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The Educational Journal.

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A JOURNAL DEVOTED TO LITERATURE, SCIENCE, ART, AND THE
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J. E. WELLS, M.A. *Editor.*
H. HOUGH, M.A. *Manager Educational Dept.*

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Table of Contents.

	PAGE.
EDITORIAL NOTES.....	117
SPECIAL PAPERS—	
The Religious Element in Education, by Rev. A. Sutherland, D.D.	119
FOR FRIDAY AFTERNOON—	
The Boys We Need.....	120
The Oriole.....	120
Our Heroes.....	120
SCHOOL-ROOM METHODS—	
First Lesson in Map Drawing.....	121
Common Sense in Arithmetic.....	121
Home-Made Charts.....	121
Three Language Lessons.....	121
EXAMINATION PAPERS—	
English Grammar.....	122
English Literature.....	122
Orthoepy and Reading.....	122
Arithmetic.....	123
HINTS AND HELPS—	
Neatness in the School-Room.....	123
The Study of Synonyms.....	123
Worth Trying.....	123
EDITORIAL—	
Religious Teaching in the Schools.....	124
A Juvenile Profession.....	124
CONTRIBUTORS' DEPARTMENT—	
Life, Labor, and Leisure at Chautauqua.....	125
TEACHERS' MEETINGS—	
The Ontario Teachers' Association.....	126
EDUCATIONAL NEWS AND NOTES.....	128

Editorial Notes.

WE have before us reports of the West Grey and Huron Teachers' Institute, which were crowded out of the last issue before the recess. The reports are too old now to be of special interest.

THE following are the literary selections from the Fourth Reader for entrance examinations in December, 1887:—1. "Oft in the Stilly Night," pages 71-72; 2. "The Death of Little Nell," pages 100-104; 3. "The Discovery of America," pages 115-119; 4. "Dora," pages 137-141; 5. "To a Skylark," page 187; 6. "The Changingling," pages 205-206; 7. "The Two Breaths," pages 214-219; 8. "The Conquest of Bengal," pages 222-228; 9. "After Death in Arabia," pages 272-274.

OUR report of the Provincial Teachers' Association is somewhat lengthy, but we assume that every reader will be interested in knowing what was said and done at this representative gathering, the only provincial one. There is a good deal that is instructive and suggestive in the abstracts of papers and discussions. Don't fail to read them, and draw your own conclusions. The reports of the proceedings and resolutions of the respective sections are held over for next number. Dr. Sutherland's important address we give in full, though we venture, in another place, to dissent from its conclusions.

THE appointment of Rev. Dr. Dewart, Editor of the *Christian Guardian*, to the vacancy on the Senate of the University of Toronto, caused by the death of Chief Justice Cameron, has met with approval on all hands. Dr. Dewart's well-known literary ability, his influential position, and his warm interest in education, eminently qualify him for the position of honor and trust. The friends of the University have every reason to hope that he will not make the mistake of some of his predecessors by accepting the position as merely honorary, or regarding it as a sinecure. It is one which affords ample scope, and an inviting field, for the energetic and broad-minded educationist.

ALL good teachers will agree with Dr. Ormiston in deprecating everything like espionage, or "watching the rest," by pupils, but many will scarce'y sympathize with his tacit laudation of the school code under which "naebody ken'd" when wrong or mischief was done. That idea of schoolboy honor is the outcome of a state of

things now, it may be hoped, happily passing away, under which the school regarded the master as their lawful foe, whose authority it was one of their first aims to circumvent, and against whose discipline all devices were lawful. There is a more excellent way, a way which ranges all good boys on the side of the master, and trains all to exercise the high and rare moral courage which will not fear to denounce, openly and manfully, crime against the common well-being. That is the training which will make good citizens.

THE Toronto Dominion and Industrial Exhibition will open in this city on September 5th, and remain open for two weeks. This is acknowledged to be the best exhibition in the Dominion, and among the best on this continent. As a teaching institution, it is directly in our department; and we feel it a pleasant duty to call the attention of all educationists to its character and work. No teacher should fail to visit this exhibition, or to induce as many of the pupils as possible to do the same. To see a thing makes a much readier and a more lasting impression than to read about it in books; and the educating influence of such an exhibition as the Industrial, with its large and valuable collections in its numerous departments, would prove a most important auxiliary to the teachers' work. We hope to meet our friends of the teaching profession from all parts of the Dominion.

IN a vigorous paper at the West Grey Institute, on the subject of the Teacher's Popularity, Mr. W. A. Ferguson held that owing to the neglect of parents and trustees to visit the schools a teacher's popularity depends to a great extent on the opinion his pupils have of him. We should be inclined to go further and say that one of the best tests not only of a teacher's popularity, but of his efficiency, is to be found in the public opinion of the pupils. Children, as a rule, are wonderfully shrewd in reading character, and the weight of their influence is pretty sure to be thrown in favor of the teacher who both understands his subject and knows how to teach. There is usually, we should almost say uniformly, something wrong about the teacher who is disliked by the majority of his pupils. But the popularity-hunter will rarely capture his game. The secret of success is, as Mr. Merchant observed, to do good work and leave the popularity to take care of itself.

A VERY serious hindrance to the work of the schools in Ontario, and we dare say all over the Dominion, is irregularity of attendance. The percentage of pupils who attend less than one

hundred days in the year is deplorably large. When a considerable proportion of the children enrolled in a school do not attend on the average oftener than every other day, or once in three days, a successful school is an impossibility. It is not the delinquents alone who suffer. The progress of the whole school is hindered, the teacher is discouraged, his energies often well-nigh paralyzed. The difficulty is a very hard one to meet, but it must be grappled with and overcome. One remark by Inspector Johnston, of Belleville, in his last report to the County Council of Hastings, we commend to the attention of all who are troubled with this irregularity. It is well worth pondering. He says: "I have noticed during the past sixteen years, that when the teacher is energetic, earnest, thorough and efficient, the scholars rarely remain at home."

REFERRING to the fact that Cowper's Task is on the programme for the high schools this year, a friend who is good authority, and himself headmaster of a collegiate institute, writes: "Would not now be a good time to call the attention of high school teachers to the fact that Cowper is not Cōw-per, but Coó-per. When a boy I knew an English family of this name who called themselves Coó-per. I think in Dean Alford's "Queen's English" a stanza is quoted in which "Cowper" rhymes with "trooper." It is quite certain that the poet called himself Coó-per. In a foot-note to the introductory memoir by Wm. Benham in the Globe Edition (page xxi.) I read, "Up to this time (1609) the name was spelled 'Cooper,' and it has never been pronounced otherwise by the family. Prof. Mayor, of Cambridge University, made, in effect, the same statement to Prof. Zupitza when questioned by him in reference to the proper pronunciation of the poet's name. I shall teach my pupils to say Coó-per, which is undoubtedly correct."

DURING the last two or three years a good deal of surprise, indignation, and sympathy have been called forth in England by the discovery that under the system of compulsory education thousands of poor children in the great cities were being swept breakfastless into the schools. Children famishing with hunger are, of course, utterly unfit for exertion of either body or brain. Enforced study, or the semblance which counts for study, under such conditions is little less than absolute cruelty. Much has been done, since a ray of light was first turned upon this aspect of the school system, to ameliorate the wretched lot of these unfortunates. Free breakfasts, penny breakfasts, and other charitable expedients have brought temporary relief to some, but the problem of England's poor, and especially of London's poor, is a very hard one, and it is to be feared that the suppressed wail of thousands of starvelings in the public schools still swells the "bitter cry of outcast London." The spectacle of a corps of schoolmasters, themselves under the pressure of a relentless code and the law of payment by results, vainly striving to goad on to

successful mental effort, regiments of boys and girls wan and faint with bodily hunger, is one to make philanthropy weep.

EVERY teacher, who is likewise what every teacher should be, himself a student, knows well what it is to reach the limit of capacity for useful mental effort. When the tension has been kept on for a time, and no very long time either, counting by hours of the clock, a point is reached at which the store of brain energy shows signs of exhaustion. The wheels revolve more and more slowly. Interest flags. Will-effort becomes painful and unsatisfactory. The machinery has run down. The wise student soon learns to recognize the symptoms, listens to nature's warning, and, if possible, closes his books and goes forth for rest and recuperation. The same thing is constantly taking place in the school-room. The inexperienced teacher too often fails to perceive the cause; forgets that the power to sustain attention is, in the case of small children, to be measured by minutes, not by hours; and enters upon a struggle which is not only hopeless but mischievous, against the lassitude which he mistakes for idleness or perversity. The judicious teacher, on the other hand, quickly sees that the moment has come for rest and change, or recreation. A supply of fresh air, a few minutes of drill, or marching, or singing, a diversion to studies or exercises of a different kind, will speedily relax the strain, restore brightness and good feeling, and save the school from an afternoon of failure or disaster.

DID many of our teachers attend the great Chicago Teachers' Convention? Do those who did not go wish to know what it was like? Dr. Arthur Edwards, Editor of the *Northwestern Christian Advocate*, can tell them. Draw in a long breath, hold yourselves firmly down by clasping some reliable fixture, call to mind all you have heard of republican simplicity, and listen:

"The world never beheld such a potent, devoted, sanguine, earnest, loyal, intelligent, moral, stainless army.

"What a blessed crusade and invasion it was! Representatively, it was a third of a million strong.

"Actually, it numbered about ten thousand.

"Three thousand three hundred and thirty-three and three-tenths of them being manly men, and six thousand six hundred and sixty-six and six-tenths being womanly women, the division being so nearly equal that we will never be sure to which sex that stray tenth of a teacher belongs.

"Who can question the proprietorship or the sex of the evanescent, unsolvable, infinite decimal involved? In the kingdom of heaven there shall be no male or female, no giving or receiving in marriage. So here, last week, on earth and in Chicago, the calling was and is so devoted, the aim so exalted, the results so heavenly, that the unconsciously devoted woman, and the fervent, clean-handed, aspiring man who makes himself a votive offering to the good of the young, so transforms the world that exact division of honors troubles no transparent soul. They were everywhere!

* * * * *

"Jay Gould may limp past, and the Vanderbilts and the Rothschilds may compete for social recognition, but, please God, we will give front rank to the guild that glorified Chicago with its radiant presence last week."

OTTAWA NORMAL SCHOOL.

CANDIDATES WHO PASSED THE SECOND CLASS PROFESSIONAL EXAMINATIONS.

THE following candidates passed the second class professional examination at Ottawa Normal school, June, 1887:—

Gentlemen.—M. W. Althouse, H. B. Anderson, R. H. Campbell, W. H. Coltman, J. G. Devitt, F. Elliott, W. J. Ewing, T. J. Gowan, J. Grant, R. M. Gubbins, W. A. Halliday, W. A. Hutton, R. Ingram, G. Lang, J. D. Leith, W. E. Lemon, E. Littlejohns, J. A. Locke, J. Loftus, J. F. Loney, J. J. Morrison, W. H. Nobes, R. D. Perry, W. Robinson, F. W. Sanderson, E. B. Wilson.

Ladies.—E. Arnold, M. C. Baker, E. Ballagh, J. Binney, M. Blair, N. A. Bond, L. Bouis, A. C. Calder, L. Campbell, C. Campbell, M. E. Carbery, J. W. Chisholm, M. Cunningham, J. C. Cugner, C. Deane, H. M. Douglas, M. Eagleson, E. Ewing, A. S. Fanning, J. Fanning, E. W. Fenwick, M. M. Foster, M. Giles, A. E. Gordon, A. Graham, C. J. Grant, A. Hagerty, E. A. Hales, H. Halpenny, S. Hamilton, J. Harold, E. Henstridge, N. Hiscocks, S. M. Hodges, A. M. Hutcheson, E. Irving, M. Keith, E. C. Gosie, Ella Maybee, Etna Maybee, J. Miller, B. Mohr, S. McEachern, C. J. McEwen, C. J. McFeely, B. McKay, A. N. McKelvey, J. McKinnell, L. McMillan, T. McQueen, M. McKobie, B. Nugent, F. A. O'Brien, J. J. Pepper, M. H. Pheasant, J. Philp, E. Ralph, M. J. Reilly, M. A. Renwick, B. Richards, S. Richardson, H. Slocum, G. M. Stewart, M. J. Thompson, E. Melman, A. Wallace, M. E. Ward, G. W. Ward, S. Watts, M. J. Westlake, M. Youmans.

The following were promoted to Grade "A.":— Messrs. J. Elliott, W. A. Halliday, L. Lang, W. H. Nobes, F. W. Sanderson; Misses E. Arnott, E. Ballagh, M. Blair, L. Bouis, J. W. Chisholm, J. C. Cuzner, J. Fanning, M. M. Foster, A. E. Gordon, C. J. Grant, E. Irving, Etna Maybee, B. Mohr, S. McEachern, B. McKay, L. McMillan, M. McKobie, F. A. O'Brien, J. Philp, B. Richards, G. M. Stewart, M. J. Thompson.

The following took Grade "A." with honors:— Messrs. M. W. Althouse, J. Grant, R. M. Gubbins, E. Littlejohns, J. A. Locke. Misses N. A. Bond, H. M. Douglas, E. Ewing, A. Fanning, A. Graham, H. Halpenny, E. Henstridge, A. M. Hutcheson, Ella Maybee, Jane Miller, E. Ralph, S. Richardson, G. M. Ward, M. J. Westlake. Gold medallist, Ernest Littlejohn.

THE students of the Strathroy Collegiate Institute took high standings at the recent Matriculation Examination. C. A. Stuart, in particular attained a standing that has never been surpassed in the history of Toronto University Matriculation, having won a quadruple scholarship. Miss Laura L. Jones also won an excellent standing in Modern Languages.

THE following appointments have been made in connection with the University of Toronto:—Mr. Alfred Baker has been appointed Professor in Mathematics; Henry R. Fairclough, Lecturer in Greek; W. H. Fraser, Lecturer in Spanish and Italian; Arch. B. McCallum, Lecturer in Physiology; David R. Keys, Lecturer in English; John Squair, Lecturer in French; William Dale, Lecturer in Latin. Mr. Langton succeeds Mr. Baker as Registrar of the University. Mr. Langton has also been made Registrar of University College, with the additional duty of assistant Librarian.

FOLLOWING is the list of scholarship winners at the recent Matriculation Examinations in Queen's University:—J. H. Mackerras Memorial, \$100, Latin and Greek, F. A. W. Ireland; A. Gunn, \$100, General Proficiency, with the honor of the Watkins and Leitch memorial, D. M. Gaudier, Kingston; Watkins, \$80, General, the examination for which was limited to pupils of the Kingston Collegiate Institute, N. M. Chambers, Kingston; Leitch Memorial, \$57, Mathematics, McNab, Almonte. The candidates hailed from the following places and high schools:—Almonte, 1; Belleville, 5; Brockville, 1; Campbellford, 1; Carleton Place, 6; Chatham, 3; Dundas, 7; Galt, 1; Gananoque, 1; Hamilton, 1; Kincardine, 1; Kingston, 13; Lindsay, 2; Morrisburg, 1; Orangeville, 3; Orillia, 3; Peterboro', 1; Renfrew, 1; St. Catharines, 1; St. Joseph's Convent, Toronto, 1; Sydenham, 2; Thorold, 1; Trenton, 2; Upper Canada College, 1; Trinity College School, Port Hope, 1.

Special Papers.

THE RELIGIOUS ELEMENT IN EDUCATION.

BY REV. ALEXANDER SUTHERLAND, D.D.*

THE question underlying the theme I propose to discuss is this:—Shall our educational system be entirely secular, or shall the religious element, in the form of Christian evidences and Christian ethics, be incorporated therewith? In some quarters there is a disposition not merely to undervalue the religious element in education, but to ignore it altogether. Men sometimes speak of "Science and Religion," or "Culture and Religion," as though they were things entirely separate and distinct; while some speak of the "conflict" of science and religion, and others try to "reconcile" science and religion, as if they were positively antagonistic. The thought is misleading; the divorce is unnatural. Culture and religion are not antagonistic; the one is the completion, or rather let me say, the one is the soul of the other.

1. An education which excludes the religious element is defective. In the nature of things it must be so, because it omits a vast amount of important truth. Considering the vast range of subjects open for investigation, human life is far too short to master them all; but while we may be compelled to omit some, perhaps many, subjects from the *curricula* of our schools and colleges, we should see to it that the most important are included, and, if character is to count for anything, there is no subject in the whole range of human studies that compares, in point of importance, with the great truths of God, and duty, and destiny. The most serious defect in a purely secular education is that it supplies no adequate force for the development of moral character. If it be said that intellectual culture is sufficient for this purpose, I need only reply, in the words of Herbert Spencer—a by no means partial witness—that "the belief in the moralizing effects of intellectual culture, flatly contradicted by facts, is absurd." If it be said that aesthetic culture is a sufficient substitute, I call upon John Ruskin—no mean authority—to reply, and this is his answer:—"The period of perfect art is the period of decline. At the moment when a perfect picture appeared in Venice, a perfect statue in Florence, a perfect fresco in Rome, from that hour forward probity, industry, and courage were exiled from their walls." And if it be said that our schools and colleges should confine themselves strictly to secular topics, leaving religious truth to the Church and the Sunday school, I cite Victor Cousin to the stand, and I hear him testify that "any system of school training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and countercheck to their tendency to evil, is a curse rather than a blessing."

2. An education which excludes the religious element is untrue. The primary object of all true education is to teach the individual mind to think; and this ability to think should be made to pervade universal society. If we have laborers, their pickaxes and shovels should think; if we have artisans, their spindles and shuttles should think; if we have mechanics, their saws and planes, their anvils and hammers, their mallets and chisels, should think; and, more important still, if we have voters, their ballots should think. But while it is important that men should think, it is far more important that they should think true thoughts; and our schools and colleges must largely decide whether the thought of the future shall be false or true. Now, I maintain that no man can think truly on any important subject who has not learned to think as a Christian, because without this qualification he is as one who omits the chief facts from his data, and the major premise from his argument. Does a man think truly in natural science who sees in all the phenomena of matter only the play of natural forces, and in its combinations only a fortuitous concourse of atoms? Does he think truly in history who never sees God's finger in the destinies of nations, nor hears His footfall in the march of the centuries? Does he think truly in anatomy or physiology, who sees no

evidence of Divine wisdom in the human frame, so "fearfully and wonderfully made?" I trow not. And as he does not think truly who excludes God from his thinking, so neither can he teach truly. He teaches only half-truth at best, and a half truth is often as pernicious as a positive lie.

3. An education which excludes the religious element tends towards infidelity and atheism. This must be its tendency in the nature of things; this is its tendency as matter of fact. We must remember that education is carried on by a twofold process—the knowledge communicated and the impressions produced. The one largely determines what the student shall know; the other determines what he shall become. Now what are the impressions that will inevitably be left upon the mind of a youth by an education that is purely secular? As a rule, the impressions will be that religion is a very secondary matter; that it has no legitimate connection with mental development; that it is out of place in the spheres of philosophy and science, and is antagonistic to the advanced thought of the age. If, under these circumstances, a student retains his belief in the Bible, and his reverence for God and religion, it is not because of his education, but in spite of it.

Some, I am aware, maintain a contrary opinion; but they overlook most important facts. They seem to take for granted that a human mind is but like a glass vessel in which a certain quantity of something we call "knowledge" is stored, which can be drawn upon at pleasure, but which has no effect upon the texture of the vessel; that whether the contents are healthful food, corrosive acids, or deadly poison, the glass remains uninjured. This is a terrible mistake. Knowledge introduced into, and impressions made upon, the mind do not remain distinct from it. They are woven into the very texture, so to speak, of the mind itself, giving new directions to thought, new colorings to our perceptions of truth, and a new bias to the moral nature. Moreover the years usually spent at school and college are the very years when the human mind receives its most decisive bent; when teaching, combined with surrounding influences, will do most to determine what the future character shall be—the years, in a word, when thought crystallizes into lasting conviction; when a permanent direction is given to moral tendencies; when habits, both of thinking and acting, receive a bias which is not easily changed.

4. An education which excludes the religious element is fraught with peril to the State. The foundation of national safety is national virtue, the moral sentiments of the people, rectitude in the private life of the citizen. But moral sentiments and moral rectitude must be sustained by adequate moral forces, and these Christianity alone supplies. To quote the emphatic language of Washington—"Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." All history testifies that intellectual culture is no safeguard from moral vileness, ending in national degeneration and decay. Egypt, once in the van of civilization and learning, is to-day "the basest of nations," and the once mighty empires of Greece and Rome tell the same sad story. Where shall we find such philosophy, such oratory, such art, as in the land that gave to the world a Homer, a Pericles, a Demosthenes, an Aristotle? Where shall we find such jurisprudence, such statesmanship, such eloquence, as in the empire that could boast of a Justinian, a Cæsar, a Cicero? But where are Greece and Rome to-day? They have fallen. Their civilization lacked the conserving element—the salt was without savor, and was cast out to be trodden under feet of men.

Such examples are full of warning. The causes which led to national downfall then are in operation to-day, and history may repeat herself nearer home than we apprehend. If our civilization is to be progressive and permanent, if our institutions are to rest upon solid foundations, if freedom is to

"Broaden slowly down
From precedent to precedent,"

if our liberties are to rest secure in the guardianship of public morality, our schools and colleges, where the leaders of thought are trained, must be permeated through and through with the principles of New Testament Christianity. In the words of De

Tocqueville—"Despotism may govern without religious faith, but liberty cannot." A lofty morality is the only sufficient safeguard of the liberties of a free people, but "morality," says Dr. J. P. Newman, "without God as its authoritative reason, is but a social compact, a human stipulation, to be broken at will or enforced against will."

If I were considering the case of a pagan nation, my proposition would be conceded almost without demur. Let us take Japan as an illustration. There a vast nation has suddenly awakened from centuries of intellectual slumber. They have thrown open their gates to Western civilization, and the most marked feature of the awakening is an universal craving for education—a craving so strong that to satisfy it the Government has organized a system of education embracing more than 50,000 Common schools, a number of High schools, Normal Training schools for both men and women, and an Imperial University, said by those who know the facts, to be equal in its equipment and in the ability of its professors to Oxford or Cambridge. The most superficial thinker cannot fail to see that these schools and colleges will be mighty factors in moulding the national character, and that they will largely determine what the future of the nation is to be. If now I submit the question—"Ought Japan to have an education purely secular, or one permeated throughout by Christian truth and Christian influences?" scarce anyone will hesitate to reply, "The hope of Japan is in Christian education."

If, then, a purely secular education is unsafe for the awakening intellect of a heathen nation, on what principle is it safe for the growing intellect of a professedly Christian nation, unless it be on the supposition that we have advanced so far as to have no further need of God? It is confessed that when laying the foundations of an abiding civilization, an education with the savor of Christian truth is good; but some appear to think that so soon as the nation has got beyond its infancy, the savor can safely be dispensed with. "Be not deceived; God is not mocked. Whatsoever a man sows—or a nation—soweth, that shall he also reap;" and the nation that sows the wind of a godless education must reap the whirlwind of a swift and hopeless decay.

5. But what is meant by the "religious element" in education? Not the sectarian element, as some would have us believe; though, for that matter, I would rather have my boy taught by the most pronounced sectarian, provided he were a godly man, than by the most brilliant teacher who ruled Christ and the Bible out of his classroom. The cry against "sectarian" education has been made to do duty on more than one occasion in the history of this country. Some have used it ignorantly, some thoughtlessly, and some for a purpose—that is, as a convenient way of exciting prejudice. But I plead for the religious—not the sectarian—element. Further, I do not mean the theological element. This is another mistake made by many; they confound religion with theology, and then seem to regard theology as something to be kept distinct from other studies and pursuits; and so they say, let our sons get their education in secular schools and colleges, and then let the Churches have their theological schools in which to teach religion to those who are preparing for the Christian ministry. I deprecate the misapprehension, as it is with some; I protest against the misrepresentation, as it is with others. The religious education for which we plead does not mean the study of sectarian theology. What, then, it may be asked, do you mean by the religious element? I mean—say, in the common schools of our country—(1) Such a recognition of God and our dependence upon Him, as will find expression in some simple form of devotion at the opening or closing of the school, or both; (2) the word of God in the school as a recognized text book, either in complete form, or in the form of selected lessons; (3) the inculcation by the teacher, on all suitable occasions, of the great principles of Christian morality, which have their basis in the Ten Commandments and the Sermon on the Mount. More than this I do not ask; less than this I cannot accept.

6. I plead for a recognition of the religious element for the sake of our sons. If we knew that a year hence those sons, in crossing a wide and deep river, would be suddenly plunged into its rushing

* An address delivered before the Ontario Teachers' Association, August 10th, 1887.

current, the knowledge would change some of our plans, at least, in regard to their training. Not a day would be lost in teaching them to swim, and perhaps not satisfied with this we would provide the best life-preservers money could buy, and would have the lads carefully instructed how to use them. The illustration is none too strong. In a few years our boys will be plunged into a sea where they must swim or drown, and where nothing but fixed religious principles will suffice to keep their heads above water, and sustain them until they reach the other side. Our sons, as they go forth to life's great battle, must face the same problems and grapple with the same foes that we have had to encounter. Shall we, then, send them forth unprepared—utterly unarmed and defenceless? Oh, surely not! But will an education that is purely secular supply the needed armor of proof? Nay; nothing but "the armor of righteousness on the right hand and on the left" can possibly shield them in the strife. If my statements seem extravagant, listen at least to the words of Professor Huxley, whom one is almost surprised to find on this side of the question:—"There must be moral substratum to a child's education to make it valuable, and there is no other source from which this can be obtained at all comparable to the Bible."

You may ask what difference it makes who teaches my boy chemistry, biology, anatomy, astronomy, or the like. It may make a tremendous difference, both in regard to what he is taught and how it is taught; for often the tone and spirit of a teacher goes farther than the instruction he gives in determining what a student shall become. In that most critical period of life, when intellect is fairly awaking; when the youth is just becoming conscious of the mental power that has been slumbering within him; when he longs to explore new and untried regions; when he craves a wider freedom, and regards with suspicion whatever claims authority over his thoughts or actions; when he begins to regard intellectual culture as the highest possible good, and looks up to his teacher as an incarnation of wisdom, from whose *dictum* there can be no appeal; at such a time the teaching and influence of the class-room may make all the difference between moral safety and moral shipwreck.

If, for example, my boy is engaged in the study of biology, does it make no difference whether he hears it from his teacher's lips that God is the only Author and Giver of life, or is told that life, so far from being a Divine gift, is only a spontaneous generation from lifeless matter? If he is studying the structure and laws of the human frame, does it make no difference whether he is taught to recognize Divine power and wisdom in the marvellous adaptation of means to ends, saying with the Psalmist (see Psalm cxxxix. 14-16); or, on the other hand, is taught to believe that he is but the product of a blind force; that he came, by some unlucky accident, from the darkness of the past, and is speeding swiftly toward the deeper darkness beyond? If he is studying the wonders of the starry universe, does it make no difference whether the instructions to which he listens be in the spirit of the Psalmist's confession, "The heavens declare the glory of God, and the firmament showeth His handiwork;" or in the spirit of the French atheist who said, "The heavens declare only the glory of Laplace and Leverrier?" Ah! yes; it does make a difference—an incalculable difference—a difference that can be measured only by celestial diameters.

7. I plead for a recognition of the religious element for the sake of the nation. Matthew Arnold has told us that the hope of the world is in its sages and its saints. In other words, Wisdom and Righteousness are the twin forces to save society from corruption and decay. The remark is good, though not particularly original. The principle was recognized by God, if not by man, far back in human history. Ten righteous men would have saved Sodom; the seven thousand who had not bowed the knee to Baal were the conserving force of Israel; and this consensus of Old Testament teaching is emphasized and confirmed in the New by the declaration of Christ concerning His disciples, "Ye are the salt of the earth." The future of this nation will depend upon the extent to which all its institutions—social, commercial, political—

are permeated by religious principles, and this, in turn, will depend upon the education we give our sons and daughters. He must be blind indeed who sees no necessity for higher and better principles in both political and commercial life. Unless there be an improvement in these directions the future forebodes disaster. In the schools as well as in the home the remedy must be applied: religious principles must be interwoven with the moral fibre of our sons and daughters in the process of education, and not to be put on as a convenient veneering afterwards.

The issues are far more serious than most persons seem to know. The real question as between the Christian and the secularist in this land is not the inspiration of the Bible, and the thousand and one questions which grow out of that; but it is whether the spirit of our educational system is to be secular or religious, and whether it is to be controlled by the Christian or by the secularist? Someone may say I am putting this too strongly; that there are numbers of people who are by no means sceptics, and even many who claim to be Christians, who think that religion is out of place in school or college. But a moment's reflection will show that such persons, whether consciously or not, are putting themselves on the infidel's platform, and are reasoning along his lines. The only difference is, that while he perceives the logical outcome of his argument, the others do not. He demands a purely secular education; they join with him, though not with the same end in view; but while the methods are alike, the results cannot be widely different. He would have a nation of atheists, made such by their education; they would have a nation of Christians, who are such in spite of their education. He would annihilate all belief in the existence of a personal God—all respect for His character—all reverence for His law; they would retain these things in the Church and the home, though joining to exclude them from the college and the school. But the result is the same. Between them both, Christ must seek the shelter of the manger, because there is no room for Him in the inn. He must be relegated to the companionship of the ignorant and the lowly, because they can find no room for Him in the misnamed culture of this age.

In the army of cultured teachers who serve in the schools of this Province there are many noble men and women who feel the responsibility of their office, and that their whole trust is not discharged by drilling their pupils a few hours per day in purely secular studies. They long to lead them to higher planes of thought and motive. But you meet with scant encouragement; few seem to sympathize with your efforts, and sometimes the thought comes, I may as well confine myself strictly to secular studies and leave all religious precept to the home and the Church. Be not so despondent. Remember you are working for the future, and although the fruit of your labor does not immediately appear, you shall reap hereafter with abundant increase.

"Take heart! the Master builds again;
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

"God works in all things; all obey
His first propulsion from the night;
Wake thou and watch! the world is grey
With morning light."

One last thought let me leave with you. The influence you exert in moulding the moral character of your pupils will depend upon the extent to which you are yourselves imbued with the principles you teach, for in this matter more depends on what you are than on how much you know.

"Thou must thyself be true
If thou the truth would'st teach;
Thy soul must overflow of heart
Another's soul would'st reach;
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thought
Shall the world's famine feed:
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall prove
A grand and noble creed."

For Friday Afternoon.

THE BOYS WE NEED.

HERE'S to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
The lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land, and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."

—Golden Days.

THE ORIOLE.

LADY-LOCKET lost her pocket,
Lost it out in the orchard grass;
And a little fellow clad in yellow
Found it as he chanced to pass.
And he said, or sang it, "Ho, I'll hang it!"
These were his very sing-song words—
"Where bloom comes quickest, and bloom is
thickest,
I'll hang it up for my baby birds!"

It looked so funny—a bag for money,
A grass-cloth pouch so quaint and odd—
With a woven shining silken lining
Made from a broken milk-weed pod.
Leaves were growing and buds were blowing,
And he did his wisest and his best
To try to hide it, but some one spied it,
A boy, who cried, "A hang-bird's nest!"

"Oh, sister-locket, it is your pocket
Swinging here in the apple-tree!
If the tree were smaller and I were taller
I'd get it for you again, maybe!"
The wind grew merry over this, very,
And laughed as he tossed the nest-hung bough,
"If you don't mind falling and headlong sprawling,
And bumps and bruises, try it now!"

—Our Little Men and Women.

OUR HEROES.

HERE'S a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout,
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firm by the colors of manhood,
And you will o'ercome in the fight.
"The Right" be your battle-cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—Selected.

School-Room Methods.

FIRST LESSON IN MAP DRAWING.*

If maps are used as they should be, the child will look beyond them and see things as they really are; but usually the work in teaching falls far short of this desirable result. Since maps are symbols, through which the child is expected to get the concept for which the symbol stands, it is important that the first steps in map-drawing be carefully taken.

The class consisted of eleven little boys and girls from the Primary. Previous to the exercise about to be described, there had been, with the same class, two exercises in direction and distance.

On taking charge of the class, the teacher asked the children if they would like to measure the room. As they were very eager to do this, two boys were sent to measure the south side of the room along the floor, while the others watched and counted the number of yards. They found it to be nine yards seven and one-half inches. "How many feet is that?" asked the teacher. "Nearly twenty-eight," answered the children.

The teacher then told them he wished to draw a line on the board which should "stand for" what they had just measured, but did not wish to make it so long, "What shall we let stand for one foot?" he asked. Various answers were given by the children, but none being satisfactory, he suggested letting one inch stand for one foot. "How long must the line be then?" asked the teacher. "Twenty-eight inches," answered the children in a chorus.

The teacher and pupils then went to the north board, and, as the children were too small to reach high enough, the teacher drew the line and asked which side of the floor it stood for. The children answered, "The south side."

"Bertie, go to this corner of the room," said the teacher, placing his finger on the end of the line at his right. Bertie went to the south-east corner. "May, go to this," said the teacher, indicating the left end. May, after a moment's hesitation, went to the south-west corner. "Fred, stand where my pointer tells you," said the teacher, placing his pointer to the middle of the line. Fred readily found the place.

"Now," said the teacher, "we will make the line for the east side." "But we must measure it first," said a bright little boy. That being done by the children, the teacher asked at which end of the line on the board should he begin. "At the east," said Katie, pointing to the place. The teacher asked what kind of a corner he should make, and was told to make "a square corner." The teacher said they might call it a "right angle." The teacher drew the line a yard long, and asked how many inches should be cut off. When told the number, he made the line the requisite length.

The lines for the north and west sides were drawn next. The children showed how well they understood what the teacher was doing, by suggesting that they did not need to measure those lines of the floor, for the north one was the same length as the south one, and the west the same as the east.

"What have we been doing?" asked the teacher. "We have been making a picture of the floor," said the class. Then followed a rapid review in finding the places and things on the real floor, which the teacher designated on the "picture floor."

"We have no book-case," said one. "Very well, we will put one in. Who would like to measure it?" Eager hands were raised, for children do like "to do" things. When it was measured, the teacher asked how many lines were needed on the picture floor. "Two," was the answer. "Which should be the longer, the east and west or the north and south lines?" was asked. This not being readily answered, the teacher sent the pupils to find the sides which those lines stood for; then they showed him their places and directions on the picture floor.

"The east and west lines should be the longer," said the children, after they had done as the teacher directed. The lines were then drawn in

their proper places by the teacher. The ventilator, chimney and platform were measured, their dimensions determined according to the scale adopted, and then each was drawn in its proper place.

One charm of such work as this is, that the children are kept busy and active, hands and feet as well as eyes and brain.—*Illinois School Journal.*

COMMON SENSE IN ARITHMETIC.

ARITHMETIC teaching is settling down more and more to a common sense basis. We have, recently, as chairman of a committee, examined a number of text books on this subject, with a view of selecting one for introduction. We were, in discharging this duty, more than agreeably surprised to find that many of the authors have caught on to the spirit of the age, and are mixing a considerable amount of common sense into their methods of teaching.

Without naming any authors, lest we should be accused of showing partiality and advertising some particular book, we shall, nevertheless, allow ourselves the privilege of using the suggestions found as a *veitfaden* to what we design to present.

We found common sense problems like the following:—

1. Find out the cost of a board walk from the door to the street, by determining what the width and length of the walk would be, and learning the cost of the lumber per square foot.
2. How many tons of ice can be gathered from a pond near the school-room. Measure the pond, the thickness of the ice, and weigh a square foot of it.
3. Find how many pupils are absent from school, and tell what per cent. of the entire school this is.
4. Write a time note, payable to the order of some one, and indorse it in blank.
5. Ascertain, as nearly as you can, what the cost of boarding and clothing a school boy or girl will be, and calculate how much money must be placed on interest at five per cent. to meet this expense.
6. Find out which would be the more profitable, to buy the house in which you live (or your neighbor) and pay interest at five per cent. on the cost, together with repairs, taxes, insurance, etc., or to rent it at present rates.
7. Try the experiment of ascertaining the height of a steeple, by measuring the length of its shadow, and the length of the shadow cast at the same time by a stick or post, the length of which can be measured above ground.
8. Find how many cords of wood can be piled in your wood-shed.
9. Make a cubical box and calculate how much water it will hold. Verify your result by actual measurements, with quart, pint and gill measures.
10. Count the crayons in the box when full, and then determine how many a similar box, measuring four times as long, wide, and high will hold.—*National Educator.*

HOME-MADE CHARTS.

Reading charts in primary grades or classes, according as they are city or country schools, are great helps.

Arithmetic charts, giving examples outside of the text books, are wonderful auxiliaries for stilling the old Athenian Cry for "Something new! Something New!"

Singing charts, for teaching new pieces, giving both words and music, come into frequent requisition, where music books are scarce or high, or both.

Writing charts, on which the teacher (at leisure) can place the lesson with more precision and care than can be used in the ordinary blackboard lesson, whose place it is not meant to supersede, but only supplement, save a great deal of time, for the same lesson will answer as well for a dozen different classes of the same grade; and time is money.

Examination charts save the teachers voice and, many times, the pupils' status, for with the question ever present the teacher need not repeat nor the pupil forget the gist of it.

Composition charts, mapping out the exercise, giving subject, suggestions, etc., are helps, also.

Pictorial charts in illustration of any of the above, and also as a basis for miscellaneous

exercises are invaluable, as pictures help and emphasize nearly everything.

Now how can all these be obtained without calling on trustees or boards of education for the funds? A well filled exchequer is a good thing to draw upon; but one's ingenuity is much more likely to be unlimited.

Manilla paper, of a size convenient for making the words large enough to be seen across the room; crayons, or if they are too expensive two sets of stencils with a ten cent box of shoe blacking and a brush, will do for all but the writing, pictorial, and singing charts. (Description of these below.) A broom handle, painted or decorated if you choose, makes a good roller if the charts are hung against the wall, but nearly every school has some ingenious boy within its walls, or friend outside, who would be delighted to make a standing easel which is more easily managed. This, you will observe, is for lady teachers, who generally rely upon some one else to help them over such "Hills Difficulty" though why a lady should not learn to use both saw and hammer for such light work, I cannot see.

The *writing* and *singing* charts cannot be done with stencils, of course; but colored crayons or drawing crayons with "stubs" may be used.

For the *pictorial* charts, if the teacher does not draw, as all should, the large cartoons sent as supplements to so many publications may be pasted on the manilla background; also the large "figure" pictures from such illustrated papers as *Harpers' Weekly*; almost any full page picture being visible in its main points across the room.

Some chromos are admissible, but I would be careful in the matter of colored pictures as they are likely to be too highly colored to foster a taste for the really beautiful in nature, dress, and art, all of which should be incidentally taught in connection with our more practical work. The *pictorial* charts are susceptible of a variety of uses, which I will perhaps point out some future day, suggesting lines of work with them.

Try these things, teachers, not always waiting for the expensive or elaborate helps that come through dealers, and see the new life it will put in your school to have the pupils find that they have a *live*, working, inventive teacher.—*Educational News.*

THREE LANGUAGE LESSONS.

1. Change the nouns to the plural and write each sentence correctly:—

- (1) This bell is broken.
- (2) The ax is very sharp.
- (3) Has the horse been fed?
- (4) The knife has one blade.
- (5) The mouse ran under the chair.

2. Write the proper adjectives formed from the following proper nouns:—

England,	Denmark,	Ireland,
America,	France,	Scotland,
Mexico,	Canada,	Japan.

3. Use *those* instead of *that* in writing these sentences, making the necessary changes:—

- (1) That hat is too large.
- (2) Hand me that leaf.
- (3) When did you get that monkey?
- (4) Has that turkey been killed?
- (5) Was that goose in the barn?

—*The Supplement.*

TWO PATHS.

A PATH across a meadow fair and sweet,
Where clover-blooms the litesome grasses greet,
A path worn smooth by his impetuous feet.

A straight, swift path—and at its end, a star
Gleaming behind the lilac's fragrant bar,
And her soft eyes, more luminous by far!

A path across the meadow fair and sweet,
Still sweet and fair where blooms and grasses meet—
A path worn smooth by his reluctant feet.

A long, strait path—and, at its end a gate
Behind whose bars she doth in silence wait
To keep the tryst, if he comes soon or late.

—*Julia C. R. Dorr, in the Critic.*

* [Given before the Senior Class of the Illinois Normal University, by President Hewett, and reported by Miss Smith, a member of the class.]

Examination Papers.

MIDSUMMER EXAMINATIONS, 1887.

THIRD CLASS TEACHERS. ENGLISH GRAMMAR.

Examiners— { J. E. HODGSON, M.A.
M. J. KELLY, M.D., LL.B.

Time—Two hours.

NOTE.—Three-fourths of this paper will count the maximum, 150 marks.

1. Distinguish primary words, words formed by composition, and words formed by derivation. Illustrate your answer by classifying the words in the following sentence :

A fullgrown man in competition with a boy, is almost sure to be successful.

2. Name and illustrate by means of the verb *smite*, the nine primary tenses. Explain the force of each of these tenses.

3. 'Tis strange that those we lean on most,
Those in whose laps our limbs are nursed,
Fall into shadow, soonest lost ;
Those we love first are taken first.

God gives us love. Something to love
He lends us ; but when love is grown
To ripeness, that on which it thrives
Falls off, and love is left alone.

This is the curse of time. Alas !
In grief I am not all unlearn'd,
Grief thro' mine own doors once did pass :
One went, who never hath returned.

He will not smile or speak to me
Once more. Two years his chair is seen
Empty before us. That was he
Without whose life I had not been.

(a) Classify and state the relation of the subordinate clauses in this extract.

(b) Parse fully the italicized words.

(c) *hath returned*. Why not *has returned* ?

(d) *is seen*. Account for the tense form.

(e) Give a derivative, or compound, of each of the following words : strange, limb, shadow, give, time, grief.

4. Quote or construct examples to prove that a conjunction may be used to connect words as well as to connect sentences. Explain the examples you offer.

5. Distinguish :

(a) "John," says James, "loves his father better than I."

John says James loves his father better than me.

(b) Though he fight hard, he will not win ;
Though he fights hard he will not win.

(c) Few men have had greater opportunities ;
A few men have had greater opportunities.

6. Classify the italicized phrases in the following, according to the parts of speech whose functions they perform :

(a) All the boys have gone *a-fishing*.

(b) It is our duty *to love our enemies*.

(c) I was sorry *to hear it*.

7. Re-write the following sentences, correcting the errors and giving your reasons :—

(a) I continue to think these luxuries injurious to states by which so many evils have been introduced and so many states undone.

(b) Amid their routine and holiday life through theatre and market stalk unsuspected crimes some amenable to man's law dark imageries over which cord and axe impend and some for which there is no law but the reprobation of their own consciousness.

(c) I should esteem a man a selfish coward whom I might pity but I don't think I could ever love him again if in any way he did wrong for my sake.

(d) This is the testimony of a man whose peculiarly strong and manly mind and his intense love of all that is Scottish makes it specially valuable.

(e) This plan has done much to bridge over the gulf between the working-man and his employer and indeed between all classes.

ENGLISH LITERATURE—POETRY.

Examiners { JOHN SEATH, B.A.
M. J. KELLY, M.D., LL.B.

Time—Two hours.

NOTE.—Two-thirds of the value of this paper counts 125 marks—the maximum.

I.

I see the table wider grown,
I see it garlanded with guests,
As if fair Ariadne's Crown
Out of the sky had fallen down ;
Maidens within whose tender breasts
A thousand restless hopes and fears,
Forth reaching to the coming years,
Flutter awhile, then quiet lie,
Like timid birds that fain would fly,
But do not dare to leave their nests ;—
And youths, who in their strength elate
Challenge the van and front of fate,
Eager as champions to be
In the divine knight-errantry
Of youth, that travels sea and land
Seeking adventures, or pursues,
Through cities, and through solitudes
Frequented by the lyric Muse,
The phantom with the beckoning hand,
That still allures and still eludes.
O sweet illusions of the brain !
O sudden thrills of fire and frost !
The world is bright while ye remain,
And dark and dead when ye are lost !

1. What is the subject of this extract ?

2. Quote and explain the comparison by which the poet elsewhere illustrates the meaning of l. 1.

3. Explain ll. 5—8 and 11—20, noting especially the contrast and the force of the italicised parts.

4. Show the appropriateness of the comparisons in ll. 3 and 4, and 9 and 10.

5. Explain ll. 21—24, and show how they are connected in sense with the preceding context.

II.

Then, in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardor divine,
Beacons of hope, ye appear !
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van ! at your voice,
Panic, despair, *flee away.*
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave,
Order, courage, return ;
Eyes rekindling, and prayers
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the *bound of the waste,*
On, to the city of God.

1. What is the subject of this extract ?

2. State, in your own words, how the poet has elsewhere described the persons here addressed, and "such hour of need of your fainting, dispirited race."

3. Explain ll. 3 and 4, and shew how ll. 5-8 are connected in sense therewith.

4. State concisely the meaning of ll. 9-21, noting especially the italicised parts.

III.

As ships, becalm'd at eve, that lay
With canvas drooping side by side,
Two towers of sail at dawn of day
Are scarce long leagues apart descried ;

When fell the night, upsprung the breeze,
And all the darkling hours they plied,
Nor dreamt but each the self-same seas
By each was cleaving, side by side :

E'en so—but why the tale reveal
Of those, *whom year by year unchanged,*
Brief absence join'd anew to feel,
Astounded, soul from soul estranged ?

At dead of night their sails were fill'd,
And onward each rejoicing steer'd—
Ah, neither blame, for neither will'd,
Or wist, what first with dawn appear'd !

To veer, how vain ! On, onward strain
Brave barks ! *In light, in darkness too,*
Through winds and tides one compass guides—
To that, and your own selves, be true.

But O blithe breeze ! and O great seas,
Though ne'er, that earliest parting past,
On your wide plain they join again,
Together lead them home at last,

One port, methought, alike they sought,
One purpose hold where'er they fare—
O bounding breeze, O rushing seas !
At last, at last, unite them there.

1. Describe the nature of the above poem, and state its subject.

2. Write in the usual prose order from "As ships," to "side by side," and supply in your own words the rest of the clause of which "E'en so" is part.

3. What is expressed by the dash after "E'en so," l. 9 ; and what caused the author to ask the question which follows it ?

4. Explain the meaning of the italicized parts.

5. Distinguish "descried," l. 4, and "seen" ; "fell the night," l. 5, and "came on the night" ; "upsprung the breeze," l. 5, and "the breeze upsprung" ; "reveal," l. 9, and "tell" ; "estranged," l. 12, and "separated" ; and "at dead of night," l. 13, and "at midnight."

6. What is the difference between the versification of the last three stanzas and that of the preceding ones ? Suggest a reason for this difference.

7. What emotions should be expressed in reading the fifth, sixth, and seventh stanzas ?

IV.

Quote a passage descriptive of (1) a sunset after rain, (2) a gloomy autumn evening, or (3) unchanging, utter desolation.

ORTHOËPY AND PRINCIPLES OF READING.

Examiners { JAMES F. WHITE.
M. J. KELLY, M.D., LL.B.

Time—One hour and a half.

NOTE.—75 per cent. counts a full paper.

1. "With respect to the abruptness and rapidity of expiration there are three modes of utterance."—*Text-book.*

State what they are, and how each is produced. Give sentences illustrating the proper use of each mode.

2 (i) What *quality* of voice should be employed in reading each of the following sentences ?—

(a)

I bring fresh showers for the thirsting flowers
From the seas and the streams.

(b)

"But, soft !
It is the midnight hour when comes
Torbay to claim his bride."

(c)

"You sum of treacheries, whose wolfish fangs
Have torn our people's flesh—you shall not live !"

(d)

"Ye clouds ! that far above me float and pause,
Whose pathless march no mortal may control !"
(ii) Of what feeling is each quality the suitable expression ?

3. What is force, and how is it distinguished from stress ? In each of the following indicate what force should be used, and why ?—

(a)

King Francis was a hearty king, and lov'd a royal sport,
And one day, as the lions strove, sat looking on the court.

(b)

"Curse on him !" quoth false Sextus, "Will not the villain drown ?"

(c)

While thronged the citizens with terror dumb,
Or whispering with white lips, "The foe ! they come ! they come !"

(d)

"Who touches hair of yon grey head,
Dies like a dog ! March on !" he said,

(e)

Mighty victor, mighty lord !
Low on his funeral couch he lies !
No pitying heart, no eye, afford
A tear to grace his obsequies.

4. (a) Give the *pitch* suitable for each of the above sentences.
 (b) State, with reasons, the proper *rate of movement* for each.

5.
 "Ruin seize thee, ruthless king!
 Confusion on thy banners wait;
 Though fann'd by Conquest's crimson wing,
 They mock the air with idle state.
 Helm, nor hauberk's twisted mail,
 Nor e'en thy virtues, Tyrant, shall avail
 To save thy secret soul from nightly fears,
 From Cambria's curse, from Cambria's tears!"

Such were the sounds that o'er the crested pride
 Of the first Edward scatter'd wild dismay,
 As down the steep of Snowdon's shaggy side
 He wound with toilsome march his long array.
 Stout Glo'ster stood aghast in speechless trance:
 "To arms!" cried Mortimer, and couch'd his
 quiv'ring lance.

- (a) What are the predominant feelings in lines 1-8, and what modes of utterance would fitly express them?

- (b) Mark, with reasons, the emphatic words in lines 1-4.

- (c) From the extract select three words that require the rising interval (inflection) and three the falling; give reasons.

- (d) Show what care is to be observed for the proper rendering of lines 9-12.

- (e) What is the difference in feeling between l. 13 and l. 14? How is this to be shown in reading?

6. Divide into syllables, accentuate, and mark the correct sound of the vowels and italicized consonants in:—brigand, nuptial, crematory, orgies, Genoa, orotund, discern, trosseau, choleric, bronchitis, metallurgy, sonorous.

ARITHMETIC.

Examiners { J. F. WHITE.
 J. A. McLELLAN, LL.D.

Time—two hours.

NOTE.—75 per cent. will constitute a full paper, but credit will be given for all answers.

1. Prove the rule for the multiplication of two fractions.

Simplify:

$$\frac{(7\frac{1}{2} - 3\frac{1}{2}) \times 4\frac{1}{2} - (2\frac{1}{2} - 1\frac{1}{2})}{(7\frac{1}{2} + 3\frac{1}{2}) \div (1\frac{1}{2} - 9\frac{1}{2} \times \frac{1}{7})}$$

2. A, B, C, rent a pasture for \$92; A puts in 6 horses for 8 weeks, B 12 oxen for 10 weeks, C 50 cows for 12 weeks. If 5 cows are reckoned as three oxen, and 4 oxen as 3 horses, what shall each pay?

3. A does a work in 10 days, B in 9 days, C in 12 days; all begin together, but A leaves in 3½ days before the completion, B in 2½ days before the completion. In what time was the work done?

4. Prove the rule for the division of decimals. Divide to 6 decimal places, .0078539 by .9921464.

5. On March 23rd a bank gives me \$845 for a note of \$860. When is the note due, interest 8 per cent?

6. Find the cost, in sterling, of 184 tons, 17 cwt., 3 qrs., 14 lbs. of copper, invoiced to a Toronto importer at £87, 17s., 11d. per ton. (Qr. = 28 lbs.)

7. I bought certain 4 per cent. stock at 75, and after a number of years sold out at 95, and found that I had made 7½ per cent. per annum, simple interest. How long did I hold the stock?

8. There is a mixture of vinegar and water in the proportion of 93 parts vinegar to 7 parts water; how much water must be added so that in 25 parts of the mixture there may be two parts water?

9. I invested \$10,000, but sold out at 20 per cent. discount. How much must I borrow at 4 per cent. so that by investing all at 8 per cent. I may just retrieve my loss?

10. A square field containing 27½ acres has a diagonal path across it. What is the length of the path in yards?

11. When the temperature of a cube of zinc is raised from 32°F. to 212°F. each dimension is thereby increased .3 per cent. Find the percentage of increase in the bulk.

12. Water is flowing at the rate of 10 miles per hour through a pipe 14 inches in diameter, into a rectangular reservoir 187 yds. by 96 yds. In what time will the surface be raised 1 inch?

Hints and Helps.

NEATNESS IN THE SCHOOL-ROOM.

1. ALLOW no litter on the desk or floor.

This should be rigidly enforced. There is need for it. Litter makes a worse than pig-sty of the school-room. The first slightest violation should be noticed and corrected. I do not say whaie, thrash, ferule, nor physically punish for it. Passing up and down the aisles, notice every kind of violation, and with a kind whispered word have it corrected; perhaps not while you are standing by, for this might hurt the sensitiveness of the pupil, wound some delicate nature, and—except in extreme cases—seldom reform from a desire to have everything right. Passing by a desk I seldom speak, merely point at or touch the litter and pass on as if I had not seen it at all; the attention of no one but the occupants of the seat has been called to the offence, they gather it up after I have gone by, and I seldom have a repetition.

Repeated offences require a more public notice; let it first be given as a general remark upon good order and good looks of the desks and surroundings; if still repeated, and your passing by and kind words do not effect a cure, then speak personally, and finally, if need be, before the whole school.

Remember, children are sensitive. Do all you can to avoid personal and public reproof. Sensitiveness wounded gradually turns to hate. Hate develops the worst forms of annoyance and mischievousness.

2. Do not accept trivial excuses for litter.

Once when passing a desk I noticed some litter upon it and pointed at it. The occupant looked up and said: "I didn't make it and don't mean to clean it up." Laughing, I replied: "That's right. If a visitor comes into your parlor and leaves any mud, don't clean it up; leave it until he comes again and make him do it," and passed on. It awoke a new line of thought in the mind of the pupil; the pupil thought a moment, then looking up to me with a smile as I stood far away on the platform, cleaned it up and quietly passed to the waste box and threw it in. I never again found any litter on that desk.

Teach the pupils that for the time their desks are their homes, and exhibit their home training, and there will be but little litter allowed around them.

3. Keep the inside of the desks in order.

This is a far more difficult task than keeping the outside and floor clean. Changing from one study to another, pulling out a book when going to a class and crowding it in on returning, very easily gets the inside of the desk, or the book rack, out of order, however carefully it may have been arranged before dismissal at night or just after school has been called.

I was standing apart by a window one day, when one of my young lady pupils came to me, her face expressing all the pleasure a young miss feels upon receiving a useful and valuable present, and said: "My father has gotten for me such a lovely bureau and put it in my room. I just wish you could see it, the drawers are so handy." "And everything is jumbled up in them." "No indeed it isn't," she replied, half indignantly, "what makes you think so?" "Because that is the way you keep your desk, and the way you do work on the board," I replied. After that her desk was a model of neatness and her work on the blackboard a model of clearness. The lesson may have been somewhat impolitely given, but it was effective. This is the great truth—school-life is a reflection of home-life.—*School Bulletin.*

THE STUDY OF SYNONYMS.

WOMANLY AND WOMANISH.

- (1.) Anglo-Saxon.
 (2.) Pertaining to woman.
 (3.) *Womanly*, belonging to woman as woman.

WOMANISH means effeminate.

- (4.) It is the *womanly* and not the *womanish* qualities that make the true woman.

PILE AND HEAP.

- (1.) Anglo-Saxon.

- (2.) A mass or collection.

- (3.) *Pile* means an orderly mass.

HEAP means a confused mass.

- (4.) A *pile* of books is more appropriate than a *heap* of books.

THANKFUL AND GRATEFUL.

- (1.) *Thankful* is derived from the Anglo-Saxon. *Grateful* from the Latin.

- (2.) Both refer to being kindly disposed toward the person who bestowed the favour.

- (3.) *Thankfulness* is the outward expression of our feeling.

Gratefulness is the feeling itself.

Our *thankfulness* is measured by our words; our *gratitude* by our actions. *Thankfulness* is the beginning of *gratitude*, and *gratitude* the completion of *thankfulness*.

- (4.) By his words it would seem as if he were extremely *thankful*, but his actions show that there is no real *gratitude*.

HINDER AND PREVENT.

- (1.) *Hinder* is from the Anglo-Saxon.

Prevent is from the Latin.

- (2.) To interfere.

- (3.) *Hinder* means to interfere with what is not finished.

Prevent is to interfere so that it is not begun.

To *hinder* is to interfere with the performance in part.

To *prevent* is to interfere with the performance entirely.

- (4.) I *prevented* her from being at school in time by *hindering* her on the way.—*Common School Education.*

WORTH TRYING.

HAVE you ever tried this method in your arithmetic class? Insist that each member of the class shall "make up" a problem involving the principles of the work in hand. The required problem must be concise, exact, original, of small denominate numbers, not intricate. At first the problems will be crudely made and reluctantly presented, but as the innovation grows into custom this all wears away, and the pupils take delight in making their own arithmetic. The principle becomes firmly fixed in this way, the technical terms thoroughly understood, and the relation of the terms apprehended and clear.—*American Teacher.*

A CORRESPONDENT of the Bowmanville *Sun* complains that the town council has rather unceremoniously voted down the application of the Board of Education for \$10,000 for school accommodation, without seeking a consultation with the board. The correspondent goes on to say this "is another indication, if another were needed, of the little concern the people generally feel in the educational interests of the town. Inspectors may inveigh against our school accommodations, say they are the worst of any town in the Province, as they have frequently done, and threaten to recommend the withdrawal of the Government grant, as doubtless soon will be done, unless prompt measures be taken to remedy the evil complained of, still we are indifferent. Our municipal elections usually create quite an excitement, but at our school elections the returning officer has frequently to go out and drum up some one to come and nominate a candidate. The meetings of the town council are usually well attended, but nobody thinks it worth while to go near the meetings of the Board of Education unless he has some grievance to complain of. Extra efforts were made on two recent occasions to get a public meeting to consider the matter of increased accommodation, but not one-twentieth of the persons concerned put in an appearance. A lecture was announced a few evenings ago by Dr. McLellan, one of the principal educationists of the Province, on the subject, 'Parent and Teacher in the Work of Education.' Of teachers there were a goodly number present. Of parents, perhaps eight or ten at the outside!" All of which is pretty hard on the intelligent people of Bowmanville.

TORONTO, SEPTEMBER 1ST, 1887.

Editorial.

RELIGIOUS TEACHING IN THE SCHOOLS.

DR. SUTHERLAND'S address on the above subject will be found in full on another page. We are glad to present it to our readers, and we feel sure that teachers who were not at the Association will be glad to read it, as an important contribution to the discussion of a most important question. Dr. Sutherland's paper, may, no doubt, be fairly taken as a concise and able summary of the argument for compulsory Bible reading and teaching in the Public Schools.

With the first half of the address most of us will be in hearty accord. The great, the supreme importance of the religious element in the education of the young will be almost universally admitted. Very few, happily, will deny or doubt that the education from which this element is excluded is defective, untrue in the very important sense in which a half-truth is an untruth, and fraught with peril to the well-being of both the individual and the State. Those who know from history, from observation, and above all, from personal experience, the blessedness which pure and undefiled religion brings to individuals, to society, and to the nation, would be strangely remiss if they did not desire by every right method to teach their sons and daughters to know the same.

It is when we come to the second part of Dr. Sutherland's paper—the question of method—that we are forced to part company with him, and those who like him are strenuously striving to lay upon the teachers of the province the burden of compulsory religious instruction. We say it with all respect, but it is a mystery and a marvel to us how educated Christian men, with the history of State-churchism on the one hand, and of ecclesiastical school systems on the other, before them, can at this day advocate legislation which involves the germinal principles of both systems.

We are glad that Dr. Sutherland has so clearly set forth what the advocates of compulsory religious instruction in the schools desire. By reference to his address, and his replies to questions, it will be seen that he is in favor (1) of compulsory devotional exercises, (2) of the compulsory use of the Bible as a text-book, and (3) of compulsory religious teaching, *i.e.*, exposition of the meaning of the sacred text, or, in other words, of Christian truth, by the teacher.

With reference to (1) it seems to us clear that when the Government undertakes to say to one of its servants, "You are required, on pain of dismissal, to engage publicly in a form of devotion," it enters the realms sacred to the individual conscience, and attempts to interfere with the solemn relations existing between God and the individual soul. In so doing it puts a premium upon formalism and hypocrisy. As Mr.

Alexander pointed out, religious or devotional exercises must come from the heart. Genuine prayer or genuine worship is impossible else. All Scripture teaches that, apart from sincerity of heart, all such forms of devotion are a hollow mockery, and unacceptable to God. All history teaches that, apart from godly sincerity, all such forms are inimical to true religion, and furnish infidelity with its deadliest weapons. Dr. Sutherland will hardly contend that any possible Government regulations can secure genuineness, or prescribe more than the forms.

With regard to (2) Dr. Sutherland admitted frankly and explicitly, if he is correctly reported, that the reading of Scripture lessons would be useless in the absence of such explanations as were necessary to make the text intelligible. This brings us to (3) the kind of religious teaching Dr. Sutherland would make obligatory upon teachers. On this point, too, he did well to be explicit, though he is explicit negatively rather than positively. He would not have the teacher teach either sectarianism or theology. And here, be it observed, he taboos the very elements which might, with some degree of plausibility, be included in the code—the intellectual as distinguished from the spiritual elements. Every intelligent teacher might, perhaps, be expected to be able to explain historically and philosophically the broad distinctive tenets of the different Christian sects, in matters both of doctrine and of practice. He might not generally be able to do this without bias, but that is true of his treatment of almost any subject upon which there are diverse opinions, one or other of which he is pretty sure to have adopted. But it is precisely in regard to the moral and spiritual element in religion, that in which inheres its power to affect character and conduct—which is what Dr. Sutherland, like all other earnest Christians, is anxious to have explained and enforced—that governmental regulations are powerless. Spiritual truths are, we have the highest authority for believing, only spiritually discerned. They can be effectively taught only as so discerned. As before intimated, to have these solemn aspects of the highest truths handled perfunctorily, unsympathetically, not to say irreverently, would be, as we think Dr. Sutherland himself would admit, vastly worse than to have them left untouched.

We advisedly add the word *irreverently*, in view of the statement of one of the inspectors that a teacher, in his section is accustomed to make the reading of the Scriptures an occasion for ridicule. While we quite agree with Mr. Embree that it would be impossible to provide against such cases by Departmental regulation without a test-act, we cannot refrain from adding that the trustees and parents have power to deal with such matters. They should dispense as quickly as possible with the services of such a man, not on religious but on practical common-sense grounds. To disregard the convictions of others, to hold up to ridicule what those around

one reverence as sacred, marks such an absence of taste, sensibility, sense of propriety, and regard for the feelings of others—such a lack of gentlemanly instincts and sound common-sense—as shows the individual to be utterly unfitted for the responsible and honorable position of a public school teacher. But this is by the way.

What is the conclusion of the whole matter? Must all distinctively religious teaching and influence be banished from the schools, and a cast-iron secularism be legislated into them? By no means. No such conclusion follows. Let us have all the genuine religious influence possible. Would that every teacher in the land were in speech and conduct a living epistle of the Great Teacher. Let Christian ministers impress upon their congregations the great, the incalculable value of religious character in the teacher. Let Christian parents see to it that trustees are selected who rightly appreciate this first and highest of all qualifications. And let such school boards show this appreciation in their appointments. They have to deal with individuals, and are not only at liberty, but are in duty bound to seek teachers of the highest moral and religious, as well as intellectual, qualifications. And let broad-minded and true-hearted Christian teachers, when appointed, be trusted to build freely upon the deep foundations of Christian morality. But let not the State Government, the majority of whose members may be believers, or may be unbelievers; let not the Minister of Education, who this year may be a devout Christian, but whose successor may next year be an agnostic or an atheist, attempt the sacred function of religious instruction, or impose upon teachers by law a work which is in its very nature voluntary, and the peculiar work of the Christian ministry.

A JUVENILE PROFESSION.

In his last report to the County Council, Mr. D. J. McKinnon, Inspector for Peel, calls attention to these remarkable facts:—

"In 1865, of forty-five candidates for teachers' certificates, fifteen were of the full age of twenty-one years. In 1866, of thirty-nine candidates twelve were of age. In 1875, of sixty-one candidates twenty-four were of age. In 1876, of sixty-eight candidates twenty-eight were of age. In 1885 of twenty-one candidates none were of age. In 1886, of twenty candidates two were of age. Of ninety-four non-professional candidates for the July examinations this year only seven were of age, and seventeen were from thirteen to fifteen years of age. As the Inspector puts it, a majority of the schools are in the hands of 'legal infants,'—incompetent to vote, to sue or be sued, even to deal with their own property—but quite competent in the eyes of the law to teach and govern their neighbors' children 'between the ages of five and twenty-one years'!"

How has this state of things come about? To this question the Inspector replies:

"Partly through improved methods of teaching in our high and public schools; pupils pass the entrance examinations at an earlier average age, and are therefore ready for the higher examinations proportionately sooner. But partly, also,

because the standard of examinations for Non-professional certificates has been lowered. It is true that a knowledge of more 'ologies' is required of Third-class teachers now than ten years ago, but the percentage required in the more important branches such as Arithmetic, Grammar, and English Composition, is very much lower than formerly. This lowering of the standard is a necessary corollary to the making Provincial of all third-class certificates. In some of the newer and less wealthy districts of the Province it would be impossible to procure a sufficient supply of teachers were they required to adopt the high standard of examination that was so long maintained in Peel and other frontier counties; 'levelling up' was impossible, and so, to secure a cast-iron uniformity the standard of education in the more progressive counties of the province had to be 'levelled down.'

We may observe in passing that Mr. McKinnon's meaning evidently must be that the *average* standard has been lowered in the process of making the Third-class certificates Provincial. In the newer and less wealthy districts referred to the process must have been to some extent one of "levelling up." We can scarcely suppose he would advocate a return to the old system with all the anomalies and worse evils it involved. But this by the way.

Mr. McKinnon, while unable to affirm that all these young teachers have old heads on their shoulders, or possess the steadiness of character and maturity of judgment which the teacher so much needs, yet readily admits that "the mental discipline, the studious habits required to pass the examinations of nowadays, together with the excellent professional training received at our County Model Schools have helped these young teachers wonderfully, and very few of them can be called failures in their work."

The matter is one of great moment, and demands serious attention. It is no disparagement to the youthful teachers to say that they lack a most essential qualification, one which only years can bring, for the efficient discharge of the duties of their most responsible positions as moulders of the minds, manners, and morals of the coming Canadians. True, youth is not a crime. If it is a defect, it is one which every day is surely remedying. And it is really to the credit of these very young men and women that they have been able to qualify themselves for their work in so short a period. We can readily believe that they possess ability and energy above the average, and that they have reached their present positions through a process of natural selection, and the survival of the fittest. Could we but believe that the great majority of them are in the work as a profession, a life work, we could easily reconcile ourselves to a disadvantage which must, in the nature of things be but temporary. But there's the rub! The very fact that so large a proportion of these engaged in the schools are so youthful, if not a mere temporary and accidental fact, which there is no reason to think, is of itself proof that the majority of those who thus enter the profession do not remain in it.

What can be done? How can the undoubted

evil be remedied without the resort to harsh and arbitrary measures, unjust to candidates, and injurious to new and poor school districts? Raise the standard of requirements, especially in regard to the professional examinations? It is possible that something may fairly be done in this way by having the questions so constructed as to afford a severer test of the maturity of judgment and other qualities which come only with adult age. But this remedy can be applied only to a limited extent, without detriment to the "newer and less, wealthy districts."

Fix the age of admission to the professional examinations at a higher point? This has been suggested and advocated by some. The point is worth the consideration of inspectors and the Department. One objection is that all such limitations are of necessity arbitrary, while, as every one knows, some young men and women are as mature at eighteen as others at twenty-one or twenty-two.

Raise the salaries? This, so far as feasible, is the most reliable as well as the least objectionable cure. Make the inducement sufficient to keep these clever and ambitious youths and maidens in the profession, and the thing is done. Other things being equal, and, above all things, salaries being equal, no school board will prefer the boy or girl of eighteen to the man or woman of twenty-five or thirty. But this increase of salaries is, of course, a matter of local option. The people must be educated; taught to see their true interest in the matter. Parents must be educated; trustees must be educated. Then the work is done. The process is slow, but it is not hopeless. At the same time it must not be forgotten that judicious departmental regulations are among the best educators of parents and trustees. Thus we complete the circle, and are again at the starting point.

Contributors' Department.

LIFE, LABOR, AND LEISURE AT CHAUTAUQUA.

THERE are few persons engaged in Canadian educational labor who have not heard of "The Chautauqua Movement." Its votaries are found in many of our towns and cities, forming circles known as the C.L.S.C.'s. It is now some thirteen years since the mustard seed of the "idea" was sown upon the banks of Lake Chautauqua, one of the most picturesque and beautiful of the inland lakes of the State of New York. The seed took kindly root, and to-day thousands find instruction and inspiration under the shadow of its form—whether that shelter be sought in a classic grove in the Empire State or beside the blue Atlantic deep murmuring the mysteries of its breast. To any person even casually visiting Chautauqua while its veins are throbbing with the pulse of college labor, the question will arise, What will eventually be the outcome of the Chautauqua movement? It is yearly becoming greater in dimensions and yearly crystallizing into more practical form.

Will it become a permanent university of a new order of things, the growth of American educational enterprise, supplying every community with facilities for the attainment of an education which no other college or university can hope to offer? When you see side by side in the Chautauquan College of Liberal Arts the maiden of sixteen summers and the matured lady of fifty, whose voice is touched with the accents of household command; the youth whose heart is restless as that of a wild bird, and before whom life opens like a morning rose, and the serious-browed professor who in governing others for well-nigh a quarter of a century has learned to govern himself—all pilgrims at the shrine of knowledge, you are perforce obliged to reflect on the Chautauqua movement—its aims, its scope, and its ultimate outcome. True, you will say, has not the "idea" already developed into a university? Not so in the proper sense of the term. This is an age when great care should be exercised in bestowing degrees. To my mind the greatest weakness of the American educational system of to-day is the indiscriminate chartering of every one-horse college in the Republic by the State Commonwealths. This has given rise to such mountebank education and gristing of graduates that it is not an uncommon thing to meet young men on the American side with an appendage to their names who are not the owners of the first elements of true scholarship, much less the broad and polished culture which every true university should impart. It would be wrong, however, to condemn Chautauqua for sins it has not committed. Under its present system there is no surety that a young man who reads its four years' course is worthy of a degree. True, he has a few questions to answer on paper of the same proportion as those put by the medical examiner of a life insurance company, and much of the substantial worth of his answers must depend upon a question of honor. This, however, has reference to the work done away from Chautauqua. I am glad to be able to say that I can speak in high terms of the character of much of the work done at the college during its summer session. Many of the professors hail from the foremost of American universities, such as Johns Hopkins, Yale, Harvard, Syracuse, etc.—a fact which in itself augurs well for the future of "The Chautauqua Movement."

THOMAS O'HAGAN.

MANY of our readers are no doubt earnest temperance workers and will be interested in learning that the executive committee of the Council of the Dominion Alliance has decided to call a general public convention to consider the situation, with special reference to the action of the Dominion Parliament in regard to prohibition, at its late session. The convention will meet for organization in the Richmond street Hall, in this city, on Tuesday, September 13. As this is during the progress of the Toronto Industrial Exhibition, those wishing to attend the convention will have the advantage of cheap fares

Teachers' Meetings.

THE ONTARIO TEACHERS' ASSOCIATION.

THE Twenty-Seventh Annual Convention of this Association was held in the Normal School buildings on the 9th, 10th and 11th ult. The attendance was good, and the meetings on the whole interesting and successful.

The Convention met at 11 o'clock on Tuesday in the theatre of the Normal school.

Mr. H. J. Strang, M.A., headmaster of the Godrich High school, the president, was in the chair, and by his side were Mr. Doan, the efficient secretary of the Association, and others.

The forenoon session was devoted to routine business, after having been opened by Inspector Fotheringham, of South York, by reading a portion of Scripture and devotional exercises.

The secretary read a letter from the Minister of Education, in reply to a letter from the Association, asking for the further collection of statistics in regard to school attendance.

The letter was referred to a special committee, consisting of Messrs. Dearness, Alexander and McMurchy, with instructions to prepare the statistics asked for.

Mr. W. J. Hendrie, treasurer of the Association, credited his report, showing a balance to the credit of the Association of \$552.67.

The Convention re-assembled at two o'clock, Mr. Strang presiding.

In opening the proceedings the president referred in feeling terms to the death of Dr. Tassie, late Principal of the Peterboro' Collegiate Institute, which was a deep loss, he said, to the cause of secondary education in the country. He made a brief address, thanking the Association for his election.

The chairman then introduced Prof. Holt, of Boston, who read a paper on "Educational Science in Teaching Music." He strongly supported the view that no one was qualified to teach music or any other subject unless he had not only a knowledge of that particular subject, but an acquaintance with general educational science and the laws governing mental operations. Music, he said, was the most universal of all languages. Too much attention had been paid to the mere signs and notation of music, which were useless except for convenience in discussing the subject. Much time was wasted by music teachers in teaching mathematics and drawing. A written examination in music was an absurdity. No person was qualified to teach children to "think in music" who had not a thorough knowledge of the mental processes involved. The teaching of music by the regular teachers in the schools was as easy and practicable as the teaching of any other subject. Most people had no adequate idea of the

LARGE PROPORTION OF CHILDREN

who could be taught to sing. No gift had been more widely distributed than the perception of musical tones, and if there had been failure in the past it had been due to the faulty method he had referred to. He advocated the teaching of music by the system of sense-perception and ear-training. There was no time at which

THE EAR COULD BE TRAINED

with such advantage as in early childhood. Rote singing as a means of teaching music was an absurdity. The most favorable time for teaching music was in the first year of school life. Prof. Holt then devoted five minutes to an illustration of his system.

Mr. John Tagg, of Ingersoll, was requested to state his views on the question. Mr. Tagg expressed himself as well pleased with the theoretical part of Prof. Holt's paper, but the professor's practice, he said, was at variance with the theories he had advanced. It was untrue to say that the sol-fa system gave greater prominence to a new set of signs than to the facts and philosophy of music. Indeed, the "thing before the sign" was one of the sol-fa watchwords, "the easy before the difficult." The very first step in Prof. Holt's method was teaching the scale by rote, which thing he himself, in his theory, condemned. It was a confusion of terms to speak of a unit in reference to the scale, as Prof. Holt did. A unit might mean anything or nothing, but the scale could not be

taken as a unit because it consisted of seven different and distinct parts, with seven different names. Further, many of our most popular and musical songs did not include the complete unit of tune given by Prof. Holt, which was, on the face of it, both unscientific and absurd. He hoped that the teachers would not be carried away with mere theorizing and adopt a system which had not the recommendation of having been tested. The test of a system was its success. He would not claim that the sol-fa system was perfect, but it had at least one virtue, it was successful. If there was to be but one system of teaching music, let it be that one which had proved itself to be efficient. The tonic sol-fa system stood before the country at present as one by which children could and would be taught music. Prof. Holt's so-called system was no system at all but a method, yet the moment that method was proved to be better than any of those already existing he would be one of its supporters.

Mr. James L. Hughes, Inspector of Public Schools for Toronto, read a lengthy and able paper on "The Proper Aims and Scope of a Common School Education." As we shall in future numbers either publish in full or give synopses of this and other papers read before the association, we omit further notice in passing.

The president opened the evening session by delivering the address from the chair. He referred first to the subject of examination papers. He believed that the papers of this year were much better than those of last. This was due partly to the system of having two examiners in each subject, although in some cases the associate examiner had not been able to check the strong tendencies of the principal. He advocated a thorough revision of the examination papers, and urged that the system of "bonus marks" be abolished. On the subject of text-books he observed that there was no reason to doubt the excellence of the motives of the Minister of Education in adopting a system of selecting text-books, but he could not say that the results had been satisfactory. Uniformity, cheapness, and adaptation to the wants of Canadian schools were desirable objects, but might be obtained at too great a sacrifice. The questions he desired to ask were these:—(1) Is the present system theoretically likely to ensure our getting the most suitable books that are to be had for our schools: and (2) Have the results, so far, justified the wisdom of the policy? He felt compelled to answer both questions in the negative. He referred to the statement which recently issued from the department that certain books would be "authorised if approved of." This meant that the department had either learned that certain persons were writing books or had appointed certain persons to write books. By what divine intuition did the department learn that these were the proper persons to write these books? He was opposed entirely to the system of authorising

BOOKS BEFORE THEY WERE WRITTEN

as hampering both the author and the department. He believed that the trustees should be consulted in the selection of the text-books. He proceeded to criticise certain books on the list. He was not sure that the reading books are the best which could be got for the money; nor that the High school reader, if left to its merits, would have made its way yet into general use. As to the preface to this book he was glad he did not know who wrote it, as he could speak with the more freedom regarding it. Profound, philosophical, and polysyllabic it may be, but of practical value in teaching reading to third-class candidates it just as certainly is not. Such at least was his experience, and that of every teacher that he had asked, who tried to use it for that purpose. Speaking of the book of Scripture readings, he said that a great deal of nonsense and misrepresentation had occurred in the attacks upon it—some of it spoken by men who knew better, and others by men who knew nothing about the subject. Making all due allowance for this, however, there were serious defects in the book, defects which he believed would never have occurred if a committee of teachers had been consulted in regard to it. He was particularly severe upon the history. He had the greatest respect for the character and ability of the authors, but whether it was that their abilities were directed in a channel in which they were not

accustomed to flow, or whether in consequence of their being under restrictions as to the amount of space at their disposal, he felt sure he but voiced the general verdict of those who have used it for the past year in saying that the book is a failure. Referring to the new regulations, he regretted that those which related to High Schools were in the direction of increasing the work. There was too strong a tendency in these days to make specialists of teachers. He regretted that the profession had not taken up heartily the scheme of a college of preceptors, and believed that this was due to the fact that it was too complicated and was not understood. In lieu of a better organization, he would recommend the establishment of some body such as the defunct Council of Public Instruction, which would act as an advisory board to the minister and help to prevent hasty legislation.

In the evening Dr. Ormiston delivered an address on the "Relations and Rewards of the Teacher." After giving a few of his early reminiscences as a teacher and tracing the efforts made by teachers and the Government to establish a system of education, he referred to the appointment of Dr. Ryerson as Government superintendent—a better selection, he said, could not have been made. He was a true patriot, a general scholar, an able controversialist, a master of literature and a man of rare and masterful power in teaching. He was a monstrous student himself, and had no mercy on the students under him, but his equal could not be easily found in any country. The teacher might be taken as to his character, spirit, and attainments. Every teacher ought to be a model man in every respect, morally, spiritually and physically—yes, physically, for it was a positive misfortune for boys to be instructed by a manikin. The teacher's character ought to be spotless and lofty; his spirit full of enthusiasm, and his attainments fully up to the requirements of the present day. "I had rather," said he, "have a first-class teacher under a beech tree than the best school-house and equipment with a turnip head in it, with no enthusiasm, no zeal, no power of inspiration." The relations of the teacher were wide and important. There were, first, his relations to the State. Every teacher should understand that he was an officer of the State and, therefore, ought to be patriotic and loyal; loyal to the Government, to the laws, and to the land in which he lived. His relation to the country was also important. The teacher ought to be thoroughly acquainted with his native country, with all its resources and history, so as to tell his pupils of it and so inspire a love in them for it. Then, there was the teacher's relations to the trustees. This was often a difficult relation as no doubt trustees were not always alive to the necessities of education and to the difficulties encountered by teachers. Courtesy and friendliness were potent weapons, however, in the hands of the teacher. The relation to parents should be seriously studied, but the relation to the pupil was the most important of all. The little philosophers must be convinced that the teachers were their friends. Teachers must exercise self-restraint; must never threaten; must be generous to the dull pupils; and

VERY THOROUGH AND EXACTING

in all prescribed work. Undue emulation must be restrained and instead of prizes a hearty endorsement should be given. If possible all tale-bearing should be suppressed. In Scotland "tell-tale" got thrashed outside the school if not inside, and when the teacher demanded information "nae-body ken'd." Everything like "watching the rest" or espionage should be put sternly down. The reverence of noble-hearted boys could never be gained by such meanness. He did not mean by teacher's "rewards" their wages. There was a greater reward to the teacher than that of money. No person could do good to his fellow-beings without receiving a return in his own mind. There was a reward in their own consciences and in the respect and esteem of those whom they benefited while they taught. Let them throw their life and soul into their teaching, even though they did not make teaching their life-work. He hoped their convention would be exceedingly felicitous socially as well as mentally, and that they would return to their homes and spheres of labor much benefited for their meeting in this city.

The Minister of Education heartily expressed his satisfaction that the lecturer had a good word to say for the trustees, and had given so high a testimonial in favour of the schools of Ontario. The department, he said, was trying to inculcate patriotism by teaching the children the history of this great country.

The morning of the second day was occupied by the meetings of the respective sections, summaries of whose proceedings will be found in next issue of the JOURNAL.

In the afternoon Mr. Brebner, of Sarnia, presided, in the absence of the president.

Mr. Wismer gave notice of the following motion: "That in the opinion of the members of this Association there should be one system only of teaching vocal music in the schools of the province."

Miss S. E. Hughes, St. Louis, read a paper on "The Kindergarten." The aim of the kindergarten, she said, was to develop the child spiritually, mentally, and physically. The paper was illustrated by a lesson, in which were used cubes, spheres, and other kindergarten appliances. She explained the mode of teaching, and of using the objects, giving examples of the kind of questions put to the children, and pointing out how the games appealed to the thought and feeling, and called forth the mental activity of the children. The paper was very interesting, and was listened to with much attention.

Mr. Samuel McAllister read a paper on "Improvement in the Training of our Teachers." He first explained what he believed to be the qualifications of a skilled educator. First, he should have an ample knowledge of all the subjects in the school curriculum. This knowledge should not be bounded by the text books, which should be a mere synopsis of what he knows. He should have a thorough knowledge of the science of education. He said that he had not much faith in what was called the "new education." The new education had always existed, and would, so long as men had intelligent heads upon their shoulders. Finally, he must be skilled in the practice of teaching. This skill must be gained by experience under skilled supervision. By the kindness of the Minister of Education he had been enabled to give an account of the proposed new regulations so far as they related to

NORMAL SCHOOLS.

By the revised programme of studies as prescribed by the new regulations, twenty lectures each will be delivered on the history of education, the principle and practice of teaching, school organization and management, methods in grammar, reading, writing, arithmetic, geography, and history; ten lectures each on methods in Euclid and algebra, and five in object lessons. These subjects comprise the purely professional course. Besides these, forty lessons each will be given in music and drawing, and twenty each in hygiene and drill or calisthenics. These subjects, he was informed, are retained, because in the pressure of high school work, there is some danger of their being overlooked. But this is not the whole of the normal school work, though it is all that will be recognized at the professional examination. The time of the master will be filled in by giving twenty lectures each in English literature, practical English, agriculture, botany, zoology, and thirty each in chemistry and physics. The purpose of these lectures is to stimulate teachers to pursue scientific study in their leisure hours, and to enable them to present scientific subjects with greater benefit to their pupils. They comprise about one-third of the whole number to be given, but he was assured that the time to be devoted to them will not be more than three hours per week. In that case the lectures must not be longer than twenty minutes each. It was evident that the aim of this new programme was to confine the work of the Normal school. While he approved of these changes generally, he believed that the time to be devoted to

PRACTICAL TEACHING

was far too short. In conclusion, Mr. McAllister recommended the following changes: Let the county model school continue as at present, but let the principal be free in every school to devote his whole time to the students during the term. Let him have more time to give to lecturing on the principles of education and the methods of teaching by taking some from that assigned to practical lessons. When the model school course is finished,

the students should be distributed among the various schools of the district, under the direction of the County Board. Being placed in schools where there are competent masters or mistresses, they could learn to teach, as they can only learn by teaching. They should assemble monthly to review their work. High salaries should be attached to the office of principal of model and normal school masters. They should not be inferior to those of the professors in our provincial university, and should not necessitate the taking up of extra work to eke out a comfortable living. High school masters should be compelled to undergo a professional training. These changes he believed would create a more decided professional spirit, and increase the permanency and stability of the profession. It was one of the signs of the times that a chair of education was to be established at our provincial university, and it was to be hoped that efforts would be made to fill it with the most accomplished educationist that could be secured. The presence of such a man amongst them would exercise a most beneficial influence.

A protracted but interesting discussion took place on the points raised in the paper, in which Inspectors Mackintosh, Fotheringham, Mackinnon and several principals of model schools took part.

On motion of Mr. John Millar, St. Thomas, seconded by Mr. R. Alexander, of Galt, it was resolved, "That, in the opinion of this convention, the judgment of high school masters should in some legal manner be considered regarding the moral character and fitness to become teachers of those who have under them received their non-professional training.

On motion of Mr. L. E. Graham, seconded by Inspector Scarlett, it was resolved, "That, in the opinion of this association, no person should be a member of the County Board of Examiners who is not engaged either in teaching or inspecting, or who has not been so engaged within three years."

At the evening session Rev. Dr. Sutherland gave an address on "The Religious Element in Education." This able paper will be found in full in another place, also some remarks upon the subject in the editorial columns. The address was followed by a lengthy discussion, in the course of which Mr. Merchant said he would like to know what Dr. Sutherland meant by using the Bible as a text-book.

Dr. Sutherland said that he meant that the Scriptures should be a matter of daily reading by the pupils and not by the teacher only.

Mr. McKinnon said that the reading of a Scripture lesson would be useless unless the teacher were allowed to give such explanations as would render it intelligible.

Dr. Sutherland assented to this view. The subject was further discussed by Messrs. Powell, Barber, Fotheringham, Dearness and Brebner.

On Thursday morning the members of the Association again met in sections.

In the afternoon the closing meeting of the Association was held, the President in the chair.

A report from the Board of Directors recommended the following officers for the ensuing year: President, Mr. J. H. Smith, Ancaster; Recording Secretary, Mr. R. W. Doan, Toronto; Corresponding Secretary, Mr. D. H. Hunter, Woodstock; Treasurer, Mr. H. J. Hendrie, Mimico. The report was unanimously adopted.

Rev. E. A. Stafford delivered an address on "The Teaching Profession." He considered the subject, first in respect to the effect of the profession on the minds of those engaged in it. The profession was favorable to conditions of healthy manhood; there were many things in the popular work of the teacher which suggested the laws of health to him, such as the teaching of hygiene and methodical habits. Neither the doctor nor the lawyer could confine his work to a stated period of time, nor could they avail themselves of the benefit of a regular vacation as teachers could. It was a mistaken idea, though a popular one, that hard study was injurious to health. The neglect of physical laws was injurious to health, but study, intellectual activity, and application of the highest order, never. No class of men lived purer and more spotless lives than teachers, and the moral sense and tone derived from such lives went far to build up a healthy constitution. Their professional work was favorable to the growth of spiritual religion, teachers

being always face to face with facts and thoughts concerning the great future. But the crowning excellence of the teaching profession was the opportunities it afforded for intellectual development; but here also was the danger of intellectual indolence. The work was largely routine; there was room for originality, but it must run within the limits of a beaten track. The teaching profession would probably be the most popular profession in the world were it not for the very small money remuneration given. No other profession was left to depend for the remuneration of its members on competition. Medical, clerical, and legal, and all others were regulated in the matter of remuneration by custom. Surely the law ought to put down the wild-beast competition in this profession by fixing at least the minimum salary at which a public teacher could be engaged. The teaching profession was the only one on all the earth which was held in universal esteem. The medical, the legal, the political, the clerical could lay no claim to the wide respect given to the teaching profession as a profession. The teacher dealt with humanity at the most susceptible period of life, and he might gain an ascendancy for weal or for woe, for time and for eternity, on the mind and character of the next generation. He wielded the most potent weapons that could be used under heaven, the effect of whose use could only be estimated by the Eternal Judge.

A report on spelling reform was read by Mr. Wm. Houston, which was received and ordered to be published in the minutes of the proceedings of the Association, and the committee on the subject was reappointed to continue its labor in the direction of spelling reform.

Mr. Arch. MacMurchy submitted the report of the committee on the College of Preceptors. The committee had received reports from twenty-one conventions, of which two expressed no opinion, seven reported adversely and twelve favorably. Several conventions had postponed reporting in order to have a fuller consideration of the scheme, which was in effect that agreed upon by the meeting of professors, masters, and teachers held last January in Toronto. The report was received and adopted.

Several proposals were made for a change in the date of the annual meeting. Mr. A. MacMurchy and Mr. Miller, of St. Vienne, proposed Easter; Mr. Duncan and Mr. McPherson moved in favor of the present date; Mr. Miller, of St. Thomas, and Mr. Dawson, of Weston, had an amendment in favor of the Christmas holidays. Those who proposed a change argued that at present there was no full representation of teachers at the Association, especially of High school and College teachers and university professors; while the change to Easter was opposed on the ground that it would prevent the attendance of Public school teachers, who have no Easter holidays. The result was that the resolution and both amendments were lost. The suggestion was made that these decisions would prevent the Association from meeting at all; but the president decided that by the defeat of the resolutions the rule laid down in the constitution was left in force, namely, that the meeting should be in the first or second week in August.

DECEASED MEMBERS.

Messrs. I. G. Strong and A. MacMurchy were appointed to frame memorials in the case of the late Dr. Tassie and Mr. McBride.

PROFESSIONAL TRAINING.

On motion of Mr. Samuel McAllister a committee was appointed to consider the question of the professional training of teachers.

RELIGIOUS TEACHING.

Mr. Alexander, Galt, moved the resolution of which he had given notice:—"That in the opinion of this Association the demand for such a change in the school law as would make it obligatory on teachers to give religious instruction in schools is unreasonable, that it is expedient to leave the whole question of Bible reading and religious instruction as the law has left it for many years, to the public opinion of each school district, and that until the clergy give the present system a fair trial by generally availing themselves of the opportunity offered them by the present law of giving religious

instruction to pupils in the Public school, any attempt on their part to agitate for a change should be discountenanced by all who desire to see our non-sectarian educational system kept free from sectarian controversy."

In supporting the resolution, Mr. Alexander said he felt keenly on the matter. Any religious or devotional exercises taught must be taught from the heart, and not from compulsion. That was why he supported the present regulations, which were not compulsory. It was purely voluntary on the part of the teacher at present to teach religion or the Bible. When he first began to teach, some thirty years ago, the law allowed clergymen to give religious instruction in Public schools, but while teachers availed themselves of the liberty they then and since had of giving sound moral and religious advice to their pupils, the clergymen, unless in isolated cases, never did. The same opportunity was granted to clergymen as to teachers—in both cases the liberty was permissive, not compulsory. Probably thirty clergymen did not take advantage of the law in a continuous, regular manner, but the teachers, who were referred to, sometimes in no complimentary terms, by the clergy, taught religion and morality daily in their schools and probably three thousand teachers were engaged at the present moment in such work in the Province of Ontario. If the schools had not a religious atmosphere, as it was held by clergymen they had not, who were to blame? How many clergymen examined the religious and moral atmosphere and were free from blame? He held there was no ground for the complaint so often put forth before the country. The question was discussed at the last General Assembly of the Presbyterian Church, and the remedy arrived at by the divines was to appoint a committee to watch over any new regulations the Department might issue. The great question of religious instruction was not a question of supervising regulations but one of doing good and teaching Christian principles whenever and wherever an opportunity is offered. Yet, that was the way the Church, many of whose ministers were clamant against the teachers, treated the matter.

Inspector McKinnon wished to begin with the end of the resolution. He regarded that part of it as a censure on the clergy of the province. Let them look at the facts, not at the feelings surrounding the case. The regulation allowing ministers to visit schools and impart instruction was an impracticable one, and the words of censure against the clergy were therefore beside the mark. He would read them the words: Rule 250. "The clergy of any denomination, or their authorized representatives, shall have a right to give religious instruction to the pupils of their own Church, in each school house, at least once a week"—but now came the obstacle—"after the hour of closing the school in the afternoon."

Hon. G. W. Ross—The regulation says, "Or at any other hour." Will you read the rest of the regulation, Mr. McKinnon?

Mr. McKinnon—I shall do so; and you will see that the whole is of very little practical value. "But it shall be lawful for the School Board or trustees, and clergymen of any denomination, to agree upon any hour of the day at which a clergyman, or his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school."

Mr. Ross—I don't think I added that regulation. I forget at the moment, but don't think so.

Mr. McKinnon—That is the law as it stands; the law which the first part of the resolution praises and the law under which the resolution censures clergymen for not availing themselves of their "privileges." I appeal to the remembrance of our own boyhood. I ask which of you when a boy would remain with pleasure in the school-room to hear a clergyman, while those who felt inclined to leave the room were on the playground at their play. It was apples of Sodom they were offering their clergymen in this matter, and why should they turn upon them with the words of the resolution which tried to make out that they neglected the use of a privilege which was a mere sham—which was useless. He would say nothing against the first part of the resolution, which he understood as leaving the matter of religious teaching in the hands of the teacher himself.

Mr. Arch. MacMurchy said he was very much surprised to hear one of the inspectors state at the Convention on the previous evening that there was a teacher in his section who, when he read the Scriptures in school, took occasion to make it a subject of laughter; and he was grieved to hear the same inspector say that he did not feel legally called upon to take the teacher to task for such conduct. He thought a committee of this Convention should be appointed to co-operate with any other committee that might be appointed by other bodies interested in the subject. He was well aware that they as teachers were overlooked, not only by the clergymen, but by others who were interested in the matter. They, however, should assert themselves, and not allow such ignoring to recur.

Mr. Miller, St. Thomas, thought they did not reflect on the clergy when they took such action as was now proposed in the matter. He held that religious views and convictions had a great deal to do with the work of the teacher. No one who was not a believer in the Bible, taking it in its broad meaning, should be a teacher. Yet it was not by formal lessons the teacher could best promote religious influence, but by his personal character. He did not believe that under the present system religious teaching was optional; it was, in his opinion, practically obligatory.

Mr. Embree said they could not remove the difficulty of non-believing teachers without a test act.

Mr. Tamblin, of Bowmanville, said clergymen whom he knew of were not remiss in the matter, and did all the law allowed them.

At this stage there were cries of "Question," and dissatisfaction was expressed by a number of the members that the question had been left to the last moment and then hurried through the Convention.

A member, who said he would be heard on the subject, said the carrying out of the law would make teachers of clergymen, and by relieving the teachers of religious teaching the law practically severed that teaching from the system of public education. There was a difference between the State asking its servants—the teachers—to teach and allowing clergymen whom the State regarded as citizens to do so.

The resolution was then carried by a large majority.

It was resolved to enter a minute on the records of the Convention regarding the deaths of Dr. Tassie and Mr. McBride.

Votes of thanks were passed to the Minister of Education for the use of the building, and the press for the full and accurate reports given of each day's proceedings, after which the Convention rose.

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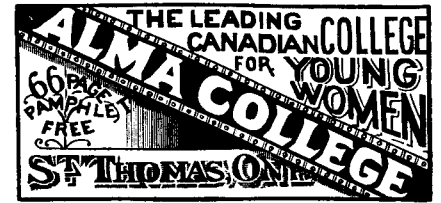
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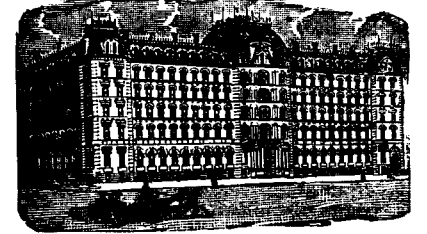
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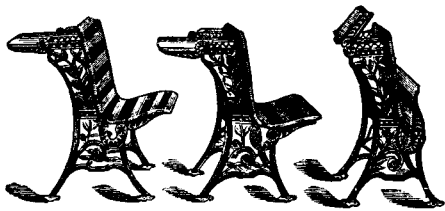
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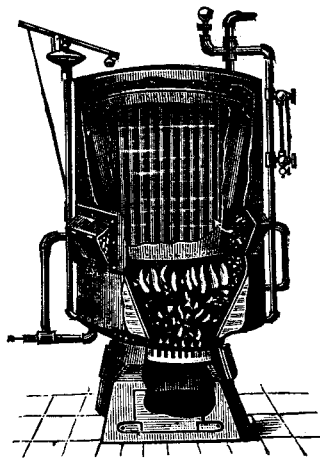
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