or compound ones:—The swallow is a migratory bird. It visits England in early summer. It departs in autumn. Africa is the great rendezvous of the swallow. In their journey to

that retreat they cross the Mediterranean. They are often met there in large flocks. Sometimes they perch briefly on the rigging of vessels. At other times they remain on them for a day. They hunt for flies over the deck. The swallow is remarkable for the rapidity of its motion. It is remarkable for the elegance of its flight. It builds in the eaves of houses. It is generally allowed to do so without disturbance. It is a universal favourite on account of its beauty.

13. Give all the inflected forms of *who*, *great*, *give*, *hero*, *this*, *worst*, *other*, *think*, *one*.

14. Define or explain the terms Declension, Conjugation, Auxiliary verb, Passive Voice.

15. Explain the following statement:—"Strictly speaking, there are only two cases, of nouns in English."

16. Indicate the pronunciation of the following words:—Awry, coquette, deaf, encore, fragile, heroine, musea, police, recess, tortoise, vicar, yacht, zenith.

17. What words are pronounced like the following? Use each correctly in a sentence:—Higher, great, dew, beer, air, miner, gate, pour, wrote, straight, pray.

18. Point out any misused words in the following and substitute proper ones:—

(a) He turned deadly pale at the news.

(b) You will be apt to find him in the bookstore.

(c) Offer him a drink, for he looks very dry.

(d) I fear it will not have the slightest effect.

(e) You will see that that will be the infallible result.

19. Correct any errors, giving your reason, in the following:—

(a) I borrowed it for to compare it with mine.

(b) He will not go without we do.

(c) It is one of the best books that has been written on the subject.

(d) Have you been to the dentist's yet?

(e) Will I have time to call for them before school?

(f) The eldest of the two girls attend the High School.

(g) If I had only have thought of it I would have been able to have gone too.

(h) I never have nor never will agree to such a proposal.

(i) This will be easier managed than the last one.

(j) She isn't more than fourteen, I don't think.

(k) Every one of them were confident that such was the case.

(l) I hope you will try and profit from what you have seen.

20. In the lesson "Marmion and Douglas" (Fourth Reader)

(a) Substitute other words or phrases of the same meaning for the following:—To bid adieu, I might *plain*, king's *behest*, *swarthy* cheek, for *ire*, the *meanest* in her *state*, thy pitch of *pride*, I am not *peer*, ashen hue, unscathed, the *rowels*, *ponderous* gate, his *plume*, he reined his *fury's* pace, his *mandate*.

(b) Explain the terms, *palfrey*, *portcullis*, *warder*, *drawbridge*, and the allusions in "Surrey's camp," "Tantallon's towers," "the hand of *such* as Marmion."

(c) Paraphrase fully the lines "My manors, etc., . . . owner's peer." "An 'twere not, etc., . . . Douglas' head." "And darest thou, etc., . . . in his hall." "At first, in heart, etc., . . . cou'd pen a line."

1. Explain *Bill of Attainder*, *Responsible Government* and *Impeachment*.

2. Correct the following, with reasons:—

(a) Gordon Glенаen, whose own business not requiring much unremitting attention, often left his more immediate concerns.

(b) It is hard to discover proof that the claim to inspiration, which is made for them, and which they would not perhaps claim for themselves, is one that can not be denied.

3. Are there any adjectives which form the degrees of comparison peculiar to themselves?

*Bill of Attainder*. A bill having for its object the punishment and attain of persons

who have criminally offended against the State and public peace. It is in reality a special act for a special case.

*Responsible Government.* A system of government in which the legislative and executive functions are discharged by persons responsible, directly or indirectly, to the people; or, in other words, in which the people virtually make and execute their own laws.

*Impeachment.* The prosecution before the House of Lords by a committee of the House of Commons of a person holding a public position on the charge of some misdemeanour. The course of procedure is as follows:—The House of Commons, having decided that the impeachment should take place, appoints a committee, with manager, to arraign the accused at the Bar of the House of Lords, and to summon and examine witnesses in behalf of their case. The House of Lords, after hearing the case, decides as to the guilt and punishment of the accused.

2. (a) *Whose* should be *his*. *Whose* introduces an adjectival, not an adverbial, phrase.

(b) *Which they would not perhaps claim for themselves* should be replaced by *which they themselves do not state*. The antecedent of *which* is *claim*, and it is here incorrect to speak of *claiming a claim*.

3. This question probably refers to such adjectives as *much*, *good*, and *bad*.

## CLASSICS.

G. H. ROBINSON, M.A., TORONTO, EDITOR.

### EX. 22—BRADLEY'S ARNOLD.

BY M. A.

1. Haec multitudo quid sibi velit, hic tumultus quo evasurus sit expecto.

2. Velim mihi exponas, quemadmodum puer vixerit: qualis hodie sit, satis scio.

3. Adesse periculum satis intelleximus: nescivimus unde, quale, quid, quantum fuerit.

4. Fac recordare quantum patriae majoribusque debeas: quis sis et quem locum teneas, memineris.

5. Quo verterem, quid facerem, quemadmodum de eis, qui fratrem meum occiderunt, poenas sumerem, nesciebam.

6. Quis factum fecerit nescio, sed quicumque fuerit, poenas dabit.

7. Qui in republica versantur cur cum iis, qui exercitiis praesunt parum consentiant, satis manifestum.

8. Miror qui haec nunciaverint; utrum iidem, qui ii a quibus facinus admissum annon.

9. Omnes, qui ante se regnaverunt, ingenio superavit: qualis esset, qui regnum erat excepturus, nescivit.

10. Qui reipublicae praerant quam repentinum esset periculum, intellexerunt: sed quantum et quam diuturnum erat futurum, non suspicati sunt.

## THE CLASS-ROOM.

DAVID BOYLE, Editor, Toronto.

### ARITHMETICAL PROBLEMS.

By Leo. Davidson, Principal P. S. Sault Ste. Marie.

1. Find the product of CMIX. and CMIX.: subtract  $\overline{XCI}$ , and express your answer in Roman characters.

*Ans.*  $\overline{DCCCXVIIILXXXI}$ .

2. A farmer exchanges 15 sheep for the following bill of goods:—1,176 lbs. flour at \$4.50 per bb'l., 476 lbs. pork at \$15 per bb'l., 760 lbs. potatoes at 45 cents per bush., 150 lbs. salt at 7 cents per stone. What value was allowed him for each sheep? *Ans.* \$4.61.

3. A boy goes 2 ft. 6 in. at each step in walking  $1\frac{1}{2}$  miles. Suppose he were to increase his length of pace by 6 in., how many yards farther would he go in taking the same number of steps as before? *Ans.* 528 yds.

4. How many gals. of water must be mixed with 20 gals. wine that the mixture may be only  $62\frac{1}{2}$  per cent. of its original strength? *Ans.* 12 gals.

5. A merchant uses a pound weight  $\frac{1}{2}$  oz. "light."

(a) To what extent does he cheat a customer who buys what he thinks to be 8 lbs. of tea at 40 cents per pound?

(b) Find what part of his outlay the merchant gains. *Ans.* (a) 10 cts.; (b)  $\frac{1}{4}$ .

6. A horse requires  $3\frac{1}{2}$  gals. of oats per day when working, and 2 quarts less on Sundays. If oats be worth 44 cents per bush., how much will it cost to supply the horse during the months of January and February, 1886? (January 1 fell on Friday.)

Ans. \$11.11.

7. What decimal of 1 mile added to 3 fur. 7 per. 3 yds. will make .05 of 10 miles?

Ans. .15697601.

8. Two men loaned \$200 each at 6 per cent. per annum, the one at compound interest, the other at simple interest. How much money will the one have more than the other at the end of 2 years? Ans. 72 cents.

9. Find the cost of covering a bridge 72 yds. long and 17 ft. wide with 3 in. plank at \$25 per M. Ans. \$91.80

10. A piece of land has a frontage of 44 yds. What ratio must the depth bear to the frontage that the piece may contain  $\frac{2}{3}$  of an acre? Ans. 3 : 2.

EDUCATION DEPARTMENT,  
ONTARIO.

DECEMBER EXAMINATIONS, 1885.

High School Entrance.

ENGLISH GRAMMAR.

Examiner—John Seath, B.A.

NOTE—A maximum of 5 marks may be allowed for neatness.

1. Name the parts of speech essential to every sentence, giving in each case the reason for your answer. [5.]

Name also the modifying and the connecting parts of speech, and state, in your own words, what special duty each of these parts of speech performs in the sentence. [2+4.]

2. In what sense is the term "Interjection" used in grammar?

What do you mean by "Speech" when you call the Interjection a "Part of Speech"? [2+2.]

3. Construct sentences to show that each of the following may be used with the value of different parts of speech:—*home, wrong, to see the place, where he was.* [2×4=8.]

4. Explain, in your own words, the meaning of each of the following terms:—Nominative, Number, Subordinate, Phrase; and illustrate by reference to each example of these terms in—*James, these are two of the fish that he caught with their rods.* [2+8.]

5. Put into separate classes the following adjectives:—*happy, each, little, many, great, that, seven, all, clouded, the, what, sixth.* [6.]

6. Write down the adverbs corresponding to the following adjectives:—*worse, true, hasty, frantic.* [4.]

7. Distinguish the meanings of:—*The box came safe, The box came safely, and The box came safest; He may tell the truth and He can tell the truth; A bucket full of water and A bucketful of water; and Cream rises on milk and Cream rises on the milk.* [9.]

8. (a) In *that* darksome mill of stone,  
To the water's dash and din,  
Careless, humble, and unknown,  
Sang the poet Basselin.

(b) When religious sects ran mad,  
He held in spite of all his learning,  
*That*, if a man's belief is bad,  
It will not be improved by burning.

(1) Classify each of the clauses in the above sentences. [5.]

(2) Analyze the predicate of (a). [3.]

(3) Parse the italicized words. [2×5=10.]

9. Correct, where necessary, the following, giving the reason in each case:—

(a) He is no taller than me or you or his sister.

(b) The boy has come, him I spoke to you about.

(c) The book is at my brother's the grocer.

(d) A father, or a mother's sister is an aunt.

(e) Each day and each hour bring its changes.

(f) She is the same lady who I saw at the door.

(g) He murdered the man in a thick woods.

(h) Have you ever, or can you, imagine this?

(i) You have not written me: you ought to.

(j) No one should write slovenly. [3 × 10 = 30.]

1. TEMPERATURE.

NOTE.—A maximum of 5 marks may be allowed for neatness.

Canadian and New Ontario Readers.

1. Britannia needs no bulwark, 1  
 No towers along the steep;  
 Her march is o'er the mountain-waves,  
 Her home is on the deep.  
 With thunders from her native oak, 5  
 She quells the floods below,—  
 As they roar on the shore,  
 When the stormy winds do blow;  
 When the battle rages loud and long,  
 And the stormy winds do blow. 10

The meteor flag of England  
 Shall yet terrific burn,  
 Till danger's troubled night depart,  
 And the star of peace return. 1  
 Then, then, ye ocean-warriors! 15  
 Our song and feast shall flow  
 To the fame of your name,  
 When the storm has ceased to blow;  
 When the fiery fight is heard no more,  
 And the storm has ceased to blow. 20

(a) Write explanatory notes on "bulwark," "steep," "thunders," "native oak," "quells," "meteor flag," "Shall yet terrific burn," "danger's troubled night," "the star of peace," "Our song and feast shall flow," "fiery fight." [2 × 11 = 22.]

(b) Who is "Britannia" and why does she need "no bulwarks, no towers along the steep"? [2 + 2.]

(c) What does the poet really mean in ll. 2 and 4? [4.]

(d) Express in simple language the meaning of ll. 5-10. [4.]

(e) Why not "will burn" and "departs"? [2 + 2.]

(f) What other expressions are there in the poem for "the flag of England" and "ocean-warriors"? [6.]

(g) Where in these stanzas does the sound of the words resemble the meaning? [2.]

(h) What feelings should be expressed in reading these stanzas? [4.]

2. Poor Tom! . . . but he felt that he could not afford to let one chance slip. N. O. R., p. 21.

(a) What is the subject of each of the above paragraphs? [2 + 2.]

(b) Give for each of the following a meaning that may be put for it in the above: "was like to break his heart," "braggart as he was," "he would stand by that boy through thick and thin," "to bear his testimony." [2 × 4 = 8.]

(c) Distinguish between "loathed" and "disliked," "scorned" and "despised," and "peace" and "comfort." [2 × 3 = 6.]

(d) Write explanatory notes in each of the following expressions: "burned in on his own soul," "the first dawn of comfort," "bear his burdens." [2 × 3 = 6.]

(e) Tom's "first and bitterest feeling" was "the sense of his own cowardice"; what other bitter feelings had he afterwards? [4.]

(f) Tom had protected Arthur: explain how he felt himself to have been guilty of cowardice. How had "poor little weak" Arthur shown himself to be braver than Tom? [2 + 2.]

(g) Why should the morning be harder to begin with than the night? [2.]

(h) The lesson to which the above passages belong is sometimes called "Tom Brown's Heroism," and sometimes "Dare to do Right"; state what you think of the fitness of these titles. [2 + 2.]

(i) What lessons for our guidance in life may we learn from the story of Tom Brown as told in your Reader? [6.]

3. Quote from the passages you have memorized one containing one or more noble thoughts, and give its meaning in your own words. [3 + 3.]

HISTORY.

NOTE.—A maximum of 5 marks may be allowed for neatness.

1. How did William the Norman come to be king of the English? What changes did he and his sons make in England? [4 + 8.]

2. State the chief provisions of the Magna Charta. What led to its being signed? Why is it valued so highly? [4 + 4 + 3.]

3. Give an account of the great changes

that took place in England during the reign of Queen Elizabeth. [10.]

4. State briefly the causes and the results of the American War of Independence, and the Revolution of 1688. [5 × 2 = 10.]

5. Why is each of the following important in the history of the English people:—The Battle of Bosworth, The Seven Years' War, The British North America Act, Sir Robert Peel. [3 × 4 = 12.]

6. What should we admire and what should we condemn in the character and conduct of King John, Cardinal Wolsey, Hampden, and Charles I.? [3 × 4 = 12.]

7. Explain the meaning of the following statement:—"In Canada all questions of government are settled in Parliament, in which both sovereign and people have a voice." [8.]

#### DRAWING.

NOTE.—25 marks constitute a full paper. N.B.—The ruler may be used, if necessary, to draw the long horizontal lines across the paper in question No. 5, but for no other purpose.

1. On three horizontal lines, each 1 inch in length, draw three kinds of triangles and name them. [5.]

2. On four horizontal lines, each 1 inch in length, draw four kinds of triangles and name them. [5.]

3. On two horizontal lines  $1\frac{1}{2}$  inches apart, and each  $\frac{1}{2}$  inch in length, draw a vase with the body or lower part of an oval shape 1 inch in length and 1 inch broad at the widest part; the curves of the neck forming with the curves of the body reversed curves. Draw bands across the base of the neck and the widest part of the vase. [10.]

4. On a line  $\frac{1}{2}$  inch in length draw an octagon: within the octagon draw an eight-pointed star: number the construction lines to show the order in which they were drawn. [10.]

5. Draw two horizontal lines across your paper  $\frac{3}{4}$  inches apart: within these lines design a border composed of reversed curves. [10.]

6. On a line 1 inch in length draw a

square: within the square draw a pentagon: number the construction lines to show the order in which they were drawn. [10.]

#### ADMISSION TO HIGH SCHOOLS.

##### THE FIXED STARS.

"fixed." But not immovable. They have a regular motion round a fixed centre.

"the turning vault of heaven." Why does the "vault" appear to "turn"?

"planets"—Those bodies which move in a regular orbit round our sun.

"Shining with its own light." How do other heavenly bodies shine?

"vapours of iron, copper, zinc." The high temperature required for these metals to be vaporized shows that the "mass" must indeed be "fiery hot."

"the star-sphere." What expression was used before having the same meaning?

"look single." Look single to the naked eye.

"pairs of colours." The colours are generally complementary.

"the sun's great distance." How great?

"the nearest fixed star." Sirius.

##### LOCHINVAR.

For Life of Scott see the Reader, p. 84.

"brake"—thicket.

"the wide Border." The country in the South of Scotland and North of England was in a very unsettled state, and the Border chiefs were always quarrelling.

"Lochinvar." The Gordons were lords of Lochinvar, a castle in Kirkcudbright. The lords of Netherby Hall, in Cumberland, were the Grahames. Helen Grahame was to have been married to a Musgrave, but Lochinvar crossed the Esk, and rode over Cannobie Lea to carry her away.

"Esk" flows into Solway Firth.

"the Solway." The tide rises and falls very rapidly in the Solway.

##### A CHRISTMAS CAROL.

For note on Dickens see Reader, p. 37.

"What's to-day?" His dream had seemed to take up two or three days. Now he is delighted to find it lasted only one night, and this is Christmas Day.

"*Tiny Tim.*" Bob Cratchit's child, who had died in Scrooge's dream. Bob Cratchit was the clerk whom the miser had treated very harshly as well as begrudging him a holiday, even on Christmas Day.

"*his nephew.*" The nephew had the day

before asked him to dinner, but had been gruffly repulsed.

"*feign it.*" Why did he wish to "feign" "his accustomed voice"?

"*strait.*" Distinguish from "straight"?

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## CONTEMPORARY LITERATURE.

THE GERMAN UNIVERSITIES DURING THE LAST FIFTY YEARS. By Dr. J. Conrad. Authorized Translation. Price 10s. 6d. Glasgow: David Bryce & Son.

Dr. Conrad's book, which is eminently well-timed, is of great importance to those who interest themselves in university questions in general, and that of university reform in particular. It is solid and complete, and shows painstaking and thorough work.

THE CHILDREN OF AFRICA. By Miss A. W. Marston. London: Hodder & Stoughton. Price 5s.

The author of the "Children of India" and the "Children of China" has found another theme for her pen, not less important, nor in itself less attractive than earlier ones, especially in these days. Clear, simple, earnest in style, this book is a geographical, historical and missionary narrative, and calls on a rising generation to do its duty by the poor, degraded and ignorant of the earth. The author never for a moment loses sight of her audience, and asks them to do nothing which children cannot do. We may add that the book is illustrated and handsomely bound.

THE BRITISH CITIZEN: HIS RIGHTS AND PRIVILEGES. By Jas. E. Thorold Rogers, M.P. London: Society for Promoting Christian Knowledge.

Thirty-one short chapters under such headings as: The English Towns, The Serfs and their Enfranchisement, The Earliest Parliaments, Education in Early Times, The Growth of Toleration, Colonial Eng-

land, The Press, The Right of Association for Public and Private Objects, comprise the present volume, and form a connected history, more interesting than a novel, and as useful and instructive as only a good history can be. We hope it will be generally purchased for school and other libraries, and teachers, to whom we most heartily commend it, will, we know, be much pleased with it.

THE WORLD'S LUMBER-ROOM. By Miss Selina Gaye. London: Cassell & Co.

We have not read any book for some time with which an intelligent boy or girl who likes to "know things" will be more delighted than this. Its title is some index to its character; its style is vivacious and attractive, and though it is "popular" in its scope, but few will peruse it without learning much on the subject of what Nature does with her dust and rubbish.

A LEXICON OF THE FIRST THREE BOOKS OF HOMER'S ILIAD. By Clarence E. Blake, A.M., Principal of Springfield (Mass.) Collegiate Institute. New York: D. Appleton & Co., 1886.

In addition to the three books mentioned above, this Lexicon will also serve for Book XXII., and for the parts of Books IV., V., VI., XVIII. and XXIV. usually read in preparatory schools.

THE MODERN SPELLING BOOK. New York: Taintor Bros., Merrill & Co.

Carefully arranged and progressive in its character, this book attempts chiefly to supply lists of ordinary English words,

grouping those of kindred meaning—those derived from the same language—those of difficult pronunciation, etc., etc. The typography is good.

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CLASSICS FOR CHILDREN. Boston: Ginn & Co., 1886.

Ruskin's "King of the Golden River."

Scott's "Talisman."

Æsop's Fables.

We have pleasure in repeating our former commendation of this series and extending it to the present volumes.

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THOSE DREADFUL MOUSE-BOYS. By Ariel. *Ibid.*

A Satire, intended to show the contrast between selfish lives and those which are generous and kindly. It is clever, and pleasantly written.

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THE PHILOSOPHY OF TEACHING. By T. Tate, F.R.A.S. American edition. New York: E. L. Kellogg & Co.

An encouraging sign of the progress of the science of teaching amongst us is the republication of a work neither proclaiming a brand-new theory, nor sounding a brass trumpet, but scholarly and modest, the work of a man who could speak with authority. We think it almost unnecessary to indulge in an extended notice of a work first published in 1857, probably already familiar to heads of schools and colleges, and now placed within the reach of the younger members of the profession. Footnotes and other valuable additions are made by the editor. President Sheib, of Louisiana State Normal School.

STUDIES IN GENERAL HISTORY. By Miss Mary D. Sheldon, formerly Professor of History in Wellesley College and Teacher of History in Oswego Normal School. Boston: D. C. Heath & Co.

In this book, which we regard as an important addition to the list of works, usually consulted in this department of history, we meet full, clear information, accurate dates and no small indication of ability and conscientious research. Important features of the book are the brief accounts of the deeds of great men, and the special attention directed to constitutional history and historical movements. Miss Sheldon has been most successful in lighting up, by quotations from many sources, the (often) hidden causes of important events.

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IN *St. Nicholas* for February Mrs. Burnett carries our little friend, Lord Fauntleroy, to his ancestral home, and we are favoured with an amusing short story called "The Girl Who Lost Her Pocket." Outdoor sketches, poems and pictures combine to keep up the high character of *St. Nicholas*.

FORTY-FIVE American writers speak out manfully on the subject of International Copyright in the February *Century*. A War Paper by General Longstreet, fun by Mr. Stockton, fiction by Mrs. Foote and Mr. Howells, poetry by the late Sydney Lanier and Mr. Stedman, as well as many other features of interest, will make the hours of the reading public pass pleasantly.

In the *Overland Monthly*, of San Francisco, California, we have an esteemed and valuable contemporary. None of the great American magazines have shown more energy and few are entitled to more hearty support.

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In the Public School Board of the City of Toronto, the following motion was made and carried unanimously:—"That the Inspector receive instructions from the Board to notify all the teachers in its employ to have the Bible read in the schools as formerly." This Magazine has uniformly advocated that the Bible should be in the

schools, and the Bible only. At the same time we pointed out how to select passages for reading in all the schools, and yet have no dishonour shown to the book of our national life and prosperity. We hope other School Boards will show the same spirit as the Toronto Board. The book of selections is a mistake.



## NOTES.

WE understand that Fred Sykes, B.A., who had an article in the January number of *C. E. M.*, has been appointed to a mastership in the Port Perry High School.

THE MONTHLY offers its congratulations to the Board of Education of the City of Guelph, and especially to Principal Tytler, on the occasion of Guelph High School being made a Collegiate Institute.

NEIL MCEACHERN, B.A., late Science Fellow, University College, has been appointed Science Master, Collegiate Institute, Toronto, instead of George Acheson, M.A., resigned to pursue his studies in medicine.

MR. S. W. DYDE, a graduate at Queen's College, Kingston, has been appointed to the chair of Metaphysics in the New Brunswick University, at Fredericton. Mr. Dyde is recommended by Principal Grant and Professor Watson as one of the most original thinkers who have ever left that institution.

THE Rev. F. H. McCurdy, Ph. D., a well-known Hebraist, formerly of Princeton Seminary, has been appointed assistant to Prof. Hirschfelder, as teacher of Oriental Languages and Literature in University College, Toronto. We are glad that Dr. McCurdy's eminent gifts have been secured to promote

the interests of this important branch of higher education in our midst. Dr. McCurdy is a native of New Brunswick.

THE best evidence of the establishment of the Kindergarten system in Ontario is the fact that at least one commercial firm in Toronto makes a specialty of Kindergarten materials. We refer to Selby & Co., of 33 and 35 Scott Street. Here may be found a complete assortment of "gifts," tables, models, etc., used in the Kindergarten schools. They have also perhaps the most complete system of drawing books in the world—that of W. Hermes, of Berlin. It comprises several series, beginning with that for Kindergarten schools, and ending with those that could only be attempted by scholars who have passed through a long course of artistic training. The sets of "gifts" are accompanied by diagrams to illustrate the forms that can be constructed by the ingenuity of the pupils, these will materially aid the teacher in keeping up the interest in the work. If any of our readers, who are in, or who may pay a flying visit to the city, wish to spend a profitable hour we would recommend them to pay a visit to Messrs. Selby & Co.'s establishment. In addition to what we have already mentioned they will see the models which the firm have prepared for pupils to draw from.

**BUSINESS.**

If you know your subscription to have expired, renew it at once. \$1 per annum is the subscription price and there is not a teacher in Canada who cannot afford to pay that sum for a good educational paper.

Notify THE MONTHLY at once of change of post-office, always giving the name of old office as well as the new.

THE MONTHLY will not be discontinued to responsible subscribers until ordered to be stopped. Bills will be rendered from time to time, and prompt payment of the same will be expected.

Subscribers wishing to introduce THE MONTHLY to their friends can have speci-

men copies sent free from this office to any address.

Our readers will observe that special attention is given to examination papers in this Magazine; in many cases hints and answers are given, and for several papers solutions have been furnished to all the questions. We hope subscribers and others will show in a practical way their intelligent appreciation of the valuable work done by the editors of the different departments of THE MONTHLY.

Bound copies of this Magazine in cloth can be had from Williamson & Co., King Street West, Toronto, for \$1.50 per copy.