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THE CANADA
EDUCATIONAL MONTHLY
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THE N. E. A. OF THE U. S. A., 1891.*

PRINCIPAL GRANT'S WELCOME—DR. HARRIS' REPLY.

“STANDING here to speak for Canada, and regarding you as the representatives of the United States, the solemnity of the occasion should, I suppose, oppress me; but, to be frank, with you my feelings are rather those that belong to good fellowship than to solemnity. You are here for a holiday as much as for anything else, and when cousins meet—for are we not cousins, yes, more than cousins, ‘we are a’ John Tamson’s bairns’—when cousins meet to have a picnic together, they are supposed to be in the mood for laughter and not for long faces.

“It is my duty, however, to tell you that Canada is a very big country. The people of Toronto would doubtless like you to believe that this city is the whole or the larger half of Canada, for Toronto has a fair share of that healthy localism that distinguishes almost every place of any account on this continent. I have

never been in a city in America where I was not shown something which hospitable friends assured me was the finest thing of the kind in the world, and so they put this city first after the manner in which Mr. Slick proved to the judge the supreme greatness of the Slick family.” The speaker here told the well-known story, and convulsed his hearers. “You must make allowance for the pardonable pride, for even the Apostle Paul had it, and remember that you have not seen Canada until you have visited other great cities, of which you have heard as little as you heard previously to this convention of Toronto, such, as Penetanguishene, Magog, Miramichi, etc. Big as Canada is, you must not expect too much, for we are only a baby nation after all. People tell us, too, that we are not a nation at all, but only a Dominion. However, we are practical persons, and for these the one word means pretty much the same thing as the other. We have the rights and privileges of a nation, except the privilege of paying a share of the imperial expenses

*From the many addresses of welcome and reply, we take those of Principal Grant and Dr. Harris as characteristic of the whole.

—when these mean an expensive army and navy or a still more expensive pension fund. Some of us are not half as sorry as we should be that we have no share in paying the bill.

“You have been accustomed to think of yourselves as a young nation, but, compared to baby Canada, think how old you are. Judging by the looks of a good many, I should say that you must be at least ‘sweet sixteen.’ (Laughter.) Our birthday was the 1st of July, 1867, yours the 4th of July, 1776. When you were born as a nation, 115 years ago, during a little unpleasantness with your mother, you were thirteen colonies; you numbered in all 3,000,000 of the best British stock; you had experienced, too, more than a century’s conflict with savage wilderness, still more savage Indians and disciplined regiments from France. What was the condition of Canada then? With the exception of a handful here and there on the coast of Nova Scotia, there was not an English-speaking community in any one of the seven provinces and five territories that now constitute the Dominion. This great province of Ontario was covered with unbroken forest. Even the city of Toronto was not in existence. Our population consisted of sixty or seventy thousand habitants along the St. Lawrence. No wonder that French-speaking Canadians are still an important element with us. You are more than a century older than Canada, you see and you must, therefore, make allowances and not show more contempt for us than a lad of sixteen usually does for a boy of six—or for his grandmother. I think you will take to us, for we are wonderfully like you in some respects. For instance, nothing pleases us as much as washing our dirty linen, both municipal and federal, in public. When a particularly dirty bit

is dragged to light, it is greeted with yells of exultation. Since I have referred to this point of likeness between us, you will excuse me if I add that our virtue is conspicuous not only in sabbath-keeping but in exposing corruption. I understand that you leave it to the Democrats to tell on the Republicans and to the Republicans to expose the Democrats. You have received in advance the greatest compliment that one country could pay to another. Should the people of Canada visit the States in July, I doubt if congress would pay them the compliment of adjourning on Canada’s national day and making up for it by listening to tedious speeches and doing what they call business on the 4th of July. But that is what our Parliament did this year, in your honour, no doubt, for if that was not the reason nobody knows what was. When you go home again, give this as a proof that we are the most courteous people under the sun. That is one of the advantages we get from having so many French in Canada, for Frenchmen are always polite. I am told that to-day I represent not only the Dominion but specially the universities and so the managers of this meeting have paid you the compliment of soliciting a schoolmaster to represent Canada.

“That, I may mention, is my business as well as yours, for, as Carlyle points out, what is a university but a school? In the common schools pupils learn to read in their own language; in the university they learn to read in all languages, to read the human mind, to read the inspired volumes of nature and almost undecipherable tomes of universal history.

“As a comrade, I bid you a hearty welcome. I say magnify your office. Twenty years before the revolutionary war broke out John Adams taught school in Lancaster, and long before

that Benjamin Franklin began those researches into electricity that made him famous. Greater names there are not among your statesmen and men of science. Well, when John Adams was an old man he testified that he acquired more knowledge of human nature by keeping school than by his work at the bar, in the world of politics, or at the courts of Europe. He advised 'every young man to keep school,' for it was the best method of acquiring patience, self-command and a knowledge of character. There are men like Adams, Jay, Franklin, Washington, now teaching school in Canada and the States. Remember that your welcome is not merely Canadian. We represent the world-wide commonwealth of Britain. I am no more a mere Canuck than you are a mere northern or southern, Yankees or western men. You have given the most splendid proof of devotion to your union and to the flag that represents the union. We desire to imitate you; to say in your own classic words, 'we follow no flag, we march with no party that does not keep step with the Union.' We twine your flag with ours. Next to our own we love it best, for you are of our race, and the blows you have struck for freedom were for us as well as for yourselves. How much more should you love and honour the red cross flag? for your inheritance in it is larger than in your own, did you but reflect for a moment.

"We, too, are heirs of Runnymede," says Whittier, and he is right. We admit the claim, and I would have you take your full share. Yes, you are heirs of Runnymede, and of Naseby fight, and the plains of Abraham as well; you are heirs of Shakespeare and Milton, of Hampden, Russell and Sydney—even as we are heirs of Washington and Lincoln. Think what that flag represents to us; not only national existence, but the

cause of humanity all over the world; not only freedom, personal, political, intellectual, commercial, civil, religious, but also the most pregnant spiritual ideas that ever descended from heaven to earth. It is the cross of St. George, the cross of St. Andrew and the cross of St. Patrick, the three in one; and as the cross means light and life; so where the flag waves there is justice for all, peace by land and sea, and the proclamation of good news to every son of Adam. Oh, kinsmen, blend the two flags together and count those men enemies of the race who seek to erect or seek to maintain barriers between the British commonwealth and the United States, or who teach that it is a good thing for neighbours to have no intercourse with each other. Join hands, and never forget that we at least are children of the light."

Dr. Harris, U.S. Commissioner of Education, said: "In behalf of the people of the United States I thank you for this cordial welcome to your hospitable city. We have long heard of your thrift and of the sobriety of your manners, and we have listened with great interest to the story of your happy adjustment of local self-government with centralized power. The fame of your educational institutions has created in us a warm desire to come to your province and see for ourselves. We come not as entire strangers, nor indeed as people differing widely in language or in political institutions; on the contrary, we claim close relationship, almost brotherhood, as descended from a common mother nation, the great Anglo-Saxon Empress Britannica, ruler of the seas. We are the elder and you the younger offspring of that nation, whose glory in the world's history is that of the invention of local self-government, the greatest political device ever invented by man for the protection of the individual and the preservation of his liber-

ties. Like all contributions to the forms of civilization, this device is not the invention of theoretical thinkers. It is something far deeper. It was born of great national struggles, the collision of races, the Celt, the Saxon, the Dane and Norman meeting in bloody conflict, and the innate stubbornness of each furnishing an element in the four-fold product, the British constitution. The mutual toleration, the sense of fair play, the readiness of all to defend each in the exercise of his individual prerogative, the profound respect for established law—those characteristics belong essentially to the original people that invented local self-government.

“We both of us here unite in gratitude towards that common ancestor that is still young in strength and beauty. But we must remember at this point that you are still living in the old family as an integral part of it. We have long since gone out from that family. But, while no one regrets our separate independence, yet we do not for a moment suppose that we have taken with us all the good things. In studying your own social and political forms we see that you who still hold fealty to the British flag have preserved what we may well imitate. Your union of central and local powers is more perfect than what we have yet achieved in the States. Our own history, beginning with a bloody revolution, has always shown a tendency in the people to dread the centralizing of power in the Government. There is a deep-seated jealousy, even at this late day, of centralized power. The consequence of this has been that we have never evolved that perfect balance between local and central powers. We behold in your Dominion a more perfect balance in this respect than we have yet been able to attain. We see this in your political government and in your schools. It is a great opportunity that we have, and we

rejoice in the opportunity to study and learn from a fresh experiment at local self-government and the preservation of it by common school education.

“You too, like ourselves, have your conservative strictness in the education of the youth, and your movements in this great cause have attracted our attention for a long time. The honoured names, honoured wherever educational history is studied, the honoured names of Ryerson, Hodgins, and Ross, stand for us as significant of new departures full of promise in educational methods and organizations. We thank you for your hearty reception; we congratulate you on the liberty and the prosperity which you enjoy within the old national family. May the day when you shall feel a necessity for separation from that family never come. But let another and different day draw near when all English-speaking peoples shall form one grand confederation of independent nations—settling all questions of difference by international conferences. On the basis of local self-government there is no limit to the extent of territory that may be united, for, according to its principle, each province, each section, governs itself in all local interests.

“Only in common interests is there a common authority. Only in supreme concerns does the supreme power interfere. Let us all who have a common share in Runnymede and in Shakespeare, and who love England and Scotland as the home of our ancestry, let us study here the problem of education in the light of our similar social and political problems, being assured that a civilization whose symbols are the railroad, the public school and the morning newspaper shall find the best key to its sphinx riddles and the perplexing issues which the time and spirit offer to our peoples. Teachers and citizens of Canada, we, as your cousins and brethren, thank you.”

THE MORALS OF RUSKIN'S ART.*

A. H. MORRISON, BRANTFORD.

IN responding to an invitation to read a paper before your Young Ladies Alumni Association, I have been actuated in my choice of a subject by two considerations: a desire to present to you something beautiful and therefore worthy of your attention and admiration, and a concurrent desire that the something beautiful should have within itself a mission other than its mere beauty, an echo of itself fraught with a deeper purpose, rendering it worthy also of your esteem and love. Therefore it is that I have chosen the name of John Ruskin, as the sun of inspirations, by the reflected beams of whose transcendent lustre I, myself, "swim into your ken" an humble satellite this evening, for I can think of no other name in English prose literature in whose work is so exquisitely blended the qualities that charm by their grace of form and instruct by their spirit of high emprise.

Furthermore, I conceive that no other man has ever had a loftier conception of womanhood and woman's mission on earth. In his own words, he has "honoured all women with a solemn worship," and his testimony to their mission and example is unimpeachable. Here it is from *Sesame and Lilies*, he is speaking of Shakespeare's heroines: "Such, in broad light, is Shakespeare's testimony to the position and character of women in human life. He represents them as infallibly faithful and wise counsellors—incorruptibly just

and pure examples—strong always to sanctify, even when they cannot save." He proceeds to an estimate of Scott's heroines: "So that in all cases, with Scott as with Shakespeare, it is the woman who watches over, teaches, and guides the youth; it is never, by any chance, the youth who watches over or educates his mistress." He sums up for himself, speaking of woman's mission in the home as wife: "And wherever a true wife comes, this home is always round her. The stars only may be over her head: The glow-worm in the night-cold grass may be the only fire at her foot; but home is yet wherever she is; and for a noble woman it stretches far round her, better than ceiled with cedar, or painted with vermilion, shedding its quiet light far, for those who else were homeless."

Does woman deserve this high estimate, this poet-worship? Many women do I know, thank God! All may. Let it be the endeavour of each so to live that this lofty ideal may not be a mere poet's dream, whether of Shakespeare, Scott or Ruskin, but a very and ever present reality, the embodiment of the vision of a perfection, consistent with the limitations of fallible human nature: Sister of charity, daughter of filial tenderness, partner of fidelity, mother of a changeless and imperishable devotion, so that each may attain to the crown and perfection of all righteous womanhood, the grace and glory of a pure and incorruptible love and trust.

Ruskin is the verbal delineator of the physically beautiful. Not that the verbal delineation of the physi-

* A Paper read before the Young Ladies Alumni Association in Young Ladies College, Brantford, December, 1890.

cally beautiful is his only province ; but in it he excels. He is the language artist, representing to the mental eye by words and verbal images what the landscape painter conveys to the eye corporeal through the instrumentality of pencil and pigment. He is, *par excellence*, the word-painter, picturesque, original, unique, in his special department without a peer. Let the illustrations I shall presently adduce speak for themselves.

The perceptive centre of the physically beautiful is the eye. Without the eye there is no such thing as physical beauty or ugliness. It holds within its mystic round, not, indeed, the glorious pageant of Creation, but that creation's potentialities ; that is, although the material universe is not in the human eye, the possibility of its realization and enjoyment is. Destroy the eye, and what remains to its once possessor ? The blurred picture of a fallible memory or an untrustworthy imagination. Take a being born without sight and even this poor consolation is not left him. He has to imbibe his notions of created perfection second hand or not at all. His other senses are valueless in a measure, valueless to paint in living colours the pictures of Nature's every varying panorama. He may by touch appreciate the soft texture of the moss and the rugged outline of the rock, but who, in very deed, shall show him the iridescent vestures of the one fleecing with ever changing loveliness the changeless, silent, savage majesty of the other, that else were nude and defenceless against the inclement breath of winter and the lash of the pitiless gale ?

Ay, but, says one, even though an individual lack eyesight, the description of a companion, if well rendered, will give some idea of nature and natural object forms and colours, so that the beauty of nature is not des-

troyed, it is apparent to some, if not to others. Granted. But let us destroy universal sight. Imagine a world populated by 1,400,000,000 of eyeless beings and then call up if you can a conception of the result. Form will remain of course, and texture of a certain sort, though not at once manifest,—outline and substance that may be felt. But what of colour and distant texture ? Abstract light and what remains of Paradise ? What is inanimate Nature without man ? Without the visual power, whether in man or beast ? Is there such a thing ? Well, there may be. But we must recollect that beauty resides in ourselves. Causes lie outside of humanity, are external. Realizations are internal and when the power of appreciation dies, beauty and enjoyment vanish. There is nothing outside of the appreciative sense.

“The mind is its own place and of itself
Can make a hell of heaven a heaven of hell.”

Is Nature self-appreciative ? Can the sun see itself rise in glory from the wave and laugh to view the shadows flee like ghosts before his triumphant ascension ? Can the clouds see themselves as they form and curl their snowy ringlets round the bald summit of some Alpine peak, that, in turn, rejoices to see itself mirrored in the blue, translucent expanse at its feet ? Can the rose appreciate its own tints ? It may its perfume. Does it know that it is in itself, red or yellow or white or bluish, a very queen, whose emerald vestments brodered with daisies, sweep through the courts of summer, lusty with variegated life and lush with the fragrant juices of deep-bladed grass and blossoming clover ? The animals and the birds and the insects may see it all. But, destroy *their* power of visions. Darken the universal eye of life, and the beauty of Creation is over. There is no world ; for all that

is worth anything to us is external in its influence and is only rendered a source of enjoyment as we can make it our own, by some wonderful alchemic power within, which transmutes all it encounters of outward objective existence into the veritable gold of the Hesperides. So that we are, after all, mere creatures of the Ideal in a sense, and Berkeley's philosophy is not so very foolish as some would have it to be.

And Ruskin is the Arch-Priest, who stands for evermore ministering at the eye-shrine. He is the hierophant and interpreter of nature as he sees it and as he would have us see it.

And first, I would have you observe, he sees it not as common men see it. There is something in it, which, though of earth, is not altogether earthy. There is the form and the texture and the colour, but there is also the soul, the moral, the something that the thousands see not, hear not, appreciate not.

How many generations of men looked at the sombre pine-forests belting the mountain gorge with their sphinx-like, ever-sighing phalanxes before Ruskin wrote :—

“Other trees, tufting crag or hill yield to the form and sway of the ground, clothe it with soft compliance, are partly its subjects, partly its flatterers, partly its comforters. But the pine rises in serene resistance, self-contained ; nor can I ever, without awe, stay long under a great Alpine cliff, far from all house or work of men, looking up to its companies of pine, as they stand on the inaccessible juts and perilous ledges of the enormous wall, in quiet multitudes, each like the shadow of the one beside it—upright, fixed, spectral, as troops of ghosts standing on the walls of Hades, not knowing each other,—dumb forever. You cannot reach them, cannot cry to them ;—those trees never heard human voice ; they are far

above all sound but of the winds. No foot ever stirred fallen leaf of theirs. All comfortless they stand, between the two eternities of the vacancy and the rock ; yet with such iron will, that the rock itself looks bent and shattered beside them—fragile, weak, inconsistent, compared to their dark energy of delicate life, and monotony of enchanted pride—unnumbered, unconquerable.”

This is a word picture, perfect in its way, of a natural object that most men would pass by without deigning it a second glance or thought. The poet alone can hope to emulate such description, in his transcendent diction as quoted by Ruskin himself, though the vignette is but an ideal one. Says Keats, prince of poets :

“ Yes, I will be thy priest, and build a fane
In some untrodden region of my mind,
Where branched thoughts, new grown with
pleasant pain,
Instead of pines, shall murmur in the wind ;
Far-far around shall those dark-clustered
trees
Fledge the wild-ridged mountains, steep by
steep ;
And there by zephyrs, streams, and birds,
and bees,
The moss-lain Dryads shall be hill'd to
sleep.”

But if the men be few who would or could so transmute the sombre living of the pine into the celestial raiment of an artist's vision, how many would linger on their hurried way towards the portal of unattained earthly desires to extract from these serried, silent vastnesses such a moral as the following :—

“ I have watched them in such scenes with the deeper interest, because of all trees they have hitherto had most influence on human character. The effect of other vegetation, however great, has been divided by mingled species ; elm and oak in England, poplar in France, birch in Scotland, olive in Italy and Spain, share their power with inferior trees,

and with all the changing charm of successive agriculture. But the tremendous unity of the pine absorbs and moulds the life of a race. The pine shadows rest upon a nation. The northern peoples, century after century, lived under one or other of the two great powers of the pine, and the sea, both infinite. They dwelt amidst the forests, as they wandered on the waves, and saw no end, nor any other horizon;—still the dark green trees, or the dark green waters, jagged the dawn with their fringe, or their foam. And whatever elements of imagination, or of warrior strength, or of domestic justice, were brought down by the Norwegian and the Goth against the dissoluteness or degradation of the South of Europe, were taught them under the green roofs and wild penetralia of the pine.”

These pictures, or rather fragments of pictures, have been taken from the mountain giants, framing the gorges or guarding the passes, inviolate and inviolable; but here is another upon an humbler subject, equally beautiful, equally original, equally unexcelled for truth of description, delicacy of sentiment and felicity of diction.

Ruskin has been speaking of lichens and mosses:—

“And, as the earth’s first mercy, so they are its last gift to us, when all other service is vain, from plant and tree, the soft mosses and gray lichen take up their watch by the headstone, the woods, the blossoms, the gift-bearing grasses, have done their parts for a time, but these do service forever. Trees for the builder’s yard, flowers for the bride’s chamber, corn for the granary, moss for the grave.

“Yet as in one sense the humblest, in another they are the most honoured of the earth children. Unfading, as motionless, the worm frets them not, and the autumn wastes not. Strong in lowliness, they neither

blanch in heat nor pine in frost. To them, slow-fingered, constant-hearted, is entrusted the weaving of the dark, eternal, tapestries of the hills; to them, slow-pencilled, iris-dyed, the tender framing of their endless imagery. Sharing the stillness* of the unimpassioned rock, they share also its endurance; and while the winds of departing spring scatter the white hawthorn blossom like drifted snow, and summer dims on the parched meadow the drooping of its cowslip-gold.—far above, among the mountains, the silver lichen-spots rest, starlike, on the stone; and the gathering orange-stain upon the edge of yonder western peak reflects the sunsets of a thousand years.”

One more picture, but this time not of earth or earth’s children the last two etchings have been portraits of vegetable life, the pine tree and the lichen; but Ruskin can transcend the earth, and limn with the same inimitable pencil things above the forest bole and grassy blade, the Bedouins of space, the emissaries of the sun. Here you shall have a cloud-picture:—

“That mist which lies in the morning so softly in the valley, level and white, through which the tops of the trees rise as if through an inundation—why is *it* so heavy? and why does it lie so low, being yet so thin and frail that it will melt away utterly into splendour of morning, when the sun has shone on it but a few moments more? Those colossal pyramids, huge and firm, with outlines as of rocks, and strength to bear the beating of the high sun full on their fiery flanks—why are *they* so light,—their basis high over our heads, high over the heads of Alps? why will these melt away, not as the sun rises, but as he descends, and leave the stars of twilight clear, while the valley vapour gains again upon the earth like a shroud?

“Or that ghost of a cloud, which steals by yonder clump of pines; nay, which does *not* steal by them, but haunts them, wreathing yet round them, and yet—and yet, slowly: now falling in a fair waved line like a woman's veil; now fading, now gone: we look away for an instant, and look back, and it is again there. What has it to do with that clump of pines, that it broods by them, and weaves itself among their branches, to and fro? Has it hidden a cloudy treasure among the moss at their roots which it watches thus? Or has some strong enchanter charmed it into fond returning, or bound it fast within those bars of bough? And yonder filmy crescent, bent like an archer's bow above the snowy summit, the highest of all the hill,—that white arch which never forms but over the supreme crest,—how is it stayed there, repelled apparently from the snow—nowhere touching it, the clear sky seen between it and the mountain edge, yet never leaving it—poised as a white bird hovers over its nest?

“Or those war-clouds that gather on the horizon, dragon-crested, tongued with fire;—how is their barbed strength bridled? What bits are these they are champing with their vaporous lips; flinging off flakes of black foam? Leagued leviathans of the Sea of Heaven, out of their nostrils goeth smoke, and their eyes are like the eyelids of the morning. The sword of him that layeth at them cannot hold the spear, the dart, nor the habergeon. Where ride the captains of their armies? Where are the set measures of their march? Fierce murmurers answering each other from morning until evening—what rebuke is this which has awed them into peace? What hand has reined them back by the way by which they came?”

And then follows the moral of all this pageantry of white-drawn vapour, and sunsuffused cloudscape and black

legionry of thunder-rock. The clouds have a soul for Ruskin, an intelligence that appeals with no mistakable meaning. He has just been speaking of the heavens and contrasting them with the firmament. He says, “these heavens, then, ‘declare the *glory* of God’ that is the light of God, the eternal glory, stable and changeless. . . . ‘And the firmament showeth his *handywork*.’ The clouds, prepared by the hand of God for the help of man, varied in their ministration—veiling the inner splendour—show, not His eternal glory, but His daily handwork. . . . Compare Job xxxvi. 24: ‘Remember that thou magnify his work, which men behold. Every man may see it.’ Not so the glory—that only in part; the courses of these stars are to be seen imperfectly, and but by a few. But this firmament, ‘every man may see it, man may behold it afar off.’ ‘Behold. God is great, and we know him not. For he maketh small the drops of water; they pour down rain according to the vapour thereof.’”

Truly may it not be said of Ruskin as of Shelley: “All the fairnesses of the earth were dearest to him as imaging yet more exquisite and diviner beauty.

“‘He will watch from dawn to gloom
The lake-reflected sun illumine
The yellow bees in the ivy-bloom,
Nor heed nor see what things they be;
But from these create he can
Forms more real than living man
Nurslings of immortality.’”

One extract more and I have done. Justice doubtless is a good attribute of humanity. A greater is mercy. *Tempora mutantur et nos mutamur in illis*. Time was when I was an advocate for the law. I have since passed through the crucible of Time,

“Time the correcter where our judgments err,
The test of love, truth, sole philosopher,”

not without some mental suffering and soul strain, and to-day I stand

convinced of the inefficacy of the law—in a certain direction—as a moral agent, and the omnipotence of the Beatitude: “Blessed are the merciful for they shall obtain mercy.”

Man is the framer and dispenser of the law; but woman is the advocate, who, pleading in the court of love, may disarm the law of its terrors, and for the avenger substitute the Reformer.

Speaking of many things that are degrading and sensual and vile and inhuman, yet at which he, knowing human nature, cannot wonder, Ruskin proceeds thus:

“This is wonderful—oh, wonderful!—to see her,” that is, woman, “with every innocent feeling fresh within her, go out in the morning into her garden to play with the fringes of its guarded flowers, and lift their heads when they are dropping, with her happy smile upon her face, and no cloud upon her brow, because there is a little wall around her place of peace; and yet she knows, in her heart, if she would only look for its knowledge, that, outside of that little rose-covered wall, the wild grass, to the horizon, is torn up by the agony of men, and beat level by the drift of their life-blood.”

What is to be learned from this brief text, bristling as do all the authors' texts with suggestions? Among others, a lesson of influence, of influence for mercy, a pleading and a compassionate wail even for the convicted and condemned, the very outcasts of humanity. “*Not fit to live!*” most awful verdict for sinful man to return against his sinful brother! Truly is a good woman's influence great; great already in the missions of temperance, great already in the mission of the sick-room, how much greater might it not become. There is yet a field whose barren waste has hardly perhaps pulsed to her tread, where hardly a sun-scorched,

withered blade has rustled to her foot fall. Her light is required in the awful darkness of the cell of the condemned felon. As a man clothed and in his right mind, as one who has not thought lightly on this subject, as one who is in deep, solemn earnest in the appeal he is about to make, as one who makes it to the accompaniment of another refrain, “I will have mercy and not sacrifice,” I ask you one and all, whenever opportunity offer, to exert your influence for the abolition of judicial murder. I ask you to aid with heart and voice and pen and every power bequeathed you by an omnipotent and incomprehensible First Cause of Life to abolish the gallows, and so wipe out one of the last and foulest stains of infamy yet resting on the white face of your cross. Two wrongs will never make a right. One murder can never cancel another in the equation of life. Retaliation in cold blood can never avenge the victim to passion, or lust or insanity, cannot dry one tear, cannot provoke one throb from the pulseless heart, cannot do aught but sully the name of justice and dabble her fair hand in a fount whose every source is iniquity, the perpetrations of the very evil she denounces. And no law is justified in exacting penalty from the innocent, who must suffer even more than the guilty. Is not this written of the law, by a Prince of men, a prince without a pier, albeit in a metaphor:

“Soft.

The Jew shall have all justice; soft! no haste:

He shall have nothing but the penalty.

Therefore prepare then to cut off the flesh.
Shed thou no blood, nor cut thou less nor more.
But just a pound of flesh: if thou cut'st more
Or less than a just pound, be it but so much
As makes it light or heavy in the substance,
Or the diversion of the twentieth part
Of one poor scruple, nay, if the scale do turn
But in the estimation of a hair,
Thou driest and all thy goods are confiscate J.

The felon's life is the pound of flesh, forfeit may be, to the law; but the blood is the heart's blood of maternity and widowhood and sisterhood and friendship. I ask you in the name of decency, in the name of charity, in the name of heart-broken mothers, and widows whose fate is worse than death, to aid with your powerful influence on father or brother, or husband, or friend, influence over men's hearts or passions, or very selfishness, in consigning the hangman's noose to the same grave where lie the martyr's touch and the negroe's fetter. And God bless you, and spare you and me to see the day when even a brother who has stricken down a fellow may be allowed yet to breathe the air that only God can give till *he* see fit to withdraw it.

Time forbids an expansion of the theme; endless essays might be written on Ruskin's art and Ruskin's teachings, and endless illustrations presented, fraught with all beauty of

purpose and power of persuasive eloquence. Honour to the gentle head so lately brought low by the terrors of disease. Let the detractor of Ruskin pause ere he censure, lest his own work be weighed by exacting hands, and found wanting. No mere words can pale the lustre of his fame, no detractor can destroy the beauty of his pictures—they stand like his mountain pines, incomparable; and haloed with outer light, breasting the tempest's rage, the noon of night, the chill of wintry, starless dawn, and yet like the cloudscape that swells and stretches above, full of ethereal shapes and tintings; the rock below and the vacancy above, but between the two eternities the soul of genius, hovering for a space, mortal yet translatable, and so imperishable as they.

"A thing of beauty is a joy forever;
Its loveliness increases; It will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health and quiet
breathing."

THE CHANCELLOR'S ADDRESS, VICTORIA UNIVERSITY.

DR. BURWASH said: We now bring to a close our fiftieth university year, and our fifty-fifth year of academic work. Sixty-two years ago the great enterprise of founding an educational institution for the Methodist Church in this country was undertaken by a Conference of fifty-six preachers and 10,000 members. For six long years the little handful of men struggled with the task. Those were not the days of large capital and bank advances, and the great work of raising the walls which have crowned the hill for fifty-seven years was carried forward only as the money was raised. While yet midway, the little contributions of the 10,000 were exhausted,

and the treasurer appeared before the Conference to ask for funds. There were at that Conference sixty ministers, ordained and in full standing, and every man put his name upon a note for \$100. I have understood that some had to sell the horse and saddle bags that were the very symbols of the office and work of the Methodist preachers of the day to meet those notes, and on the \$6,000 thus borrowed, the work of the builders was carried forward another year. From year to year through six long years the heroic struggle was maintained, and finally success crowned the self-denying labours. The institution was opened for the reception of students on June 18th, 1836.

At that date the debt was \$16,000; the rooms were without furniture; students were pressing for accommodation. At the end of the first year the students numbered 20. A royal charter gave a constitution to the young academy and a royal grant of £4,100 set it free from debt. During the next year a gracious revival in the town and among the students gave moral and religious tone to the institution and sent it forth upon its gracious work. The work of founding Victoria University was intimately associated with the history of civil and religious liberty in this country. The very movement to build grew out of the fact that all existing provisions for higher education were, in 1830, in the hands of a small but dominant section of the community. The struggle to obtain a charter was long and difficult, and certainly never would have been successful had not Rev. Egerton Ryerson carried our cause to the Home Government, where far more liberal counsels prevailed than were dominant here in Canada. The royal grant which freed the academy from debt was the gift of the Home Government, and its payment was refused by the Canadian Governor, Sir Francis Bondhead, until instructions from England and the voice of the Canadian Assembly forced him to sign the order to the treasurer. The triumph of more liberal principles in 1840-41 was the triumph of the cause of our institution. In consequence of Lord Durham's report the foundations of responsible government for Canada were laid in the Union Act of 1840; and on June 14th, 1841, our first Parliament assembled in the possession of all the great rights of constitutional government as defined in the British constitution. This Parliament for the first time held in its hand the power to found a truly public, comprehensive and equal system of public

instruction for all the people. Up to this point the public revenues available for aiding either elementary or higher education were not under the control of the people. No properly organized system of instruction for all the people had been found possible. Every institution of higher education was under the control of a dominant minority. The broad unsectarian, and yet Christian, principles of our charter had been a protest against this state of affairs and a beacon guiding to a free system of public education all along the line, from the elementary school to the university or to what was then the college. One of the first acts of the new Parliament was to raise our charter to college powers, with rights to confer degrees in arts, law, medicine and theology. And this was the first charter of such a kind obtained by a Methodist Church, or, in fact, by any nonconforming body in any part of the British Empire. The denominations under which colleges were founded in the New England and other American states in the previous century were all one way or other State Churches. The Puritans recognized only Independency; the Rhode Islanders, Baptist institutions; New Jersey, Presbyterianism, etc. The founding of Victoria with university powers marks an era in the triumph of perfect religious equality and liberty in our country. It is next to the Marriage Bill the most important step toward universal equal rights. But even its founders looked upon it as a first step only toward universal Christian unity, especially in the great public interest of education. In two years after the principle of equal rights had triumphed these same men were ready to forego the privileges acquired on the broad basis of equal rights, that another and higher principle might triumph, namely the unity of fellow-citizens in Christian and

patriotic co-operation for the common good of the country. Under its new constitution Victoria College was opened by Rev. Dr. Ryerson as president on October 21st, 1841. At the close of his address on this occasion Dr. Ryerson spoke as follows, and the words are the keynote to the grand work of his after life. From this date onward his work was in the educational interest of his native country: "His late most gracious Majesty William IV., of precious memory, first invested this institution in 1836 with a corporate charter as an academy—the first institution of the kind established by royal charter, unconnected with the Church of England, throughout the British colonies. It is a cause of renewed satisfaction and congratulation that, after five years' operation as an academy, it has been incorporated as a college, and financially assisted by the unanimous vote of both branches of the Provincial Legislature, sanctioned with more than an official cordiality in her Majesty's name by the late lamented Lord Sydenham, one of whose last messages to the Legislative Assembly was a recommendation to grant £500 as an aid to Victoria College. We have buoyant hopes for our country when our rulers and legislators direct their earliest and most liberal attention to its literary institutions. A foundation for a common school system in this Province has been laid by the legislature, which will, I believe, at no distant day exceed in efficiency any yet established on the American continent. And I have reason to believe that the intention of the Government is earnestly directed to make permanent provision for the support of colleges also, that they may be rendered efficient in their operations and accessible to as large a number of the enterprising youth of our country as possible."

It is one of the glories of Victoria that Dr. Ryerson was her first president. The mightiest educational force is in the contact of keen, fresh young minds with strong, mature, cultured minds. Converse with great men is an especial privilege. Dr. Ryerson soon gathered about him some of the choicest young minds of the country. On the staff were three strong men as associates, Hurlburt, VanNorman and Kingston. Among his earliest students were Nelles, Ormiston, Hodgins, McDougall and Springer, each one afterwards eminent in his country's history. In his work the varied culture of the man and his grand mental powers were but part of his equipments for this work. The man was full of personal magnetism. His hold upon the hearts of his students appears from the following words of Dr. Ormiston: "In the autumn of 1843 I went to Victoria College doubting much whether I was prepared to matriculate as a freshman. Though my attainments in some of the subjects prescribed for examination were far in advance of the requirements, I knew in other subjects I was sadly deficient. On the evening of my arrival, while my mind was burdened with the importance of the step I had taken, and by no means free from anxiety about the issue, Dr. Ryerson, at that time principal of the college, visited me in my room. I shall never forget that interview. He took me by the hand, and few men could express as much by a mere hand-shake as he. It was a welcome, an encouragement, an inspiration, and an earnest of future fellowship and friendship. It lessened the timid awe I naturally felt toward one in so elevated a position. I had never before seen a principal of a college. It dissipated all boyish awkwardness and awakened filial confidence. He spoke of Scotland, my native land, and of her noble sons,

distinguished in every branch of philosophy and literature, especially of the number, the diligence, the frugality, selfdenial and success of her college students. In this way he soon led me to tell him of my parentage, past life and efforts, present hopes and aspirations. His manner was so gracious and paternal, his sympathy so quick and genuine, his counsel so ready and cheering, his assurances so grateful and inspiring that not only was my heart his from that hour, but my future career seemed brighter and more certain than it had ever appeared before." Dr. Ryerson was at that time in the prime of a magnificent manhood, his mental powers vigorous and well disciplined, his attainments in literature varied and extensive, his experience extended and diversified. His fame as a preacher of great pathos and power widely spread. As a teacher he was earnest and efficient, eloquent and inspiring. His methods of examination furnished the very best of mental discipline, fitted alike to cultivate the memory and strengthen the judgment. All the students revered him, but the best of the class appreciated him most. His counsels were faithful and judicious, his admonitions parental and discriminating, his rebukes seldom administered but

scathingly severe. No student ever left his presence without resolving to do better, to aim higher and live in his approval. Dr. Ryerson's presidency extended from 1841 to 1844. He was followed by Rev. Dr. McNab from 1845 to '49. He in turn was succeeded by Rev. Dr. Nelles from 1850 to 1887. The true university history of Victoria is the record of the life work of Dr. Nelles. His monument is the life and success of 500 graduates in arts, 100 in law, 80 in divinity and nearly 1,400 in medicine—over 2,000 in all. But time would fail me to-day to describe at full length the history of those thirty-seven years of heroic work. The record has been written already, though imperfectly. I must be satisfied with a mere summary of the statistics of the fifty years now closing. Students matriculated in arts, 1,225; graduates in all faculties, 2,433; graduates in arts (M. A., *ad eundem* and honorary, 32), 611. I thank you, ladies and gentlemen, for your presence with us to-day. Very few now present will see the convocation of 1941. What numbers will then represent the work of Victoria? Who can tell? But they will be written in the educational history of our country, and many of them in that of other lands.

THE SHADOWS WE CAST.

EVERY one of us casts a shadow. There hangs about us a sort of penumbra, a strange indefinable something which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we want to have it and then lay aside when we will, as we lay aside a garment. It is some-

thing that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower.

The ministry of personal influence is something very wonderful. Without being conscious of it we are always impressing others by this strange power that goes out from us. Others watch us and their actions are modified by ours. Many a life has been

started on a career of beauty and blessing by the influence of a noble act. The disciples saw their Master praying and were so impressed by His earnestness or by the radiancy they saw on His face, as He communed with His Father, that when He joined them again they asked Him to teach them how to pray. Every true soul is impressed continually by the glimpses it has of loveliness, of holiness or of nobleness in others. One kind deed often inspires many kindnesses. Here is a story from a newspaper of the other day which illustrates this. A little newsboy entered a car on an elevated railway, and slipping into a seat was soon asleep. Presently two young ladies came in and took seats opposite to him. The child's feet were bare, his clothes were ragged and his face was pinched and drawn, showing marks of hunger and suffering. The young ladies noticed him and seeing that his cheek rested against the hard window-sill, one of them arose and quietly raising his head slipped her muff under it for a pillow.

The kind act was observed and now mark its influence. An old gentleman in the next seat, without a word, held out a silver quarter to the young lady, nodding toward the boy. After a moment's hesitation she took it, and as she did so another man handed her a dime, a woman across the aisle held out some pennies, and almost before the young woman realized what she was doing she was taking a collection, every one in the car passing her something for the poor boy. Thus from the young woman's one gentle little act there had gone out a wave of influence touching the hearts of two score of people and leading each of them to do something.

Common life is full of just such illustrations of the influence of kindly deeds. Every good life leaves in this world a twofold ministry, that of the things it does directly to bless others,

and that of the silent influence it exerts, through which others are made better, or inspired to do like good things.

Influence is something, too, which even death does not end. When earthly life closes a good man's work ceases. He is missed in the places where his familiar presence has brought benedictions. No more are his words heard by those who oftentimes have been cheered or comforted by them. No more do his benefactions find their way to homes of need where so many times they have brought relief. No more does his gentle friendship minister strength or hope or courage to hearts that have learned to love him. The death of a good man in the midst of his usefulness cuts off a blessed ministry of helpfulness in the circle in which he has dwelt. But his influence continues. Longfellow writes:

"Alike are life and death
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

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

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

The influence which our dead have over us is oftentimes very great. We think we have lost them when we see their faces no more, nor hear their voices, nor receive the accustomed kindnesses at their hands. But in many cases there is no doubt that what our loved ones do for us after they are gone is quite as important as what they could have done for us had they stayed with us. The memory of beautiful lives is a benediction softened and made more rich and impressive by the sorrow which their departure caused. The influence of such sacred memories is in a certain sense

more tender than that of life itself. Death transfigures our loved one, as it were, sweeping away the faults and blemishes of the mortal life and leaving us an abiding vision in which all that was beautiful and pure and gentle and true in him remains to us. We often lose friends in the competitions and strifes of earthly life, whom we would have kept for ever had death taken them away in the earlier days when love was strong. Often is it true, as Cardinal Newman writes: "He lives to us who dies; he is but lost who lives." Thus even death does not quench the influence of a good life. It continues to bless others long after the life has passed from earth.

"They never quite leave us, our friends who have passed

Through the shadows of death to the sunlight above;

A thousand sweet memories are holding them fast

To the places they blessed with their presence and love.

"The work which they left and the books which they read,

Speak mutely, though still with an eloquence rare;

And the songs that they sung, and dear words that they said,

Yet linger and sigh on the desolate air.

"And oft when alone, and oft in the throng,
Or when evil allures us, or sin draweth nigh,

A whisper comes gently, 'Nay do not the wrong.'

And we feel that our weakness is pitied on high."

It must be remembered that not all influence is good. Evil deeds also have influence. Bad men live too after they are gone. Cried a dying man whose life had been full of harm to others: "Gather up my influence and bury it with me in my grave." But the frantic, remorseless wish was in vain. The man went out of the world, but his influence stayed behind him, its poison to work for ages in the lives of others.

We need therefore to guard our influence with most conscientious care. It is a crime to fling into the street an infected garment which may carry contagion to men's homes. It is a worse crime to send out a printed page bearing words infected with the virus of moral death. The men who prepare and publish the vile literature which today goes everywhere, polluting and defiling innocent lives, will have a fearful account to render when they stand at God's bar to meet their influence. If we would make our lives worthy of God and a blessing to the world, we must see to it that nothing we do shall influence others in the slightest degree to evil.

In the early days of American art there went from this country to London a young artist of genius and of a pure heart. He was poor, but had an inspiration for noble living as well as fine painting. Among his pictures was one that in itself was pure but that by a sensuous mind might possibly be interpreted in an evil way. A lover of art saw this picture and purchased it. But when it was gone the young artist began to think of its possible hurtful influence over the weak, and his conscience troubled him. He went to his patron and said: "I have come to buy back my picture." The purchaser could not understand him. "Didn't I pay you enough for it? Do you need money?" he asked. "I am poor," replied the artist, "but my art is my life. Its mission must be good. The influence of that picture may possibly be harmful. I cannot be happy with it before the eyes of the world. It must be withdrawn."

We should keep watch over our words and deeds not only in their intent and purpose, but also in their possible influence over others. There may be liberties which in us lead to no danger, but which to others with less stable character and less helpful environments would be full of peril. It

is part of our duty to think of these weaker ones and of the influence of our example upon them. We may not do anything in our strength and security which might possibly harm others. We must be willing to sacrifice our liberty if by its exercise we endanger another's soul. This is the teaching of St. Paul in the words: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth;" and "If meat maketh my brother too offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

How can we make sure of an influence that shall be only a benediction? There is no way but by making our life pure and good. Just in the measure that we are filled with the Spirit of God and have the love of Christ in us, shall our influence be holy and a blessing to the world.—*Westminster Teacher.*

EFFECTS OF SOCIALISTIC LEGISLATION.

RT. HON. JOSEPH CHAMBERLAIN.

IT is not easy to measure the change which has taken place by statistics, but it may be illustrated by the following figures: Mr. Giffen, our most eminent living statistician, made a careful enquiry some time ago into the rate of wages at different periods, and he found that in the last fifty years they had advanced from 50 to 100 per cent. In the same time the hours of labour have been reduced on an average by 20 per cent. In very few trades do they now ever exceed ten hours, while in the majority they average nine hours, and in many they have been reduced to eight. The means for an innocent and profitable use of the leisure which has thus been afforded have been supplied by the action of the municipal and local authorities. Not only have the wages improved, but the cost of living has diminished. Bread is 20 per cent. cheaper on the average; sugar is 60 to 70 per cent. cheaper; tea, 75 per cent. cheaper; clothing, 50 per cent. cheaper. The cost of fuel, as represented by coal, has been diminished by one-half. Light, in the shape of gas or petroleum, is infinitely better and very much cheaper than in the time when tallow rushlights were the only illumination

within the reach of the poor. Locomotion has become easy and is placed within the reach of all; while the postage of letters, which averaged a shilling a piece, is now reduced to a uniform penny, or, in the case of postcards, to one half-penny for each communication. Only one article of commerce of great importance has increased in price, and that is meat in the shape of mutton and beef. Fifty years ago, however, mutton and beef did not enter into the ordinary consumption of the working classes; and if they tasted meat at all it was only in the shape of bacon. House rent has also risen, and in the course of the time of which we are speaking it has probably doubled. But house rent is a test of prosperity; and it is just because the working classes can afford to give themselves better accommodation that we find this great increase in the rate of house rent. On the whole, it may truly be said that not only have the working classes more to spend, but that they are able to get more for the money which they do spend. This is confirmed by the extraordinary increase which has taken place in the consumption of the chief articles of food. Thus, for instance, the consumption of

sugar is four times per head as much as it was fifty years ago; tea, three and a half times as much; rice, sixteen times; eggs, six times; and tobacco, twice as much. And lastly in consequence, perhaps, of the better food and living and of the better house accommodation, as well as on account of the improved sanitary conditions, the death-rate has diminished, the health of the country has improved, and the expectation of life at the different age periods is now from two to four years better than it was. In the same fifty years the habit of thrift has been considerably developed. The working classes have had more money, and they have found it possible and advantageous to reserve a portion of their income as a provision against sickness and old age. During the half-century the depositors in the savings bank have multiplied tenfold, and the amount of funds which have been placed there for security has increased

from thirteen millions sterling to considerably over a hundred millions. In addition there are co-operative societies with a million of members and fourteen millions of capital; building societies with fifty millions of liabilities; and friendly societies almost innumerable. With regard to the last, it is difficult to obtain exact returns, but in 1880 the Registrar reported that he had received returns from 12,687 societies, with 4,800,000 members and £13,000,000 invested funds. It is probable that the total figures are at least double those shown by these imperfect returns. An impartial consideration of the facts and figures here set forth must lead to the conclusion that there has been a very great improvement in the condition of the people during the period under review, and that this improvement has been largely due to the intervention of the state and to what is called socialistic legislation.—*North American Review.*

ELEMENTARY BIBLE KNOWLEDGE.

BIBLE knowledge is a term of wide meaning. It includes an understanding of the Book as a book, of its historic facts as facts, and of its practical teachings as teachings. The simple study of the text as it stands does not give to the ordinary pupil, nor yet to the advanced critical student, all that is necessary to a right understanding of that text. It is needful to know more than the text, in order to know the text. Unless a person knows what this Book is, and what is claimed for it, and who it is who is speaking in any given portion of it, and under what circumstances and in what age of the world the words were spoken, the words read are quite likely to be misappre-

hended in their true force and application.

A great deal is said, and rightly so, of the wonderful progress making in Bible knowledge in these days of Bible study. But while it is probably true that there was never before so much of popular knowledge concerning the origin and the historic framework of the Bible, and of its higher spiritual teachings, it is also true that there is still a great lack, in the community at large, in elementary knowledge concerning facts that are essential to an understanding and a right use of the Bible knowledge acquired. Whether the state of things so far is better or worse than a generation ago, is a question of less importance than

how to meet and supply the existing lack.

A startling illustration of this lack was recently given by a Christian teacher in the vicinity of Boston. He is both a Sunday-school worker and a teacher in the public schools. He desired to test the knowledge of the average Sunday-school pupil in so simple a matter as the story of Jesus Christ, and to this end he took fifty scholars from the public school under his charge, and, without previous announcement, asked them to write out an answer to the question, "What do you know about Jesus Christ?" They understood that this was a call for surface facts in the life-story of the subject of the question, as would be appropriate were the question asked, "What do you know about George Washington?" The teacher knew that these scholars had been in the Sunday-school for nearly or quite ten years, and that they represented six Christian denominations. They had thirty minutes in which to write out their answers. The result was certainly a surprise to many who were informed of it, if, indeed, it was not to the teacher himself.

About three-fifths of these pupils showed a lamentable lack of knowledge at points where they might be supposed to be well informed. The following are specimen extracts from some thirty of the written answers returned:

"Jesus was the father of Christ. He was borne in Jerusalem in the year one."

"Before Jesus was born the people did not know of any God."

"He was the son of David, an Israelite. His mother's name was Mary Magdalene."

"He was the son of Moses and Mary."

"He had many sons, and his mother's name was Mary. He drove

Adam and Eve out of the garden of Eden."

"He caused the world to be destroyed by a flood, and commanded Noah to build an ark."

"Jesus made the Ten Commandments on a mount, while preaching a sermon to his people."

"Most of his life was spent in Jerusalem, preaching the gospel to the heathen."

"He had very few advantages, on account of the Jews being down on Christians."

"He was captured while eating with some people, and was led between two thieves, bearing his own cross, to the place where he was crucified."

"He had been on the cross three days when he was taken down."

"They buried him in a potter's field, purchased by one of his disciples."

"After his death he arose from the dead, and lived on the earth for forty-five years."

It is to be borne in mind that the pupils giving these answers had been under the influence of the Christian family, the Christian Sunday-school, and the Christian pulpit; therefore the blame of the existing lack must be shared by all three of these agencies, instead of being shuffled off on to any one of them by itself. It is also a noteworthy fact, reported by the teacher—himself a Protestant—that the best answers to the question came from Roman Catholic pupils. It will be admitted by Christians generally, that the lack of elementary Bible knowledge on the part of Protestant children indicated in this examination is a cause for profound regret; but just where the trouble is, and how it can be met, is a question that would not be answered alike by all.

Of course, this ignorance of elementary knowledge is not confined

to the realm of Bible study. Professors in our principal American colleges could match this series of answers from the examination papers of students in almost any line of history, ancient or modern. Nor is the confusion of facts in the minds of these pupils more remarkable than that which seems to be in the mind of many a lay or clerical Bible student in the discussion of Christian doctrine. The writer of this paragraph heard one of the more prominent lay teachers of the Bible in the United States, of a few years ago, cite the words of Satan as a proof-text in support of a truth he was emphasizing. And many a clergyman uses, in his sermons, the words of one of the

friends of Job as though they were of equal weight with those of one of the Apostles.

It is obvious that with all that is being done in the way of home instruction, of Sunday-school teaching, and of pulpit preaching, there is still a sad lack of elementary Bible knowledge on the part of many American children who are sharers in all that is secured through these three agencies combined. It is equally clear that no series of Inductive Bible studies, or of lessons according to the Church Year, or of topical treatments of duties or doctrines, would be sufficient to meet the case. Just what is useful is worth thinking about.—*The Sunday School Times.*

THE TEACHING OF SCIENTIFIC METHOD.

THE title of the address which I am privileged to deliver this evening has been advisedly chosen, in order to mark the contrast between the teaching of what is commonly called *science* and the teaching of *scientific method*: it is, I think, to the failure to discriminate between these that the delay of which we so bitterly complain in introducing experimental studies into schools generally is largely attributable.

For years past the educational world has been witness of conflicts innumerable; its time-honoured and most cherished dogmas and practices have been subjected to severely searching criticism, and it cannot be denied that they have oftentimes emerged from the battle in a terribly mangled condition; nevertheless they have hitherto manifested a marvellous recuperative power. Modern subjects, especially experimental science, have as yet barely obtained a foothold in

our schools, and their educational effect has been scarcely appreciable—nay, it is even said, and probably with too much of truth, that the results under our present—may I not say—want of system, are inferior to those obtained in the purely classical days of yore, when the scholars' efforts were less subdivided—when fewer subjects claimed their attention. The net upshot of discussion simply has been that we are intensely dissatisfied with our present position, and that we realize that some change has to be made. What that change is, we are not yet agreed. This, after all, is a very healthy state to be in, and one which necessarily must precede the construction of a satisfactory programme of studies suited to the vastly changed conditions under which the work of the world has been carried on since those two potent agents, steam and electricity, have assumed sway.

In setting our house in order, one

great difficulty arises from the multitude of counsellors: every subject in turn asserts its soul-saving power, and puts forth its claim on a portion of the school time; an infinite number of suggestions are made—who is to arbitrate in so difficult a case? Certainly, the more I study the educational problem, the more I realize the extraordinary difficulties which it presents: we are not all cast in one fixed mould, and cannot all be made alike; educational rules must necessarily be made infinitely elastic, and educational success can only be achieved by the elastic administration of rules.

But are those who are charged with the conduct of so difficult a mission in any way specially prepared for the campaign? Suppose at a largely attended representative meeting of British teachers some one were to discourse in most eloquent terms of the beauties of the Chinese language, and were to affirm in the most positive manner possible that no other language offered the same opportunity of inculcating lessons of the highest import, what would be the result? Few, if any, present would know a word of the language, and therefore, although all might agree that they had listened to a most learned and interesting discourse, the effect would be ephemeral, and the advice given would be wholly disregarded by the majority. Never having had occasion to study the language, they probably would mentally set down the lecturer as a doctrinaire—as a member of that troublesome and objectionable class, the enthusiasts, who are always interfering with other people's business and trying to lead them to mend their ways. Some few might think it politic to include Chinese in their school programme. These would either purchase a "Reader," and endeavour to master the subject themselves sufficiently to impress a smattering of information on a limited num-

ber of pupils in perhaps the higher forms in their schools; or would engage a young fellow fresh from the University as teacher, who had little more than mastered the principles of the Chinese alphabet, but was considered capable of anything because he had taken a good degree. I very much fear that the treatment which I picture as accorded to my hypothetical subject, Chinese, is very much the kind of treatment meted out to experimental science in most schools. In the majority of cases, it has been included in the programme because it has become fashionable and is a subject in which public examinations are held, more or less under compulsion, and without real belief in its worth of efficacy as an educational instrument. It is not surprising, therefore, that the results have been so unsatisfactory.

Two causes appear to me to operate in retarding educational progress. In the first place, our schools, with scarcely an exception, are controlled by our ancient Universities, and these, I think, are not improperly described as, in the main, classical trades-unions. The majority of those who pass through their courses are required only to devote their attention to purely literary studies, and, unless by accident, they acquire no knowledge of the methods of natural science; consequently, having no understanding of, they exhibit no sympathy with, its aims and objects. It is a strange fact that so limited and non-natural a course of training should alone be spoken of conventionally as "culture," and that it should count as no sin to be blind to all that is going on in the world of nature around us, and to have no appreciation or understanding of the changes which constitute life—no knowledge of the composition and characters of the materials of the earth on which we dwell. As the entire body of teachers in the more

important of our schools are University men, and the examples which such schools set permeate into and pervade schools generally, the result of the introspective system of training followed at our Universities is disastrous. That the effect of a change in the present University system on scholastic opinion and practice would be far-reaching, has been clearly realized. In proof of this, I may again cite remarks made by the present headmaster of Rugby, formerly headmaster of Clifton College, which I quoted in my address to the Chemical Section of the British Association at Aberdeen in 1885: they were made at a meeting of Convocation at Oxford a few months previously. Dr. Percival said:—"If, twenty years ago, this University had said, from this time forward the element of natural science shall take their place in Responsions, side by side with the elements of mathematics, and shall be equally obligatory, you would long ago have effected a revolution in school education." Reading between the lines, I imagine that Dr. Percival would imply that such action of the University would have led schools generally to pay attention to natural science, just as they do to mathematics, and that the general public would thereby also have been led to appreciate such studies. Charles Kingsley gave utterance to similar thoughts when he said:—"I sometimes dream of a day when it will be considered necessary that every candidate for ordination should be required to have passed creditably in at least one branch of physical science, if it be only to teach him the method of sound scientific thought." Evidently Kingsley was of opinion that the teaching in his day was not always conducive to habits of "sound scientific thought"; has it been much improved in the interval? There are few who cannot realize what would be the effect of

neglecting to teach the elements of mathematics; Dr. Percival's advice that the elements of natural science should be made *equally obligatory* is therefore pregnant with meaning. All can imagine what difficulty would be created at Cambridge, for example, if those who went up wishing to study mathematics had no acquaintance with even the first four rules of arithmetic; but such is the position, owing to the neglect of natural science in schools, in which those of us find ourselves who are called on to teach science in colleges and at the Universities; and the result is, that the time which should be devoted to the study of the higher branches of a subject is wasted in teaching elementary principles, more often than not to unwilling minds unprepared to assimilate knowledge involving studies of an entirely novel character.

But, beyond the difficulties created by the low standard of scholastic and public opinion as regards natural science, there is a second retarding cause in operation, for the existence of which we teachers of natural science are in a great measure responsible, and which it behoves us to remove. I refer to the absence of any proper distinction between the teaching of what is commonly called *science, i. e.*, facts pertaining to science, and the teaching of scientific method. The dates at which our various kings reigned, the battles they fought, and the names of their wives, are facts pertaining to history, and it is not so very long since such facts alone were taught *as* history; nowadays, such facts are but incidentals in a rational course of historical study, and it is clearly realized that the great object is to inculcate the *use* of such facts—the moral lessons which they convey. "And if I can have convinced you that well-doing and ill-doing are rewarded and punished in this world, as well as in the world to come, I

shall have done you more good than if I had crammed your minds with many dates and facts from modern history" (conclusion of Kingsley's lectures on America at Cambridge in 1862), are words which aptly convey an idea of one of the chief purposes gained in teaching history, and by which the methods of teaching it are being moulded. In like manner, to inculcate scientific habits of mind—to teach scientific method,—we must teach the use of the facts pertaining to science, not the mere facts. Again, in teaching history in schools, we recognize that the subject must be broadly handled, and attention directed to the salient points which are of general application to human conduct; the study of minutiae is left to the professed historian. But the very reverse of this practice has been followed, as a rule, in teaching natural science in schools. At various times during recent years—at the Educational Conference held at the Health Exhibition in 1884, and at the British Association meeting in 1885—I have protested against the prevailing system of teaching chemistry, etc., to boys and girls at school as though the object were to train them all to be chemists; and I have also protested against the undue influence exercised by the specialist—an influence which he has acquired in consequence of the inability of the head of the school to criticize and control his work. I refer here as much to the examiner as to the teacher; indeed, more. It appears to me to be our duty to regard all questions relating to school education from a general point of view—to consider what is most conducive to the general welfare of the scholar; and in allowing the specialist access to the school, the greatest care must be taken that the subject treated of is dealt with in a manner suited to the requirements of the scholars collectively. It is only in the case of

technical classes that supreme control can be vested in the specialist.

In order that we may be in a position to usefully criticize the educational work which is being done, and the proposals brought forward, it is essential to arrive at a clear understanding of the objects to be achieved. Much of the work in a school is done with the object of cultivating certain arts—mechanical arts, we may almost call them: the art of reading, the art of writing, and the art of working elementary mathematical problems until the operations involved are efficiently performed in an automatic manner. An elementary acquaintance with these arts having once been gained, all later studies may be said to originate naturally in them—both those which lead to the acquisition of knowledge, and those which have for their ultimate object the development and training of mental faculties. The character and extent of these later studies is subject to great variation according as individual requirements, opportunities, and mental peculiarities vary, but the variation is not usually permitted to take place until a somewhat late period in the school career. We recognize, in fact, that in the case of every individual the endeavour must at least be made to develop the intellectual faculties coincidentally in several directions. The question at issue at the present moment, I take it, is the number of main lines over which we can and are called on to travel. Hitherto only two have been generally recognized—the line of literary studies and the line of mathematical studies: but those of us who advocate the claims of natural science assert that there is a third, and that this is of great importance, as a large proportion of the work of the world is necessarily carried on over it. We assert, in fact, that however complete a course of literary and mathematical studies may be made, it is impossible

by attention to these two branches of knowledge to educate one side of the human mind—that side which has been instrumental in erecting the edifice of natural science, and in applying science to industry: *the use of eyes and hands*. I never tire of quoting from Kingsley's lecture to the boys at Wellington College (*Letters and Memories of his Life*, 3rd abridged edition, p. 146; Kegan Paul & Co.); it puts the case into a nutshell:—

“The first thing for a boy to learn, after obedience and morality, is a habit of observation—a habit of using his eyes. It matters little what you use them on, provided you do use them. They say knowledge is power, and so it is. But only the knowledge which you get by observation. Many a man is very learned in books, and has read for years and years, and yet he is useless. He knows *about* all sorts of things, but he can't *do* them. When you set him to do work, he makes a mess of it. He is what you call a pedant, because he has not used his eyes and ears. . . . Now, I don't mean to undervalue book learning, . . . but the great use of a public school education to you is, not so much to teach you things as to teach you how to *learn*.

. . . And what does the art of learning consist in? First and foremost in the art of observing. That is, the boy who uses his eyes best on his book and *observes* the words and letters of his lesson most accurately and carefully; that is the boy who learns his lesson best, I presume. .

. . . Therefore, I say, that everything which helps a boy's powers of observation helps his power of learning; and I know from experience that nothing helps that so much as the study of the world about you.”

Literary and mathematical studies are not a sufficient preparation in the great majority of cases for the work of the world—they develop introspec-

tive habit too exclusively. In future, boys and girls generally must not be confined to desk studies; they must not only learn a good deal *about* things, they must also be taught how to *do* things, and to this end must learn how others before them have done things by actually repeating—not by merely reading about—what others have done. We ask, in fact, that the use of eyes and hands in unravelling the meaning of the wondrous changes which are going on around us in the world of nature shall be taught systematically in schools generally—that is to say, that the endeavour shall be made to inculcate the habits of observing accurately, of experimenting exactly, of observing and experimenting with a clearly defined and logical purpose, and of logical reasoning from observation and the results of experimental inquiry. Scientific habits and method must be universally taught. We ask to be at once admitted to equal rights with the *three R's*—it is no question of an alternative subject. This cannot be too clearly stated, and the battle must be fought out on this issue within the next few years.

The importance of entering on the right course when the time comes that this claim is admitted—as it inevitably must be when the general public and those who direct our educational system realize its meaning—cannot be exaggerated. The use of eyes and hands—scientific method—cannot be taught by means of the blackboard and chalk, or even by experimental lectures and demonstrations alone; individual eyes and hands must be actually and persistently practised, and from the very earliest period in the school career. Such studies cannot be postponed until the technical college or University is reached; the faculties which can there receive their highest development must not have been allowed to

atrophy through neglect during the years spent at school. This is a point of fundamental importance. At school the habit is acquired of learning lessons—of learning things from books, and after a time it is an easy operation to a boy or girl of fair mental capacity, given the necessary books, to learn what is known about a particular subject. One outcome of this, in my experience, particularly in the case of the more capable student, is the confusion of shadow with substance. "Why should I trouble to make all these experiments which take up so much time, which require so much care, and which yield a result so small in proportion to the labour expended, when I can gain the information by reading a page or so in such and such a text-book?" is the question I have often known put by highly capable students. They fail to realize the object in view—that they are studying method; that their object should be to learn how to make use of text-book information by studying how such information has been gained; and to prepare themselves for the time when they will have exhausted the information at their disposal, and are unprovided with a text-book—when they will have to help themselves. I am satisfied that the one remedy for this

acquired disease is to commence experimental studies at the very earliest possible moment, so that children may from the outset learn to acquire knowledge by their own efforts; to extend infantile practice—for it is admitted that the infant learns much by experimenting—and the Kindergarten system into the school, so that experimenting and observing become habits. The vast majority of young children naturally like such work, and it is to be feared that our system of education is mainly responsible for the decay of the taste with advancing years.

No doubt, just as literary excellence may be attained through the agency of one or other of several languages, scientific method may be inculcated in a variety of ways, and we may expect that, looking at the problem from various points of view, teachers will ere long devise courses suited to the requirements of scholars of different types. My views have been somewhat fully set forth in the Reports to the British Association of the Committee on the present methods of teaching chemistry (B.A. Report, 1888, 1889, 1890), but it is perhaps not superfluous to mention that the draft schemes which I have prepared are but outlines for the consideration of the competent teacher.

(To be continued.)

GEOGRAPHY.

OYSTER BEDS DAMAGED BY THE FROST.—Since the disappearance of the frost it has been found that serious damage has been done by the severe weather to the oyster beds at Whitstable, the damage sustained by the two companies being estimated at £15,000. The French and Dutch sorts have suffered most, and these

have almost all been killed by the effects of the prolonged frost.—*The School Newspaper.*

AN OLD TOWN.—Near Reading, the Romano-British town of Silchester is being rapidly unearthed. Walls, gates, streets, baths, and private houses have been laid bare; pottery,

implements, and coins galore have been collected. Some of the edge tools are still fairly keen. On one tile there is the impress of a baby's foot, on another the distinct outline of a sandal. The ornamental iron work and pottery show that the Ibero-Celts (good word for ancient Britons) were fairly well civilized.—*The School Newspaper.*

WHEAT FROM INDIA.—The Bombay papers received by the last mail describe the extraordinary export of wheat from that port during the past few weeks. *The Times* of India says that every warehouse near the docks and every available piece of open ground were occupied by towering tiers of bags filled with grain, awaiting the arrival of ships to take it away to other ports, where abnormal prices have been paid for it, and where its arrival is eagerly awaited. In 1874 the total shipments of wheat from Bombay were 33,071 tons, while in 1886 the figures went up to 617,834 tons, this being the largest total shipped up to the present year. But never since 1874, the year when the wheat trade practically begun, have the receipts of wheat in Bombay been so large, or nearly so large, as in the first four months of the current year. They reached during that period the enormous total of 198,097 tons, as compared with 97,420 in the corresponding four months of the previous year, and 178,686 in the same period of 1886. Steamers representing a total carrying capacity of between 350,000 and 400,000 tons were expected to load in Bombay in the course of the present month; and, in spite of this large carrying accommodation, it will be no easy matter to get the bags, or, at least, those that are not under cover, shipped before the rains. The receipts continue to be so great that as fast as the ground is cleared

of one consignment it is occupied by another. The real cause of this unprecedented traffic is the damage sustained by the French wheat crop, which is likely to be about 25 per cent. under the average. The traffic over the different railway systems terminating in Bombay has been gigantic during the past few months. As recently as 1876 wheat was rotting in the Central Provinces, which is now regarded as the granary of India, on account of want of transport; but owing to the railway extensions carried out since that time—the through route to Calcutta being one of the most important—the number of growers has increased materially, and it is now worth their while to produce grain extensively. The lines have been overcrowded with grain, the receipts in Bombay being so vast that the greatest difficulty is experienced in finding warehouse accommodation for the hundreds of tons which are daily brought in from up country. Indeed, the competition for accommodation is so great that the rentals have gone up to more than 100 per cent. beyond the ordinary charges. The price of labour and cost of carting have also increased.—*The Free Press, London.*

WHERE THE DAYS BEGIN.—THINGS TEACHERS WILL REFER TO IN SCHOOL.—According to the way in which the arrangement is now carried out, the first land that the new day dawns upon is Easter Island, about 280 miles west of the coast of Chili, South America. That is to say, that the 2nd of July breaks here within a few hours of the 1st having broken on the American coast to the east, and the two days run alongside—the 2nd in Easter Island and places west, the 1st in all places on the American Continent. We may, therefore, realize this idea—that at 7:20 o'clock

any morning of our lives in Great Britain, the next day is commencing in the world, and is to be found at this little island in the Pacific Ocean, whence, in due course, it will travel around to us. Suppose an Islander sails east to America, what is the result? He will find that they keep the day there under a different date, and he will have to reckon one day in his calendar twice over to put himself right with their notions. On the other hand, if an American crosses from east to west, this wonderful magic line where the day begins, he will find the dates in this fresh part of the world are one in advance of him, and he must needs strike a day out of his calendar to keep up with the times. This fact was curiously illustrated in the case of Magellan, the Portuguese captain, who sailed around the world from east to west in 1522, and having crossed the magic line of the "day's birth" in his wanderings, his calendar became, of course, a day in arrear. The sailors were completely ignorant of this, and finding, on landing at home, that their Sabbath was falling on a Monday, they accused one another of tampering with the reckoning.—*Chambers' Journal*.

It has often been said that we are an aggressive nation—that with all our mild-mannered appearance and profession of pacific purpose, we are perpetually forcing our way onwards, and take every opportunity of acquiring new foreign possessions. This, to a certain extent, may be true, and if we look at the wonderful growth of

our colonial dependencies we shall see that it is scarcely strange such a statement should be made. Taking Mr. Scott Keltie, in his interesting introduction to the "Colonial Year Book," as our guide, we find that, whereas some three hundred years ago we had little beyond the tight little island called home, we possess now an area of over 11,000,000 square miles, and a population, including feudatories, of something like 380,000,000—one-fifth of the land surface of the globe, and one-fourth of its inhabitants. We venture to think that few people, beyond those who have specially studied the subject, had any idea that the colonial possessions of this country were so vast. Doubtless, our sea-faring inclinations, inherited from our ancestors who came from the Elbe and the Weser, have had something to do with this result, but scarcely to the extent that at first might be imagined. The Portuguese and Spaniards, and even the French, as Mr. Keltie points out, were in the field long before England. Spain had a settlement in Dominica as early as 1493, and Vasco de Gama reached India round Africa in 1498. Practically it was not until the reign of Elizabeth that England began to any noticeable extent to assert her colonizing influence abroad, but since then she has gone on extending her dominion with gigantic strides, until at the present time it is almost obliterating to think of her outside obligations and of the numerous peoples for whose conduct and protection she renders herself liable.—*The Publishers' Circular*.

Talkers are no good doers.—*Richard III.*, i. 3.

Ignorance is the curse of God,
Knowledge the wing wherewith we fly to
heaven.
—*2 Henry VI.*, iv. 7.

Cease to lament for that thou canst not he'p,
And study help for that which thou lament'st,
Time is the nurse and breeder of all good.

—*Two Gentlemen of Verona*, iii. 1.

PUBLIC OPINION.

MENTAL AND PHYSICAL WORK.—The late Professor Nussbaum, the celebrated Munich doctor, wrote just before his death an article in the *Tägliche Rundschau* on the important subject of establishing a just proportion between mental and physical labours, from which we extract the following: "During the whole of my medical experience," he says, "I have met with but few patients who had been made ill by over-straining their bones or their muscles; but, on the other hand, I have had to treat many hundreds of very serious cases of illness brought on by mental overwork—illnesses which were often most troublesome and difficult to cure. I am thoroughly convinced that the human body was not intended for the study-table, but for manual labour. I have always found that the healthiest and cheerfullest people are those who work in fields and gardens, and move about the greater part of the day in fresh air. A wretched future lies before the man whose mind is over-worked while he is still a child. It is a thoroughly mistaken notion to believe that a child of nine years old learns more in seven or eight hours a day than four or five hours. Children should be in bed by nine o'clock, and should not be allowed to get up before five or six, otherwise the brain does not get enough rest. I hold that the principle of keeping a child occupied the whole day is an excellent one; only a large proportion of the time should be devoted to bodily exercise, to the education of limbs and muscles, and, whenever it is possible, in the open air. It would be a good thing if gymnastics were everywhere made an obligatory part of education. I am

certain that, in time, everyone will come round to my conviction that, for a child to be healthy, bodily exercise must be hourly alternated with mental work. And I am equally certain that the mind will learn more easily if the body is properly strengthened, and the muscles used as well as the brain. As soon as a child's mind is tired, learning becomes a misery to it, and what it learns it does not really understand. Time given to exercise is not time taken from learning. On the contrary, it will make learning, instead of misery to many children, a pleasure; and it will prevent the foundation, in childhood, of many of those nervous diseases which ruin the whole career of many a man." *The School Guardian.*

IN a view of "Two Extremes of Discipline" in *The Parents' Review*, Lady Frederick Cavendish writes as follows: "I have advisedly dwelt on some length upon this picture of past methods of education to show that I have no admiration for the harshness of those times. But none the less do I deprecate the violence of the reaction that has of late years set in. I would on no account deny that in most respects the change of manners is immensely to the good. It is well that the early years should be full of joy, and the nearly total disappearance of *harsh* discipline is as much a matter for congratulation as the contemporaneous disappearance of black doses and blue pills. But in these days we are not content with abolishing *harsh* discipline—all discipline is becoming conspicuous by its absence. We spend time and trouble, which

ought to be spent on disciplining children, upon over-indulging them. And we carry on the process *crescendo* as they grow up, especially with boys. Mothers and daughters often bear the brunt of life, while all crumpled rose leaves are smoothed away for the sons and brothers; and in our anxiety to

make everything pleasant for these latter, we forget the danger of leaving out, on their behalf, all the sterner lessons of Christianity. The *good* side of the old methods—viz., its training of children to ‘endure hardness’—is entirely dropped along with its bad side.”

NOTES FOR TEACHERS.

LIGHT SIGNALLING.—The triumph of light signalling is near at hand. Lieutenant Wittenmeyer, of the department of Arizona, sent a message by a single flash from Mount Reno, near Fort McDowell, to Mount Graham, near Fort Grant, a distance of 125 miles. The message was received and sent on ninety miles still farther by the same means. The total distance was 215 miles with a single intervention. Heretofore, seventy miles has been the greatest signalling distance.—*Our Times*.

THE INVENTION OF THE PIN.—The modern solid-head pins were first made in 1824, in England, by an American named Lemuel Wright, who soldered the heads on to the shanks. After him, in 1832, came Dr. John Howe, another American, who invented the first successful machine for manufacturing solid-head pins. In Howe's machine the head was made out of the top of the shank, as it is at present, and both portions were completed by a single process.

At a recent meeting of the Royal Botanic Society, a gift of seeds of the Para rubber-tree suggested to Mr. Sowerby, the secretary, some interesting remarks on India rubber and gutta-percha. In the Society's museum

was a specimen of the first sample of gutta-percha imported to Europe—viz., in 1842—and it was shortly after that date that it was used to insulate the first submarine telegraph cables. No substitute had been found to take its place. From some papers lately published in the *Electrical Review*, he gleaned that from the “wholesale cutting down of adult trees” and the “reckless clearing and burning of the forests,” the trees furnishing the most valuable kinds of gutta-percha had become exceedingly scarce, and in most localities utterly extirpated. This was also rapidly becoming the case with the trees which supply the many varieties of India-rubber, and, sooner or later, all natural vegetable products used by man would have to be artificially cultivated, as the natural supply never kept pace with the artificial demand. Some few attempts had been made to cultivate India rubber, but as yet not very successfully.—*Nature*.

THE TEACHER AND HIS METHOD.—Dr. Thomas Arnold was confessedly the greatest teacher England has ever produced. And he was the greatest, not because he made boys understand quadratics best, or rendered them most capable in translating a difficult Latin text or scanning a subtle Greek verse, but because he impressed upon their souls new and noble

ideas of manhood, of truthfulness, of purity, of honour, of helpfulness, of lofty and abiding attainments. His students went forth with the fixed and resolute purpose to be something and to do something among their fellows. They felt the thrill of a restless ambition imparted from his pervasive and mighty influence, inspiring them to pursue high aims and to be willing to sacrifice selfish interests and passions in order to achieve those aims. Accordingly no school ever produced such men and so many of them in proportion to their numbers as did Arnold's. If only his mantle might fall upon all teachers, what a brood of youthful giants would soon spring up from our school districts!—*Christian at Work (U.S.A.)*.

FOR the first time in the history of education, the University of the City of New York—next week, Thursday evening—will confer pedagogical degrees. Fourteen graduates will receive the degree of Doctor of Pedagogy, and twelve the degree of Master of Pedagogy. It is a remarkable fact that the average age of the Doctor's class is over fifty years, all of whom have been faithful students of educational science for four years and amply earned the honourable distinction they will receive. It is safe to say that no class ever graduated from any university since time began, the average age of whose members is so old as this. The members of both of these classes are engaged in teaching, most of them being principals or heads of departments, in this and surrounding cities. Since the commencement of lectures on peda-

gogy, four years ago, more than five hundred teachers have been in attendance; a school of pedagogy has been organized and endowed as a department of university work; a definite course of study marked out, a good library commenced, free text-books pledged and definite degrees promised. Now, for the first time, education is recognized as equal in professional rank to law, medicine and theology. Lectures are given five days each week at four p.m., and on Saturdays at ten a.m., thus accommodating those who are engaged in teaching.—*The School Journal (N.Y.)*.

THE LIBRARY.

Can freedom breathe if ignorance reign?
Shall commerce thrive where anarchy rule?
Will faith her half-fledged brood retain,
If darkening counsels cloud the school?

Let in the light! From every age
Some gleams of garnered wisdom pour,
And fixed on thought's electric page,
Wait all their radiance to restore.

Let in the light! In diamond mine
New gems invite the hand that delves;
So learning's treasured jewels shine,
Ranged on the alcove's ordered shelves.

From history's scroll the splendour streams,
From science leaps the living ray;
Flash'd from the poet's glowing dreams
The opal fires of fancy play.

Let in the light! These windowed walls
Shall brook no shadowing colonnades;
But day shall flood the silent halls
Till o'er yon hill the sunset fades.

Behind the ever-open gate
No pike shall fence a crumbling throne,
No lackeys cringe, no courtiers wait—
The palace is the people's own!

—*Oliver Wendell Holmes.*

EDITORIAL NOTES.

As samples of the good things said and the manner of saying them, at the Welcome Meeting of the Convention held last July in Toronto, we publish the address of the Rev. Principal Grant, Queen's University, Kingston, Ontario, and that of Dr. Harris, Washington, D.C., Commissioner of Education for the United States of America.

THE N. E. A. CONVENTION.

FOR the first time in its twenty-five years' history the National Educational Association of the United States of America met this summer outside of its own country. For the first time since the unhappy separation in 1783, those of the old homestead have had the privilege and pleasure of welcoming such a large, influential and representative body of our kinsmen, as the National Association to the hearts and homes of the British people. There was scarcely a state or territory of the Union which was not represented, more or less, in the great gathering of educators that met at Toronto last July. And with one exception, or at the most two, every province and territory in America, whose national emblem is the "red cross flag," was likewise represented in the "Convention" of 1891.

Right well did Canadians make provision to welcome our co-workers in the educational field. The House of Commons, Ottawa, made a grant for the occasion; with alacrity, the House of Assembly, Ontario, responded to the request of the local executive committee with an equal amount, to assist in defraying the necessary expenses connected with

the meeting of the brethren in Ontario this year; and Toronto, the place selected, besides providing handsome accommodation for the large number (put by the railways at 20,000) in attendance at the convention, made also a money grant of a sum equal to either of the other two. Thus, not unworthily we hope, has the national spirit of kind hospitality been upheld by this member of the Empire. The frequent opportunities which our people had of meeting the visiting friends in public and private gave the needed facility for referring to the unity which characterizes both countries, as regards race, language, religion and institutions. We know that many of the teachers of Canada found this freedom of private intercourse with its exchange of views on educational affairs in both countries, its informal discussions and kindly intimacies one of the most beneficial results of the magnificent gathering of teachers which we have been favoured with this year in Ontario. We are glad to be able to state that from almost all parts of Canada we had friends with us in Toronto to take part in the exercises and share in the pleasure and profit of meeting our kinsmen from the south of the line.

It was and is an inspiration to the teachers, who must often work in solitary places, to have seen the array of talent and to have heard the voice of living power which came together this summer in Toronto.

If the programme of the local executive committee, as it stood originally, could have been realized, the convention, noteworthy, noble and involving far-reaching consequences for good, as it assuredly does, would have

been even better. Think of a programme with the name of the first minister of the Crown for Canada upon it, and that the name of Sir John Macdonald, and joined with his the names of Mr. Mundella from England and Prof. Meiklejohn from Scotland. The intention was that such should be the programme; but, "Man proposes and God disposes."

Many expressions of kindly feeling and of appreciative co-operation were heard on all sides during the convention, which we do not at all believe were mere conventionalities but the genuine expressions of friends assembled together for a noble cause in the bonds of goodfellowship, "Peace and good will towards men."

METHOD INSTRUCTION.

SOME of our leading school men appear to be falling into a very narrow notion of what they are pleased to call "Method Instruction for Teachers," when they declare that "it is impossible to teach methods through lecturing, or in any other way than by work with the class." Many of the managers of our State Institutes have virtually banished public addresses and make the entire session a series of lessons with even experienced teachers treated as pupils. We are not disposed to question the value of "the practice department," especially in the normal school, and think it may be wisely employed in the Institute. And we have as little faith as anybody in the old time style of prosy lecturing, which is neither good pedagogy nor good literature, but the droning of the common place pedagogue before a long-suffering audience. But, after all, the crying need of the mass of American teachers is

not the possession of one more clever method of teaching the three "Rs," or the rehearsal of some new device for school organization or discipline. It is a larger and more profound conception of child nature, a broader and higher sense of personal responsibility, a wider view of every topic and its relations to other subjects of study and to the whole range of human culture and character. Especially does the average teacher need to realize the true relation of the school to other American institutions and its function in American life. One rousing lecture, by a competent speaker, may so awaken, inspire, and reconstruct a teacher that, henceforth, every detail of his school work takes on a noble significance. The Institute worker who shuts up his audience to a series of method lessons becomes, virtually, the head and front of the assembly, imposing his own theories of education on his class in a way so subtle that no protest nor criticism is possible. He treats men and women, already supposed to know something, as children, instead of meeting them on the broad ground of a band of associates labouring for mutual improvement. And, in so doing, he only nourishes and intensifies that pedantry of method which is becoming the dry rot in so many schools of high pretensions. Every successful Institute should have at least one lecture every day which shall be a thorough ventilation; flinging open all doors and windows and reminding the assembled teachers that, above all things, the people demand that they shall be men and women competent to train American children and youth for the duties and opportunities of our new American life.--
Education.

SCHOOL WORK.

CLASS-ROOM.

HIGH SCHOOL ENTRANCE EXAMINATION.

ARITHMETIC.

Examiners.—J. S. Deacon; J. E. Hodgson, M.A.

NOTE.—Candidates are to take the first question and any six others. A maximum of five marks may be allowed for neatness.

1. Write down the following statement of six weeks' cash receipts; add the amounts vertically and horizontally, and prove the correctness of your work by adding your results: [16]

	Mon.		Tue.		Wed.		Thur.		Fri.		Sat.	
	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.
1st.	75	59	62	68	59	63	62	78	67	36	91	34
2nd.	82	61	79	81	48	79	92	13	81	78	87	17
3rd.	56	95	49	83	89	64	47	85	78	81	79	68
4th.	91	04	75	16	46	98	39	67	59	76	95	79
5th.	68	17	34	75	77	63	85	94	93	19	86	97
6th.	47	80	81	14	67	19	49	85	48	77	98	99
Total.												

(No marks will be allowed for this question unless all the work is correctly done).

2. A note of \$360, drawn April 20th 1890, is paid July 2nd, 1891, with interest at 7½ per cent. per annum. Find the amount paid. [14]

3. Brooms are bought wholesale at \$20 a gross; what per cent. profit will be made by selling them at 20 cents each? [14]

4. Express, as a fraction of an acre, the sum of the following:—½ of ⅓ of ⅔ of an acre; ⅓ of ¼ of ⅔ of 100 sq. rods; and ¼ of 2½ times 605 sq. yards. [14]

5. A drover lost .065 of his flock by wolves, .105 by disease, and .27 by theft. He then sold .75 of what remained, and has 280 sheep left. Find the number in his original flock. [14]

6. A legacy of \$9,500 is to be divided among A, B and C, so that A will get ⅓ of the whole, and B will get ⅔ as much as C. Find the shares of each. [14]

7. The difference in weight of two chests of tea is 25 lbs.; the value of both at 65 cents a lb. is \$113.75. How many lbs. of tea are in each chest? [14]

8. Find cost of digging a cellar 48 ft. long, 30 ft. wide and 6 ft deep, at 20 cents per cubic yard, and flooring it with Portland cement at 10 cents per square yard. [14]

9. Farmer B sold to a merchant the following articles to apply on an overdue account of \$54.45: 1,680 lbs. of hay @ \$15 per ton, 3¾ cords of wood @ \$4.80 per cord, 4 bbls. of apples @ \$2.75 per bbl., 350 lbs. of flour @ \$2.50 per cwt., 30 lbs. 10 oz. butter @ 16c. per lb. Make out the account neatly, showing the balance and to whom due. [14]

COMPOSITION.

Examiners.—John Seath, P.A.; J. E. Hodgson, M.A.

NOTE.—All candidates will take questions 3 or 4, question 5 or 6, and both questions and 2. A maximum of five marks may be added for neatness.

1. Give, in your own words, a description of what happened in Edinburgh after the battle of Flodden. [34]

2. (a) In a letter from your home to somebody in England, give a description of Ontario winter and summer amusements. Make your letter as interesting as you can, and invite your correspondent to visit you next Christmas, holding out inducements and giving such information regarding the route as you may think necessary. [34]

(b) Write a note, as if from your correspondent in reply, declining the invitation and giving reasons for declining. [8]

3. Change the construction of each of the following:

(a) Put plants in a window and see how they creep up to the light.

(b) If we take away the light, plants cannot grow.

(c) When a candle is burned, carbonic acid is formed.

(d) It is the sun-light that keeps plants alive.

(e) You will now ask, I expect, "Whence do we derive this information?"

(f) "Support me," he cried to an officer near him, "let not my brave fellows see me drop." [12]

4. Paraphrase each of the following.

(a) At these coves the rafts are finally broken up, and from the acres of timber thus accumulated, the large ocean-going ships are loaded.

(b) Should any obstacle have been allowed to remain on the roll-way, hundreds of logs may be arrested and so huddled together as to make their extrication most dangerous.

(c) He rode through the broken ranks, cheered them with his voice, encouraged them by his dauntless bearing, and, aided by a small redoubt, even succeeded in once again presenting a front to his enemy. [12]

5. Combine the following into a paragraph consisting of longer sentences:

Wolfe set off down the river. He had with him about one-half of his men. They went in boats. They had neither sails nor oars. It was one o'clock in the morning. The day was the 13th of September. They were in search of the intrenched path. Wolfe had seen it a few days before. They intended to climb the heights by it. They found it. Some of the soldiers ascended by it. Others climbed the steep bank near it. They clung to the roots of the maple, the ash and the spruce. These trees were growing on the side of the declivity. With a few volleys they dispersed the French picket. This picket was guarding the heights. This took place when they reached the summit. [12]

6. In the following, change (a) to indirect narration and (b) to direct narration:

(a) Before I, Charles Beresford, let my story answer the question, "Where was Nemo?" it is expedient that I explain who Nemo is. We were happy enough, but things were too quiet for us. [6]

(b) General Nullus advised us to strike westward across Utopia in the direction of Nusquam. Something worth seeing, he said, was soon to happen there. If we made haste, we should reach the vicinity of Nusquam in time for the engagement. [6]

LITERATURE.

Examiners.—John Seath, B.A.; J. S. Deacon.

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

I.

O, for *festal dainties* spread, [2]
 Like my bowl of milk and bread,
 Pewter spoon and bowl of wood,
 On the door-stone gray and rude!
O'er me, like a regal tent,
Cloudy ribbed, the sunset bent,
Purple-curtained, fringed with gold,
Looped in many a wind-swung fold; [6]
 While for music came the play
 Of the pied frogs' orchestra;
 And, to light the noisy choir,
 Lit the fly his lamp of fire.
I was monarch: pomp and joy
Waited on the barefoot boy! [2]

Cheerily, then, my little man,
 Live and laugh, as boyhood can!
Though the flinty slopes be hard,
Stubble-speared the new-mown sward,
Every morn shall lead thee through
Fresh baptisms of the dew; [6]
 Every evening from thy feet
 Shall the cool wind kiss the heat;
 All too soon these feet must hide
 In the prison cells of pride,
Lose the freedom of the sod, [4]
 Like a colt's for work be shod,
Made to tread the mills of toil,
Up and down in ceaseless toil; [4]
 Happy if their track be found
 Never on forbidden ground:
 Happy if they sink not in
Quick and treacherous sands of sin. [2]
 Ah! that thou couldst know thy joy,
 Ere it passes, barefoot boy!

I. State briefly in your own words the substance of the preceding part of the poem. [6]

2. What is the subject of lines 1—14, and of lines 15—34? [6]

3. Explain fully the meaning of each of the italicized parts.

4. (a) Show that "pomp and joy waited on the barefoot boy."

(b) Explain why the poet utters the wish expressed in lines 1—4 and in lines 33 and 34.

(c) Point out the bad rhymes in the above extract. [11]

II.

Bassanio confessed to Portia that he had no fortune, and that his high birth and noble ancestry were all that he could boast of; she, who loved him for his worthy qualities, and had *riches enough not to regard wealth* in a husband, answered with a *graceful modesty*, that she would wish herself a thousand times more fair, and ten thousand times more rich, to be more worthy of him; and then the accomplished Portia prettily dispraised herself, and said she was an unlessoned girl, unschooled, unpractised, yet not so old but that she could learn, and that she would commit her gentle spirit to be directed and governed by him in all things; and she said: "Myself and what is mine, to you and yours is now *converted*. But yesterday, Bassanio, I was the lady of this fair mansion, *queen of myself*, and mistress over these servants; and now this house, these servants and myself, are yours, my lord; I give them with this ring:" presenting a ring to Bassanio. Bassanio was so overpowered with gratitude and wonder at the gracious manner in which the rich and noble Portia accepted of a man of his humble fortunes, that he could not express his joy and reverence to the dear lady who so honoured him, by anything but *broken words* of love and thankfulness; and, taking the ring, he vowed never to part with it.

1. What is the subject of the foregoing paragraph? [3]

2. Give a brief account of

(a) the events that preceded those narrated in the above extract; and

(b) how Bassanio kept his vow never to part with the ring. [10]

3. From what you have read in "The Merchant of Venice," give reasons for believing

(a) that Portia had a "gentle spirit"; and

(b) that Bassanio had "worthy qualities." [12]

4. Explain the meaning of each of the italicized parts. [10]

5. Explain how it is that the author describes Portia as "accomplished" and she speaks of herself as an "unlessoned girl, unschooled, unpractised."

Why does Portia address her lover as "Bassanio" in line 15, but as "my lord" in line 18. [6]

III.

Quote any one of the following:—

The last three stanzas of "To Mary in Heaven."

"The Three Fishers."

The last two stanzas of "Pictures of Memory." [10]

HISTORY.

Examiners.—J. E. Hodgson, M.A.; Isaac Day.

NOTE.—Candidates will take any four questions in I. and any two in II. A maximum of five marks may be added for neatness.

I.—British History.

1. Give an account of *any two* of the following:—

(a) The defeat of the Spanish Armada.

(b) The Gunpowder Plot.

(c) The Massacre of Glencoe.

(d) The South Sea Scheme.

(e) The Jacobite Rebellion of 1745. [12]

2. Narrate briefly the career of *any three* of the following men:—

(a) Robert Bruce.

(b) Oliver Cromwell.

(c) Archbishop Laud.

(d) The Duke of Malborough.

(e) Lord Clive.

(f) John Bright. [12]

3. State fully the causes and results of the American War of Independence. [12]

4. Give an account of the Irish Parliament (1782—1801), and explain the significance of the three crosses on the "Union Jack." [12]

5. State definitely the great national questions which were decided by any four of the following battles :

(a) Bannockburn.

(b) Naseby.

(c) Plassey.

(d) Quebec.

(e) Waterloo. [12]

6. Write notes on four great events which mark the reign of Queen Victoria. [12]

II.—Canadian History.

7. Write an explanatory note on each of the following :—

(a) The Constitutional Act of 1791.

(b) The Act of Union of 1841. [14]

8. What is meant by the "Confederation of the British American Provinces"? When and how was it brought about? [14]

9. Explain fully the importance of the Canadian Pacific Railway. [14]

10. Write brief notes on any three of the following men :—

(a) La Salle.

(b) Tecumseh.

(c) William Lyon Mackenzie.

(d) Louis Riel.

(e) Dr. Egerton Ryerson.

(f) The Premier of Canada.

(g) The Premier of Ontario. [14]

ENGLISH GRAMMAR.

NOTE.—Candidates will take 1, 2, 3, 4, 5, and either 6 or 7. A maximum of five marks may be added for neatness.

1. State the part of speech and give the syntax of every italicized word in the following extracts :

(a) *Then* was committed that fearful *crime*, *memorable* for its singular atrocity, memorable for the tremendous retribution which followed. The English captives were left to the mercy of the guards, and the guards determined to secure them for the night in the prison of the garrison, a *cham-*

ber known by the fearful name of the *Black Hole*.

(b) Yet he was kind, or, if *severe* in aught, The love he bore to *learning* was in fault. [14]

2. Write out each of the subordinate clauses in the following extracts, stating its kind and giving its relation :—

(a) *That* this is the fact you *can prove* for yourselves by a simple experiment.

(b) *Ye Mariners* of England

That guard our native seas,

Whose flag has braved a thousand *years*,

The battle and the breeze !

Your glorious standard *launch* again

To *match* another foe,

And sweep through the deep,

While the stormy winds do blow. [20]

3. Parse the italicized words in the extracts of question 2. [16]

4. Analyze fully the following :—

Why should not these three great branches of the family, forming one grand whole, proudly flourish under different systems of government? [15]

5. Point out the irregularities in the following sentences, state the rules of syntax violated, and write the sentences in correct form :—

(a) I got this book from William, he that acted as agent for John Brown.

(b) He told John and I to return home at once.

(c) He is one of the wisest men that has ever lived.

(d) Are either of those pens yours?

(e) Our own conscience, and not other men's opinions, constitute our responsibility. [20]

6. Give the principal parts of :
swim, swing, win, sit, have, clothe, fell, do ;
and the corresponding masculine or feminine of :
youth, niece, damsel, madam, beau, tiger, executor. [15]

7. Name the kind of verb-phrase used in each of the following sentences, and state fully what each of these verb-phrases is composed of :

(a) I shall return immediately ;

- (b) He has written a letter ;
 (c) I wish we could hear the Inchcape Bell ;
 (d) The man was helped by his friends ;
 (e) The architect has been changing the plans. [15]

GEOGRAPHY.

NOTE.—Only five questions are to be attempted. A maximum of five marks may be allowed for neatness.

1. Name six kinds of wild birds, six kinds of wild animals and six minerals, to be found in Ontario.

In what parts of Ontario are the minerals to be found ? [15]

2. Draw an outline map of the county in which you live ; name and locate the towns and incorporated villages therein ; and give the southern and eastern boundaries. [15]

3. You are to travel, by water, from Duluth to Halifax ; name the waters you will pass through on your journey, and the cities on the Canadian side you will see. [15]

4. Draw a map of western Europe ; outline and name on it the countries bordering on the ocean ; show the position of the cities Liverpool, Glasgow, Dublin, Brest, Havre, Amsterdam, Hamburg ; and of the rivers—Douro, Seine, Rhine, Elbe. [15]

5. Give the boundaries of Manitoba ; name its lakes, its productions ; and state the exact position and the name of its capital. [15]

6. What are the causes of rain, snow, dew, clouds, rivers, and glaciers ? [15]

7. Trace any two of the following rivers, from their source to their mouth ; name the chief cities on each, and the body of water each flows into—Mississippi, Ganges, Danube, Nile. [15]

8. (a) What are the chief commodities that Canada exports to Great Britain and to the United States ?

(b) Whence does Canada get tea, coffee, tobacco, cotton, oranges and raisins ? [15]

DRAWING.

NOTE.—Only two questions are to be attempted.

1. Draw a side view (no perspective required) of a house ; in the side place 4 windows and 1 door ; roof not to be drawn ; side of house a square ; size of drawing 3 inches to a side ; each window $\frac{2}{3}$ of an inch long, and $\frac{3}{8}$ of an inch wide ; door $1\frac{1}{2}$ of an inch high and $\frac{1}{2}$ of an inch wide. [13]

2. Draw a common pail (a) above the line of sight. [13]

3. Draw a circle 3 inches in diameter ; divide its circumference into eight equal parts ; and connect by straight lines each point of division with the two nearest points of division. What is the name of the figure thus formed ? [13]

4. Draw a pair of scissors, half open, four inches in length. [13]

CONTEMPORARY LITERATURE.

Heath's Modern Language Series. French by Reading. By Louise S. Houghton and Mary Houghton. (Boston: D. C. Heath and Co.) In some forty lessons the authors have developed an easy method of learning French, by a good deal of reading (rules and principles being given as they are needed), so much aid being offered as to make the study easy for beginners and students who are working without a teacher. Four French stories form the basis of this work. It has much to recommend it.

Pastor Pastorum. By the Rev. Henry Latham, M.A., Cambridge. (New York: James Pott & Co.) The subject of this remarkable book is the teaching and training of His disciples by our Lord. It is a very significant fact for those who would learn how to teach that He, whose steps were ever followed by the multitude, saved most of His time to teach and train twelve men. We find in this volume an originality and freshness, and a simplicity and insight which are refreshing. The thoughtfulness of the

writer appeals strongly to the reader, while the help given to understand hard sayings, and the whole effect of the work, is at once uncommon and delightful.

Illustrated Toronto is the name of a pretty Souvenir-book of this city written by Mr. G. Mercer Adam, and just published in Toronto and Montreal.

The Gospel According to St. Mark. Edited by R. J. Wood, B.A. (London : Moffatt & Paige.) This edition contains in short space much information and many clear explanations of difficulties, details, etc.

Unseen Passages for Dictation, Reading and Composition. 2s. 6d. London : Moffatt & Paige. A good book of selections for this purpose. The editor, Mr. Protheroe, has added a glossary and a list of words frequently misspelt.

Macmillan's Primary Series. French readings for Children. Edited by G. Eugene Fasnacht. (London : Macmillan & Co. and New York.) Entertaining and easy rhymes and stories for children are collected in an illustrated primer very well adapted for use as a first book in French.

Macmillan's Foreign School Classics. Moliere. Les Precieuses Ridicules. With introduction and notes by G. Eugene Fasnacht. (London : Macmillan & Co. and New York.) The editor has written a biographical notice and supplied general introductory notes (in French) as well as excellent critical and other notes on the text. This is a good edition of the play.

The Modalist. By Prof. Edward J. Hamilton, D.D., of Hamilton College, N. Y. (Boston : Ginn and Co.) Professor Hamilton has prepared a text-book in formal or general logic more closely following the Logic of Aristotle than some modern works have done. The author has aimed at thorough explanation of every point and his text-book of logic will be found in consequence more intelligible and useful than many others. It is called "The Modalist" on account of the importance attached in it to modal propositions and modal syllogisms.

Macmillan's Elementary Classics. Virgil. Bucolics. Edited by T. E. Page, M.A. (London : Macmillan & Co. and New York.) Mr. Page's notes are always brief, very much to the point and worth thinking about. This excellent little volume will be found of value by advanced as well as elementary students. There is a vocabulary.

Sketches of Jewish Life in the First Century. By Prof. James Strong, LL.D., of Drew Theological Seminary. (New York : Hunt and Eaton ; Cincinnati : Cranston and Stowe.) This work from Dr. Strong's pen contains two narratives, entitled :— Nicodemus ; or scenes in the Days of Our Lord, and Gamaliel ; or Scenes in the Times of St. Paul, one being really a sequel to the other.

Causeries avec Mes Elèves Par Lambert Sauveur, Docteur ès Lettres et en Droit. (New York : F. W. Christern ; Boston : Carl Schoenhof.) Dr. Sauveur has published a new edition of *Causeries avec Mes Elèves*, the former one having reached a circulation of 31,000 copies. As a scholar, teacher and author, Docteur Sauveur's work speaks for itself, and the present edition (the key being published separately) will without doubt be as well received as the first.

English Classics. Shakespeare. Anthony and Cleopatra. 2s. 6d. King Lear. 1s. 9d. (London : Macmillan & Co., and New York.) Mr. K. Deighton, who has already edited several volumes of the English classics, is again the editor of the two last issued, mentioned above. The introduction, text and notes are all most satisfactory. The portions devoted to the descriptions of chief personages in the play, and their characters and deeds, are especially good.

From E. L. Kellogg & Co. "Outlines of History of Education." With chronological Tables, Suggestions, and Test Questions. By J. A. Reinhart, Ph.D. Teachers' Professional Library. "Outline of the Principles of Education." By J. A. Reinhart, Ph.D. Teachers' Professional Library. "Pestalozzi : His Educational Work and Principles." By Amos M. Kellogg, editor of *The School Journal*. Teachers' Manuals, No. 15, fifteen cents.

The Smaller Cambridge Bible for Schools. By the Rev. A. Plummer, M.A. 1s. St. John. The Second Book of the Kings. By the Rev. Prof. Lumley. 1s. (Cambridge: The University Press.) Being intended for junior scholars, this series of smaller hand-books of the Bible, has been condensed from the "Cambridge Bible for Schools and Colleges," and the work, we need not say, retains its excellence, the condensation having been performed with skill and judgment.

A Trip to England. By Goldwin Smith, D.C.L. Second Edition. (Toronto: Williamson & Co.) Mr. Goldwin Smith is an engaging writer; the interest and charm of his style is undeniable, and his hand has not lost its cunning in skilfully marshalling facts, and painting word pictures. "A Trip to England" is a pleasant book to read; it well repays perusal were it only for the beauty of its phrases and sentences, and for its cleverness and power.

The Journal of Sir Walter Scott. (New York: Harper & Brothers.) \$2.50. No book was published last year, or perhaps for many years before, which could compare in interest with Sir Walter Scott's Journal, published from the original MSS. at Abbotsford, by Mr. David Douglas. There are not many people who would not like to read it, and enjoy the good, kindly, homely, wholesome words of the great writer and great man, and the timely issue of a popular edition by Messrs. Harper will bring it within the reach of many people.

Popular Astronomy. By Sir George B. Airy, K.C.B., Astronomer Royal. Revised by H. H. Turner, M.A., B.Sc., Chief Assistant, Royal Observatory, Greenwich. (London: MacMillan & Co. and New York.) Sufficient evidence of the value of these lectures, which were originally delivered at Ipswich on Monday evening, March 13th, 1848, and the five following evenings, is given by the fact that the present is the seventh edition. It would be difficult to find a work on Astronomy of equal authority, at once so simple, interesting and comprehensive.

Lessons in English. A Systematic Course of Exercises and Questions in English Grammar. By M. F. Libby, B.A. (Toronto: The Copp Clark Co., Limited). To write a series of papers on English Grammar which should be an aid to those who endeavour to teach the subject in a scientific and logical way has evidently been Mr. Libby's chief aim in preparing this work, which is sure to be appreciated by his fellow-teachers. They will find in it a series of carefully-arranged and clearly expressed questions, with many examples, which will be of great service in actual class work.

1. *Home Making*, 2. *Practical Religion*, 3. *Week-Day Religion.* By the Rev. J. R. Miller, D.D. (Philadelphia: Presbyterian Board of Publication and Sabbath-School Work.) So-called "religious" books are sometimes hindrances rather than helps to those who read them. But the three volumes mentioned above need no further recommendation than the name of the author. They are characterized by practical wisdom, incisive and clear-sighted, without the least taint of cynicism. It is the wisdom which is from above. These books, especially the two latter, have been a blessing to many, and we know of none which would be more likely to be of real help, especially to young people.

History of Commerce in Europe. By H. De B. Gibbons, M.A. (London: Macmillan & Co. and New York.) 3s. 6d. Those who read and study history will bear with pleasure of the appearance of this work, which is probably the first attempt to give, in English, a connected-history of commerce. The author divides his subject into:

I. Ancient and Classical Commerce.

II. Mediæval Commerce.

III. Modern Commerce.

And appendices are added on Fifty years of British Trade and Colonial Possessions of Foreign Powers. Maps and an index are also given. We recommend this volume to our readers on account of the information it contains, and the able way in which the subject is treated.

The Holy of Holies. By Alex. Maclaren, D.D. (London: Alexander and Shephard.) Post free, 5s. Under the above title, Dr Maclaren publishes some thirty four sermons on these wonderful and beautiful chapters of St. John's Gospel, which contain the last discourse of our Lord to His disciples. It is difficult, indeed impossible, to sum up in a few words the merits of such a book as this, for it is full of spiritual truth and beauty, and the writer speaks to the reader, and touches his heart with words of unusual power and strength and persuasion. We are glad that such a book was issued just before the International Lesson Series began the Gospel of St. John. As Mr. Spurgeon says: "We do not review such sermons as these, but enjoy them."

The Nursing Record Series.

- No. 2. Norris' Nursing Notes.
No. 3. Practical Electro-Therapeutics.
No. 4. Massage for Beginners.

(London: Sampson Low, Marston, & Co., Ltd.) The great advance made in the profession of nursing in recent years has created a demand for good text books, which the publishers of this series are preparing to supply; each volume of the series being written or compiled by fully competent authors. No. 2 is perhaps the most practical and valuable of those above mentioned. It was first written by the Matron of St. Mary's Hospital, London, and the late Miss Alice Fisher, of Philadelphia Hospital. It has now been re-written and improved by the surviving authoress.

Canadian Studies in Comparative Politics.

By John George Bourinot, C.M.G., LL.D., D.C.L., Clerk of the Canadian House of Commons. (Montreal: Dawson Brothers.)

It is well known that we have among us a distinguished authority on Constitutional History and Politics, whose utterances command respect throughout the English-speaking world. We are naturally proud of it, and rely with satisfaction and pleasure on the originality, ability and great knowledge of his subject displayed by the author in this and other books. The present work is a comparison of the systems of government in England, the United States, Switzerland and Canada. It is altogether an admirable study of the subject, and as such may be strongly recommended to the attention of students and teachers.

English Classics for School Reading.

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