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THE CANADA EDUCATIONAL MONTHLY.

THE CANADA
EDUCATIONAL
MONTHLY.

AND

“SCHOOL MAGAZINE.”

VOL. X.

JANUARY TO DECEMBER.

1888.

TORONTO :

THE CANADA EDUCATIONAL MONTHLY PUBLISHING COMPANY.

1888.

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THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

JANUARY, 1888.

THE BIBLE IN SCHOOLS.

REV. D. J. MACDONNELL, M.A., B.D., TORONTO.

[For The Monthly.]

“MEN would hardly fight about the best method of going up a ladder; but a hundred battles have been fought on the best method of training a child.” So writes the author of *Ecce Deus*; and it is evident that the battles have not all been fought yet. We need not wonder that diversity of views should prevail regarding the matter of religious teaching in the Public Schools. I accept Mr. Le Sueur’s “open letter” in the issue of the *Monthly* for December as the honest and candid expression of his convictions on this subject, and I shall endeavour to state my objections to his position in the “spirit of candour and equity” in which he desires that discussion should be carried on.

There are at least three distinct questions which need to be answered, and which are variously answered; in connection with this matter: (1) Shall there be a religious element in the education of our children in the Public Schools? (2) Shall the Bible be used in imparting religious instruction? (3) If so, under what

conditions or limitations shall it be used?

I am not quite sure what answer Mr. Le Sueur would give to the first question; but, if I have not misapprehended the drift of his letter, he would answer it in the negative. True, he speaks with approval of recognizing or being conscious of “a Cause behind all other causes,” and of feeling “that the true word and righteous deed have a warrant higher than human society can vouchsafe”; but he does not admit that this belief about “the supernatural” should be inculcated on the children. Two passages in his letter seem to imply the contrary:

(1) “In this country we are supposed to enjoy religious liberty. By this I understand that all creeds, positive and negative, stand on an equality before the law—that, so far as the action of the State is concerned, no man either reaps any advantage or is placed at any disadvantage on account of his religious opinions.”

(2) “Upon what will you chiefly depend to promote that object (*i.e.*,

the moral well-being of the children)? Will your chief reliance be on the morning prayer, the Scripture reading, and the prescribed exposition of a distinctive Christian morality? Or will it be on your own example and influence, your own interest in justice and every form of right-doing, your own strong disapproval of whatever is wrong, of whatever tends to the deterioration of character?"

If I am wrong in thinking that Mr. Le Sueur holds that there should be no religious element in the education given in Public Schools, I shall be glad if he will state what amount of reference to religion in any form he would think proper on the part of teachers. If I am right, then I take issue with Mr. Le Sueur and assert that there ought to be a religious element in the instruction imparted in our Public Schools. I do not say that no good moral results can be secured apart from distinct religious teaching; but the best moral results cannot be attained without the distinct recognition of the living God, in Whom we live and move and have our being, without Whom not a sparrow shall fall to the ground, in Whose sight children are of more value than many sparrows, Who loves righteousness and hates wickedness in child or man, Who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life, Who with His Son freely gives us all things, Who hears the cry of the weak and the sad and the sinful, Who blesses those that trust in Him, before Whom the ungodly shall not stand in the judgment, in Whose House the good of all the ages shall be gathered, to be "for ever with the Lord." I am prepared to maintain that the teacher who ignores such truths as these, and declines to use the mighty leverage which they furnish in the moral training of children,

substituting for it simply his "own interest in justice and every form of right-doing," makes a grievous mistake. There is no question about the importance of the teacher's personal influence. Better, I would say, an earnest-minded teacher of blameless life who declines to say anything to his pupils about God, than a man who inculcates all the teachings of the Bible and yet is himself immoral. But why put asunder what God has joined together—a true faith in Himself and a good life springing from it as a root? And if the life of the teacher is fed daily from a divine Source, can he do better than lead his pupils to drink at the same Fountain? And if the great majority of parents in Ontario are of opinion that the best results cannot be secured for their children by daily teaching that ignores God, is there any injustice to the unbelieving minority in the requirement that the teaching given in the Public Schools should include the religious element?

This is really the main question which Mr. Le Sueur raises. He insists that "all creeds, positive and negative, stand on an equality before the law," and that this principle of "religious liberty," or "religious equality," is violated if teachers are required to give religious instruction. Now, let us suppose a case. Here is a community consisting of fifty families, in forty-eight of which the parents believe that the best moral results in the education of their children cannot be secured apart from religious instruction, while in the other two the parents do not believe in God and do not wish to have any religious element in the training of their children. In regard to all other branches of study, these parents are agreed that it is best to have their children taught together. This arrangement is made especially in the interest of the two families which cannot by themselves

secure a competent teacher. The majority propose that, while the religious teaching which they consider essential shall be given to their own children, the children of the other two families shall not be required "to read or study in or from any religious book, or to join in any exercise of devotion or religion objected to by their parents or guardians." Does that proposal offend Mr. Le Sueur's sense of justice? Suppose, farther, that there are two candidates for the position of teacher in this community, equally competent in other respects to fill the position, one of whom is capable of giving such religious instruction as the majority desire, while the other is not, will there be any hardship or injustice if the preference be given to the believing teacher? Is there any other way that will be just to the majority, unless each party be left to select its own teacher?

To the second question, viz.: "Shall the Bible be used in imparting religious instruction in Public Schools?" there is no doubt as to Mr. Le Sueur's reply, at least, if that instruction is to be given by the teachers. The general criticism I would offer on the part of Mr. Le Sueur's letter which deals with this question is, that he has quite needlessly conjured up some difficulties, and has assumed that teachers must have definite opinions on some matters which are treated as open questions amongst thoughtful Christians. Why, for example, should a special theory of "inspiration" be demanded of teachers when diverse views on this matter are tolerated in nearly all branches of the church? Why should Mr. Le Sueur assume that "evolution" is inconsistent with Christian faith? Of course no Christian man believes in evolution without an Evolver; but in evolution as God's plan of working not a few Christian men will be found ready to avow their belief.

Mr. Le Sueur takes exception more than once to an expression used by Dr. Sutherland about seeing "God's finger in the destinies of the nations" and hearing his "footfall in the march of the centuries." I see no objection to these metaphors, nor do I understand why Dr. Sutherland, in using these expressions, should be supposed to limit God's action to intervention in special cases, or to overlook "the action of moral laws." "You cannot escape," Mr. L. writes, "by merely showing the action of moral laws—any sceptic could do that; what you have to do is to make plain when and where and how and why the Divine Being intervened to accomplish some special result, which, but for such intervention, would not have been accomplished." The phrase "action of moral laws" is meaningless unless there be a Lawgiver; he who points out the operation of moral laws is really showing "the finger of God," Who has established these laws and of Whose will they are the expression. I grant that the truly wise teacher will be "ever on the search for law," and will "from the rise and fall of nations deduce lessons profitable both for national and for individual guidance to-day." That is, to my mind, another way of saying that the teacher will try to make pupils see the hand of God in history—in the whole trend of human development, not merely in isolated events. And I think it likely that Dr. Sutherland meant as much as this.

Mr. Le Sueur objects to "any compulsory reticence"—concerning the Bible, I presume—in the schools. What he means has been more fully brought out in his letters on this subject to the *Mail*. He objects to reticence concerning the authorship, date of composition, etc., of the books of the Bible. So do I. He states that "the youth who reads Homer is taught that there are no

authentic details regarding the life of Homer, and that there has been much controversy as to the date at which the poems which pass under his name were composed, and as to whether they were the work of one author or of many ;" and he asks, "Why should similar information be kept back in the case of the Bible?" There is no reason in the world why it should be kept back—no reason why an intelligent child should not be told that there is uncertainty as to the authorship of some of the books of the Bible, and different opinions as to the dates at which some of them were composed. No doubt some good men are possessed by "the spirit of fear," and would like to have silence preserved concerning the results of criticism ; but this timidity, though springing from a good motive, is not the right spirit on the part of those who are "of the truth." We need have no fear as to all the facts that have been ascertained about the Bible being made known. It does not follow, of course, that we are to trouble the minds of children about the unverified theories and speculations of clever men, or about unconfirmed suspicions or assertions of inaccuracy on the part of Biblical writers as to matters of science or history. Moreover, the main business of the teacher will not be to discuss questions of criticism, but to emphasize the moral and religious lessons which the Bible contains.

But, says Mr. Le Sueur, "people who read the Bible continually, under a strong prepossession as to its Divine character, have little idea . . . how repugnant much of it is to the instinctive morality of children." Doubtless ; but how has the morality which Mr. L. calls "instinctive" been developed in children? By the Bible, and especially by the Christ of the Bible, and by the influence and example of fathers and mothers who

have learned of the Christ. Surely it is fair to ask intelligent men, whether Christians or not, to take the Bible for what it is—a library rather than a book—a collection of the records of a nation, setting forth the story of God's guidance and of God's forbearance, in letting the light of His truth shine into men's hearts as they were able to bear it, and so leading them from one stage of moral development to another. It is nothing new to Christians that not all parts of the Bible are of equal moral and spiritual value ; it is from the Christ of the Bible they learn that many things were suffered at the earlier stages of moral training on account of the hardness of men's hearts. Nor is it hard to make all this plain to an intelligent child.

To the third question, viz.: "Under what conditions or restrictions should the Bible be used in the Public Schools?" various replies are given. It is well to recognize that there is room for diversity of opinion. The question falls into several parts, such as: By whom shall instruction in Bible truth be given? What portions of the Bible shall be taught—the historical, or the devotional, or the ethical? or shall there be no restriction? At what hour shall religious instruction be given?

In my judgment, religious instruction in the Public Schools should, as a rule, be given *by the teachers*. I say "as a rule," because there are exceptional cases that may need to be provided for otherwise. I am aware that ministers of the gospel in Ontario have the privilege of giving instruction, under certain conditions, to the children belonging to their respective churches, and that they have been blamed for not using this privilege as they might have done. I believe the plan to be, in the great majority of cases, an impracticable one. If it were practicable, I should regard it as a misfortune to have the children reminded

week by week that, while they may prosecute all other studies in common, they must be parcelled out into "denominational" folds before they can receive any spiritual nutriment. I regard the plan pursued by the ministers of three churches in Port Perry, according to which the children are taught together by each minister in his turn, as a very much better one. That it has been successful in Port Perry is evidence that it is quite possible for the representatives of various branches of the church to agree on a basis of religious instruction common to them all. This plan might, I believe, be followed in many small towns and villages.

While, however, it is a good thing to have religious instruction given once a week for half an hour or an hour by clergymen, it would be better to have it given *daily* by the teachers. Fifteen or twenty minutes each day devoted to this object at the beginning rather than at the end of the school hours, would produce a marked effect in the course of two or three years. The ignorance of the contents of the Bible, which is now so lamentable, would give place to some measure of intelligent acquaintance with the teachings of the Book, and the devout teacher would often find in the lesson material to be used as a moral lever throughout the day. I believe that the majority of teachers in the schools of Ontario are capable of giving such instruction. I have no means of knowing how many Agnostics or Secularists there are amongst the Public School teachers: I should suppose them to be extremely few. Such cases would have to be treated as exceptional: there might be a conscience clause for teachers as well as for scholars. If Christian parents were sufficiently alive to the importance of the matter under discussion Boards of Trustees would be obliged to take into account a candidate's fitness to give religious instruction.

The training of a child cannot be properly carried on except by a religious man or woman: if a community is convinced of the truth of this statement, it will not employ Secularist or unbelieving teachers. The Secularist must then find employment in a community of persons indifferent as to the religious element in the training of their children, or he must turn his attention to some department of labour in which his non-Christian opinions will not interfere with the discharge of his duty. If this is regarded by Mr. L^e Sueur as putting a man at a disadvantage on account of his religious opinions, I can only say that it is a disadvantage arising from the nature of things, and that to banish religious instruction from the schools lest the interests of some Secularist should suffer would be to place the overwhelming majority of parents at a very decided "disadvantage."

I have no fear that teachers would take advantage of their position to inculcate sectarian views. The realm of truth common to all branches of the Church of Christ is enormous in comparison with the patches which have been hedged in here and there for private use. A sense of honour and decency would keep a teacher from introducing the distinguishing tenets of his own church.

The plan of having religious instruction given by the regular teachers has been tried for many years, I understand, in the Board Schools of the City of London, and has been found to work smoothly and well. If it has succeeded in England, it is more likely to succeed in Ontario, for there is no country in which there is greater harmony amongst Protestant Christians than in Canada. I, for one, shall rejoice if the real unity which exists underneath the superficial diversity of Protestant views of Biblical doctrine can be manifested in connection with religious teaching in the Public Schools.

THE DECAY OF IDEALITY.

A. H. MORRISON, ENGLISH MASTER, COLL. INST., BRANTFORD.

[FOR THE MONTHLY.]

WE have been assured over and over again that the age of romance is past and the era of actuality begun. If this be true, then so much the worse for the young of generations to be, for whom no time-honoured Robin Goodfellow shall play his "mad, merrye prankes;" no funny elves dance upon the moonlit sward under the spreading limbs of "God's first temples;" no Jack the Dauntless, with ready brand and cloak of invisibility stand at the dungeon gates to defy the two-headed ogre, to perform prodigies of valour, to liberate the captive ladies, and of course to marry the handsomest as the well-merited guerdon of his prowess. These are all things of the past. So much the worse, we repeat, for the present and the future and the youth of the future, the men and women to be. Of whatever enormities the age of romance may be accused, it had at least one redeeming feature—it was the school of a rude chivalry, supplemented by the intuitions of an ever-present and strongly-marked ideality and poetic sense. With whatever virtues the age of actuality may be credited, it must be patent to every thinking individual that it lacks true chivalry, and that ideality has become either non-existent, or has dwindled into a veritable "airy nothingness," with perhaps "a name" for the few, but certainly no "local habitations" for the many.

The mind of man is a complex agent, fitted for the performance of complex duties. Like the finger-board of a piano, its keys are very varied, and capable of many tunes, now high, now low, now neither high

nor low, according to the chord struck and the vibrations engendered. Let every string in the piano represent the same note, the result is a monotone and no air is producible. We may thump the keys "from morn to noon, from noon to dewy eve," we extract nought but a monotone, and in disgust we leave the instrument, wearied with sameness and despairing of change. The potentiality of variety may be there, but it is a latent force, for the instrument has been wrested from its normal functions, and is incapable of tuneful expression. Now the intellect, which is the mind, like the musical instrument, is as capable of being warped from its proper sphere of action. Its chords can be altered to a monotone by the bigotry of stereotyped training and the perversity of modern egotism as to educational methods, which are the direct results of what a writer in the *Saturday Review* has well denominated "The Burden of Actuality."

The natural food for the intellect, especially the young intellect, is the wonderful; such it demands imperatively, and if it cannot get healthy pabulum it assimilates an unwholesome substitute. How can it be otherwise? Is not life a fairy tale? How wonderful is our being! We come, we know not whence; we exist; we know not how; we go, we know not where. What a web of mystery surrounds us! What longings and aspirations inspire us! What enigmas are self and external entities; life actual, life potential; the problems of pre-existence and the future; the vast universe with its myriads of sparkling suns and revolving worlds;

space, beginning nowhere, ending nowhere; the pregnant germ, the growing plant, the blossoming spray; the flash of the lightning, the peal of the thunder; light and dark, youth and age, life and death! Surrounded by the marvellous we intuitively feast upon the marvellous, and the dry data of the mathematician and the logician are not appreciated in the realms of romance and poetry. The intellect will have it so, where everything is wonderful; soul feeds upon wonder, and conjures up possibilities, existences, creeds, transcending the bounds of the natural; now bridging the gulf which rolls between earth and Elysium; now wandering with the souls of the lost through realms of Cimmerian darkness; companioned on the one hand by angelic hosts in robes of radiant white, confronted on the other by the horrid forms of hell arrayed in garments of Tartarean hue.

The mind then being complex and instinctively affecting the wonderful, which is the colour of life, it stands to reason that to manufacture a healthy, useful adult intellect, no less than to turn out from the loom a well executed and marketable pattern, we must so combine the elements with which we work that harmony and not confusion may result. Above all, we must be sure that the colours are agreeable, well contrasted, and rightly balanced. And this latter desideratum is only to be attained by a judicious manipulation of the shreds which form the warp and woof, now of the pattern, now of the intellect; or, to revert to our other metaphor of the piano, we must not reduce culture to a monotone, it will be flat and depressing, we must not thunder perpetually on the bass, it will be stultifying, we must not quaver for ever on the treble, it will lead to effeminacy and perhaps worse. A happy combination in which every element gets its true exercise is the secret of success,

and as a natural result we shall have a work as perfect as poor humanity can expect, with as few discords in the music of life as perhaps that humanity deserves.

Are we, seniors of the present generation, not in danger of crushing our juniors under this ever-increasing "burden of actuality"? Are we not in danger of reducing the child intellect to a monotonously strung machine—not a true instrument of music attuned to the ever-varying symphonies of true culture, but a poor monochord from which no sound can be wrung, but the discordant twang of an overwhelming and stultifying actuality? Are we not in danger of turning out from our educational looms, intellects, not remarkable for well-contrasted shades of learning and justly balanced harmonies of parts, but dreary, heterogeneously-tinted fabrics, in which no pattern is traceable, and from the surface of which all traces of a true educational impress will soon fade away?

Of all words in the English vocabulary the one least euphoniously attuned to the ear of the true educator is that detestable little monosyllable *cram*, yet it is undeniably the watchword in the schoolroom of to-day. It cannot well be otherwise, it is the corollary of the equally hateful word *actuality*. They are twin deformities, linked by the adamant hand of a preposterous fashion, in a union more fulsomely abnormal than the Siamese twins, or any other dual monstrosity that has ever offended the eyes and shocked the sensibilities of the susceptible of humanity. We, who know whereof we speak, and who are acquainted with the interior working of the modern school system, are helpless in the matter. Under existing circumstances we but go with the current. The race of life is pushed to a terrific pace. The prizes are few, the contestants many. The examina-

tion halls are the arenas where the intellectual (?) athletes strip for the contest, and King Cram is the awarder of the garland to the ones who have been fortunate. Alas! that we have to use such a word, fortunate enough to stay to the end.

In a country like Canada, and at the close of a century like the present, with the educational advantages we really possess, to say nothing of our much vaunted, and as some would have us to believe, nearly perfect school system, it certainly does seem strange—and all the more strange because true—that there should be room for criticisms like the following: "There is a deep seated and growing feeling that our common schools do not educate enough of the children, or well enough, and are a very expensive luxury for which we pay dearly. Forty years ago, I believe, with half the expenditure, more children were better educated than under the present *regime*. If this be true, or nearly true, it is a fearful and portentous national calamity to overtake a free and enlightened people, whose government rests upon the will of the people. I have often been struck by the fact how few of our young men and women can read well or intelligently, and how many there are who cannot and do not read at all. There certainly is something very wrong in all this which should have the immediate attention of all good and wise men of both parties."

In connection with the foregoing very explicit remonstrance, the following questions may not be deemed irrelevant. What time and what taste can the martyrs to cram be expected to have for other courses of grading, for other processes of culture, than the stereotyped ones of the "prescribed course," or the "time table"? Admitting that some have the time and the taste, what are the implements with which the majority

have to work? In school they have their authorized versions, supplemented by authorized instructions with authorized minds, for these latter themselves have been trained by authorized means, and to a certain extent are blameless in the matter. Out of school, they have the newspaper, where political wrangling and editorial effrontery stand cheek by jowl with the records of social misdemeanour and criminal atrocities; publications of the dime type, dedicated to the heroisms of "Six Fingered Jack," the devilries of the "Western Cow Boy," or the chicaneries of Mississippi gamblers; and books of so-called humour—save the mark—*e.g.*, "Peck's Bad Boy," where the garbage of the tap-room is mixed with the reekings of the slums, and served with garnishings of prurient suggestions, audacious vulgarisms and aberrations from "the well of English, pure and undefiled," of the most villainous kind. We are forced to the conclusion that the average newspaper is a poor substitute for "Robinson Crusoe;" that the dime novel, in which white fiends wrangle for precedence with red-skinned demons, ill supplies the place of "Hans Andersen;" and as for that last named nondescript, the humorous aberration, *monstrum horrendum, informe, ingens*, better that the aspirant to such literary taste and culture had never been taught his alphabet, than that he should be found the "ready reader" of such unmitigated verbal trash, and soulless, senseless, syntactical buffoonery.

The unhappy state of affairs engendered by cram and false taste, cannot be altered till actuality shall cease to be a burden; till some spark of chivalric romance reanimates the age—at least the reading age; till something besides gold shall be looked upon as a god; till the ordinary writer—the caterer to the intellect—

shall find with Matthew Arnold, "*le cœur au métier*," and ceasing to pander to perverted taste, shall seek first to create, and then to satisfy, a new want, a hungering for something beyond mere materialism—the con-

ceptions of a grander theme and a more subtle music than now satisfies humanity, the ideality of a loftier virtue and a nobler genius than now actuates this most truly prosaic age.

MUSIC IN SCHOOLS.*

MR. PRESIDENT, LADIES AND GENTLEMEN.

IF you will allow me I shall place before you four questions which it is the object of this paper to answer. I might say here in parenthesis that the title "Music in Schools" has reference only to singing in schools.

1. Why should singing be taught?
2. Who should teach it?
3. At what period of the child's school life should it be begun?
4. How should it be taught?

To answer these questions as fully and as efficiently as their importance deserves, the time and ability at my disposal will not allow, so that I shall content myself with stating a few facts and illustrating a few principles.

First, Why should singing be taught? It is almost needless for me to say anything of the importance of music in its position as a factor in developing the character, shaping the destinies, and directing the motives of mankind. These facts are now generally recognized and understood, and a knowledge of music is not now, as formerly, regarded as a luxury, but as a necessity. While arithmetic and the kindred subjects train and expand the intellect, music is known to be invaluable in cultivating the æsthetic side of our natures. In conjunction with poetry it creates a love for the good, the true, and the beautiful. It gives grace to the manners. It helps to

make the *man* and the *woman*. It helps to fill the void left vacant by purely intellectual learning, and rounds and polishes the character. It gives a new relish for life. It gives the man or woman a power for good, and I might say evil, which he or she would not otherwise possess. It is a salutary means for recreation. It would help to satisfy the weary longing for an indefinable something which attacks many a poor teacher, especially if he lives in the country where he seldom meets with any one who has any sympathy with what he thinks and would like to talk about. It brings the soul into closer communion with its Creator. It helps to calm and subdue our rebellious passions. It revives and strengthens the heart which is bowed down and sick unto death with care, anxiety, or grief, and instils instead a feeling of hope and courage. If studied deeply enough music will create a musical perception of such delicacy and intensity that on hearing or performing good music the soul will literally tremble with delight; and in quiet moments such a flood of melody and harmony will surge through the heart as will be felt almost as a foretaste of heaven. This last of course is experienced only by those who have been favoured with exceptional musical taste and talent, and have made the subject a life study. But all will experience this exquisite delight more or less in proportion to the attention which they pay to cultivating their musical ability.

*A paper read before the West Huron Teachers' Association, by Mr. P. L. Nevin.

Every reader of history knows how much the warriors of old depended on the pibroch or harp as a help in winning their victories. They knew that nothing would arrest the attention of their soldiers more quickly if they were panic stricken and disposed to flee than an inspiring air by one of their minstrels. Indeed, the result of a battle was often decided by the pibroch. A story is told of a panic in a church caused by an imaginary danger, which was quieted when the organist began to play a lively tune. I mention these episodes in order to illustrate the power which music has in arresting the attention.

Music is a bond of union among members of the same family. It brings them closer together in loving sympathy. It makes home attractive, helps to keep the boys there and prevents them from seeking amusement in other and questionable ways. And in after life, when the family has been broken up, they will look back with sweet regret to the happy days gone by; they will remember how the face of the dear old mother used to glow with pleasure as she listened, sitting in the old arm-chair, to some sweet air carolled forth by her children; they will remember how the kind and loving father, after coming home worn out by the toil and care of business perhaps, was soothed into calm forgetfulness by the same sweet music. A child going home filled with the music of the song it has learned at school, will gladden every one with whom it comes in contact, and will banish trouble and anxiety more effectually than any other means.

I need not speak of its influence in society in general. Every one knows that the young lady or gentleman possessed of musical accomplishments is admitted into almost any circle, and is by no means "looked down upon"

either, if I may be permitted to use a slang expression.

Second, Who should teach it?

Undoubtedly, the regular teachers. Generally speaking, the teaching of music depends on the same principles which underlie all teaching; and who are better acquainted with those principles than the regular teachers? There are more tact, patience, sympathy, and heart-power required in the teaching of this subject, especially at the beginning, than in any other; and no one possesses those important requisites in a greater degree than the regular teacher. He understands children's natures better than any one else, and can win their confidence much more quickly, can inspire, quicken and interest them. Besides in most localities, especially in the rural districts, nobody else could be so easily procured.

But it may be objected to by some that they cannot sing, that they never turned the air of a song in their lives, and that they could no more attempt to warble than they could attempt to fly; and such being the case, to try to teach singing would be like the blind leading the blind. Now you know what Shakespeare says about those who have no music in themselves. I honestly believe that everybody without exception (save perhaps the natural-born idiots) can learn to sing and that every teacher can learn it well enough to teach it. I instinctively feel that in endeavouring to restate this objection and to break up what I know to be a confirmed prejudice, I may succeed only in bringing a hornets' nest about my ears. (Pardon the metaphor.) But then I am firmly convinced both from experience and from a rational point of view, that I am right, and am prepared to bear the stings with Christian fortitude. I would like to ask those who say they cannot sing if they ever honestly tried to do so, or if they

did try, whether they did not give up in despair after the first or second effort. I am certain if they had persevered and had used a proper method they would have succeeded, and made such progress as would have surprised themselves. Every one possesses vocal organs, and every one has some conception of musical sounds, and their relations to one another. Of course, as in every other mental gift, some possess more natural musical ability than others and can succeed better. But all possess it. And it can be cultivated and improved in all if a proper systematic method is pursued. Why should the all-wise and beneficent Creator grant every other mental power almost universally and withhold the power of song from all except the favoured few? Conception of musical sounds is as prevalent as conception of numbers. A child beginning school has few ideas with regard to the latter; but the germ is there and it can be developed. The musical germ is there also, and it can be cultivated as well and as fully if treated properly. It is true that its musical ideas may be fewer and more meagre than those it has about numbers. But that would be owing to the circumstances of its early life before beginning school. It had more experience with numbers than with musical sounds. Were that not so, other things being equal, it could sing as well as it could count, and very likely better. And in any circumstances it would not be long before it could sing as well as calculate. I believe if singing were taught as diligently and as systematically as arithmetic and reading, it could be imparted to everybody, and as fully and efficiently as those two important subjects.

It is a generally recognized principle in teaching that the one who teaches should have an extensive knowledge of the thing taught. It is therefore

incumbent on those who wish to teach singing that they themselves must first learn to sing. This may discourage a great many. But if they can manage to learn the major scale, the rubicon is crossed; and I venture to say that, with a few weeks' persevering and conscientious effort any one can learn it, and then by continuing to practise, the most difficult intervals can be mastered in a surprisingly short time. All that will then be required is a knowledge of the theory, which most teachers possess. The summer school of music which has been established in Toronto affords, I have no doubt, an excellent opportunity to acquire both the theory and the practice. If I may speak in a more selfish strain, I would say that it behoves teachers to think seriously about this matter, for the popular demand for music in schools is growing every day, and if those non-musical teachers don't bustle around and become musical they will soon find themselves at a discount. Even now teachers who are capable of teaching music in their schools are at a premium, and can easily secure good positions. I might say here that an organ or a piano is a great help in learning to sing the scale and the intervals.

Third, When should we begin to teach it?

I answer as soon as we begin any other of the most important subjects, that is, when the child begins to go to school. A great deal of the non-success in teaching singing is due to the fact that it was commenced too late. Every one will acknowledge that if a child were not taught to read until he had spent five or six years at school and had reached his twelfth or thirteenth year, it would be found much more difficult to begin and continue to teach him successfully. It would be most discouraging for both teacher and pupil. As it is

with reading, so with music. I believe a child can be more successfully taught to sing when it begins its school life than later on, because at that period its vocal organs are comparatively undeveloped, the teacher can train and strengthen them better, and prevent them from being formed in such a way as will undoubtedly afterwards prove a hindrance. If the teacher does not train them the child will do so himself; and it is unnecessary for me to state or criticise the methods which most boys, and perhaps girls, adopt in order to train their vocal organs. Every one is thoroughly familiar with them. At that period the teacher will not have to encounter the timidity and painful self-consciousness from which many a poor child suffers when asked to sing alone. Every teacher knows the refreshing naturalness and perfect confidence which nearly every toddler possesses on beginning school. Then that is the time to seize the opportunity when it does not know enough to be afraid to sing. It will then recognize that singing is on the school programme as a matter of course, and will acquit itself with the same confidence and justice as in any other subject. There should be no more trouble about individual singing than about individual reading. The child will obtain a more thorough knowledge of the subject as there will be more time in which to learn it.

4. How shall we teach it?

In introducing singing into the school the teacher will have some difficulty in overcoming the shyness of the children. The boys especially are terribly frightened at the strangeness of hearing their own voices, and are also afraid generally of the bantering which they are likely to inflict on one another. There is seldom much trouble with the girls. They seldom tease one another on that

score. This is an occasion on which the teacher must bring all his power of tact and sympathy to bear. He must not show any shyness or embarrassment himself. If he show confidence the pupils will speedily acquire it. Above all, he must be careful not to betray by his manner or otherwise that he is criticising their poor efforts adversely. Rather pretend not to notice their faults at first, but give all the encouragement possible. The best way to begin is with a good lively rote song. This will arouse their interest and make them forget their timidity. Loud singing should be discouraged from the beginning. They should be made to understand that it is not an essential element of good singing. They should be taught to listen to their own voices, so as to train their ear for music. It is necessary, therefore, that they use a soft style of singing, but at the same time a very distinct utterance. This last requisite cannot be too much insisted upon; and special exercises should be used to cultivate it. As the pupils progress they may be allowed to criticise and express, not only their disapproval, but also their approval of the efforts of their fellows.

Music is founded, as everybody knows, on the major diatonic scale. When that is acquired, together with the easiest intervals, a great step is gained. I would have the pupils sing the scale as a whole at first, the teacher giving the model of course. It is better to use the vowel *o* or *a* to begin with, as one of those perhaps is the easiest. Take the other vowel sounds successively. This will accustom them to different positions of the mouth and vocal organs. Then introduce the syllables, *Do*, *Re*, *Mi*, etc. In singing these and in all subsequent singing, insist upon distinct utterance. Do not allow them to sing indistinctly without being checked for it. This is

very important. How very seldom we hear distinct articulation in singing! Every one knows how unsatisfactory it is to listen to a song and be unable to distinguish any of the words that are uttered. Particular care should therefore be exercised from the beginning in this regard. After they sing the scale a few times by using the syllables Do, Re, Mi, etc., I would designate the notes of the scale by means of the numerals 1, 2, 3, 4, 5, 6, 7, 8. The teacher and pupils should use and understand these numerals as naming the sounds, and that the syllables are used only for the sake of convenience in singing. Whenever it is necessary to refer to any one sound as a part of the scale a numeral is used. Whenever we want to sing that sound we use a syllable. It is not advisable to endeavour laboriously to explain this at the outset, as the pupils will understand it intuitively by using the syllables and numerals properly.

Some may have difficulty in singing the higher notes of the scale. They may manage to sing the first four notes correctly, but get no higher. Others may not get any higher than the first. If such a state of affairs is general, which occurs very seldom, it would be better to drill on the first few notes for a while and then they would be better prepared for the higher ones. Have them sing collectively very slowly, dwelling a long time on each sound, so that the ear may perceive it thoroughly. By using this method, by making it a point not to be in a hurry, but to make haste slowly by being content with small results, by exercising all the tact and sympathy at his command, I am confident that the teacher can successfully teach all his pupils to sing the scale. When that is accomplished, the rest is comparatively easy; for as all arithmetical calculation depends on the four simplest rules, so does all music depend

on the scales. When they have them mastered, together with the intervals, all that is necessary is to apply their knowledge to reading and singing music. When they can sing the scale correctly they should be taught the easiest intervals, and drilled well on them. After that the characters representing the musical sounds may be presented. It should never be forgotten that these are only symbols, the printed musical language as it were. It would not be more preposterous to teach the child reading before being able to speak than before teaching him to sing to comfort him with a mass of black dots, which to his little wits would look like a lot of sparrows each with a flag in his beak, hopping in solemn procession along a wire fence. When children have been taught to sing the scale and the easiest intervals correctly, clearly, and without hesitation, then they are prepared for the characters representing these sounds.

I have dwelt so long on the first stage of the subject that I fear I would be trespassing too much on the time and patience of the Convention if I continued much longer, so that I shall content myself with making a few closing remarks, believing that if a subject is "well begun it is half done," that if a good foundation be laid, there will not be much trouble with the superstructure.

In teaching time I would not mix it with fractions. The pupils will learn the values of the notes by using them. It is all a waste of time, and like giving them dry bones, to drill them on the duration of the different kinds of notes until they see and use them in some melodies. They should be required to mark the accents strongly to prevent them from dragging in their singing. The time names, the use of which is explained in the Normal School Music Reader, are no doubt a valuable help, but I

would teach the pupils to beat time, also to assist them in private practice.

I should like also to speak of my method of teaching the different keys

in which the scale occurs, but I fear I have already taken up too much of your time. So thanking you for the kind and patient hearing you have accorded me, I shall close.

EDUCATION OF WOMEN.

ELISABETH MARBURY, NEW YORK CITY.

AT a time when the question of a woman's education is so widely discussed, when concessions to traditional standards are no longer accorded, it seems to us quite proper to enter the rank of theorists and advisers upon the subject, and to ask whether the solution of this problem is to be found in the co-education of the sexes, or even in identical education.

In a human being the body first develops, then the semi-rational, or moral, and finally, the reasoning, or scientific, faculties. Taking up the possible objections; then, to identical education, we begin naturally with those affecting the physical condition. A woman's organization seems, in a great measure, to decide her sphere; her strength is ascertained in her development. Allowing that in the primitive state the two systems, nutritive and nervous, are the same in the sexes, the third, or reproductive, is totally dissimilar. As the girl's organization develops, her nervous system becomes excited by the peculiar physical changes that occur, and the brain, which is distinctly the seat of nerve force, is directly to be considered. If this be overtaxed, the strength needed to support blood, muscle, and nerve is diverted from its healthy and proper channel. Whatever is enforced or opposed to nature can only be harmful in its result, and if the normal course of the functions be disturbed, traces of such dis-

turbance must ultimately appear. We should also consider the short time allowed for the period of a girl's development as compared with that of a boy, and acknowledge the fact that in the primary schools, high schools, and colleges, the studies and regimen have been arranged solely in reference to the male organization, the female organization adapting itself accordingly. In our opinion, therefore, the quality, and not the quantity, of study constitutes the physical tax.

As regards the second step in education, the semi-rational, or moral, we cannot but agree with Montaigne that "too much learning stifles the soul, just as plants are stifled by too much moisture, and lamps by too much oil." The importance of a healthy, vigorous physique is realized when one appreciates how it sounds the keynote of the moral and emotional faculties, and in a state of weakness or disease transposes them to the minor. Contact with the beautiful and true in nature, intimacy with all that is noblest in art, literature, and science, tend to fortify and elevate the emotions so that the character can be purified thereby. In Plato's educational theory he believes that music, the spirit and foundation of the higher life, is to have a threefold use. First, for education proper, then for the training of the affections, and finally for a rational employment of leisure. In the wider sense, music as understood by the ancients was held

to include every graceful, æsthetical, and intellectual accomplishment. (See Plato's Republic and Laws; also Aristotle's Politics.)

A woman, owing to her general exemption from manual labour, should be trained with dignity for a proper use of leisure. Amusement should be welcomed as a relaxation, and not accepted as an occupation. Many pursuits bearing no direct relation to the business of life nevertheless have value, so far as they educate the intellect for the enjoyment of hours which otherwise might be filled with vapid and demoralizing interests. We study to learn, therefore why not learn how best to enjoy. The gospel of the responsibility of labour is preached to us daily, yet the more neglected gospel of the responsibility of leisure is full of graver responsibilities. To a woman at least, such possibilities should be seriously unfolded, so that they determine the purpose and standard of her life; nor should she, in her hours of work, fail to recognize that the leisure which she may earn or inherit is to be raised to a rational and refined plane of thought and action.

Of the moral qualities, that which is perhaps the most appropriate and becoming in a woman is sympathy. With her fine instinct she should be taught to extend that sympathy to the life flowing about her; suffering must come within the circle of her imagination; history should not be to her mere fact or statement, but a religion of humanity, the mystery of which she should seek to penetrate with reverence and intelligence. Before her stretches the possibility of motherhood, and early and humbly should she understand that her part in the lives of men is not to be the power on the throne, but through her tenderness, her purity, her moral influence, let her aspire to become the motive force behind that throne.

From the data of consciousness we proceed logically to the third period of education, the reasoning, or scientific. Hence our perceptions and intuitions are made co-ordinate; induction and deduction is consequent to the observance of certain phenomena and to the conclusions drawn from registered experience. With reason we compare and classify, every faculty of the mind is stimulated to activity, and as the outgrowth, the abstract, concrete, and applied sciences come within the range of possible comprehension, assuming a significance which could not otherwise exist.

Finally, we claim that there is sex in mind, or, in other words, strongly marked mental differences between the sexes, and we will content ourselves by mentioning a few characteristics that are peculiarly feminine (refer. : Spencer's Study of Sociology, chap. 15). First: Woman's love of the helpless affecting her thoughts and sentiments and appealing more to pity than to equity. Second: The aptitude of the female mind to dwell on the concrete and proximate, rather than on the abstract and remote. Third: Woman's prevailing awe of power and authority swaying her ideas and sentiments about all institutions. Fourth: In reasoning, a woman is synthetic rather than analytic.

To state the truth broadly, we should say that in woman the receptive faculties, in man the originative, are predominant, and though there are conspicuous exceptions to this general rule, it nevertheless is true, and is not refuted by the ordinary erroneous simile made between the average man and the superior woman. Yet a more serious mistake arises in overlooking the normal mental power, for in order to institute a just comparison between the sexes, we must not lose sight of the fact that under strong emotion, undue pressure, or extraordinary discipline, the mind of

either sex is at times capable of abnormal expansion; therefore, with such a forcing and unnatural process, it may be quite possible for a woman's intellect to produce work of a higher excellence than that yielded by the brain of an average man. But it must ever be remembered that if the mental energy is thus strained and artificially impelled, the physical system must lose in proportion as the nerve force is misapplied and misdirected.

We also believe that the loss of sex in intellect would be a loss of power. The law of creation runs with two, not one, and by an identical education the world might lose its variety of thought. How many great men have attributed much of their mental and moral strength to a mother whose womanly influence gave the bias to their character. In all cases, with girls no less than with boys, the original bent of the mind should receive paramount attention. Education is not a forcing process, but a healthy and natural development and growth, and if it does not prepare the individual for a complete living, it fails to accomplish the only rational end for which it should exist.

We now propose two questions: What shall a woman learn? and, How shall she learn it? It seems peculiarly necessary in this age of crowded thought that some schedule of knowledge value should be formed, and an important point to be ascertained is the absolute or the relative worth of any given knowledge; some having an intrinsic value and some being chiefly valuable as discipline. To elaborate: though every fact has some value, all facts have not equal value; those which cannot be organized, nor in any way applied to the proper conduct of life, seem unserviceable and idle. We must learn how to live in the widest sense, and knowledge that contributes essentially to such living is of higher use than that which is

acquired without purpose and with no possible end in view. A mental economy should be practised, and in order to determine and supply her needs, a woman's education should be established upon a separate basis. Her life in its most perfect fulfilment is surely not to resemble that of a man, therefore it is simpler to recognize this actual difference in her training, and instead of urging her mind in an anomalous direction, discover what are its natural functions, developing them accordingly.

That much of the discipline usually acquired in collegiate education is vicarious and represents great mental waste, we do not hesitate to suggest. It has been acknowledged by many experienced writers on this subject that of all intellectual studies mathematics cultivates the smallest number of faculties. Of classical pursuits the late Professor Youmans wrote: "As long as the ancient languages are the means of access to the ancient mind they must be of priceless value to humanity; but it is as the avenues of ancient thought, and not as the instruments of modern culture, that they are chiefly valuable to man."

In an article written by Dr. Barnard in 1866, we find the following: "Whatever may be the value of the study of the classics in a subjective point of view, nothing could possibly more thoroughly unfit a man for any immediate usefulness in this matter-of-fact world, or make him more completely a stranger in his own home, than the purely classical education." If such objections as these hold good for men, how much more do they apply to women? We do not maintain, however, that the study of language and mathematics fails to give a certain amount of discipline as preparation for the responsible work in life, but we think that the value of this discipline has been greatly over-

estimated, and, going to the root of the matter, we ask whether such study is conducive to quicken inquiry, to arouse the spirit of investigation, to excite research, or to stir into being independence of thought? We demand some system of education which stimulates our observation and animates our perception. Nature's truths require personal examination, and we are all of us, in Professor Huxley's simile, represented as playing with an unseen antagonist who enforces against us relentlessly every minutest rule of that hazardous game of life whether known to us or not.

For women, then, as for men, we demand a liberal education, and by this we mean a combination of studies which best contributes to the interest and purpose of life. A well-balanced mind cannot be too highly prized, and no balance is possible when the laws of nature are defied and set aside, and when the fruits of her bounty are ruthlessly uprooted and destroyed. We do not affirm that the previously

stated objections to identical education would apply to all women, for there are some undoubtedly with masculine physiques, masculine characters, and masculine minds: women who in the after career of life are to fill masculine positions, or who are to instruct in masculine branches of learning; but these women are, and always will be, in the minority. On the other hand, we contend that there are thousands whose instruction should be no less broad and complete, but who must receive it naturally. Let us examine the various systems of female education that obtain in Europe and in this country; let us offer the old world and the new a still better, deeper, and more effectual method, if such a method exist; let us content ourselves with no compromises, but, applying the result of our inquiry to her own needs, determine what is the best and most natural education for women, and place such within the reach of every earnest girl in our land.—*Education.*

ENCROACHMENTS OF THE STATE.

THE article by Dr. Shaw, in a recent number of the *Contemporary Review*, on "The American State and the American Man," has started inquiry as to the extent to which individual liberty is being encroached upon in this country by the extension of State functions. The result has been to show that, in most of the States of the Union, a rapid process is taking place of transference to the government of functions and responsibilities heretofore devolving on the private citizen. It would almost seem as if people had found a new toy—the power of legislative action—and were playing with it with a kind of greedy zest. According to the accounts furnished, there is a perfect rain, not to say deluge, of statutory regulations on every con-

ceivable subject proceeding from our State Legislatures. Acts of incorporation are granted to every body of persons who come forward and claim that it would be a public benefit if they were granted the powers and privileges of a corporation, and intrusted with the control of some particular art or profession. The general result of this legislative activity is that free competition is suppressed, and individuals are released to a large extent from all responsibility of choice as to how or through whom they shall get this thing or that thing done. The State legalizes certain schools of medicine and refuses to legalize others. It makes the taking out of its certificates obligatory on all who would engage in the profession of teaching. It provides for the inspec-

tion and stamping of various articles of merchandise. It seeks, as far as possible, apparently, to reduce the life of each individual citizen to a kind of safe mechanical routine. So soon, indeed, as a burden of responsibility begins to be felt in any quarter, some busy law-maker, moved by some interested party, offers to lighten the load by a special act of legislation.

What should not be lost sight of is, that there is always somebody who stands ready to make money out of each new law inscribed on the statute-book. Back of the whole body of oleomargarine legislation stands the farmer who does not want his butter-trade subjected to a trying competition. And so with all special laws of a protective kind. We hear of a demand made in one quarter for the incorporation of the music-teaching profession, so that henceforth no one may venture to inculcate the elements of music save in accordance with the views and theories of the incorporators. Of course, these public-spirited ladies and gentlemen, who are so anxious to protect the community from the injury which might be inflicted by ill-prepared music-teachers, have their own interests to serve in the business. Competition will be restricted, and all who want to teach will have to pass through the probation which it may please the incorporators to prescribe. People who want to earn an honest living by imparting the little they know will find their pathway blocked by a special law passed in the interest of the magnates of the profession.

Dr. Shaw, in the article above referred to, says that there is no use in trying to draw a distinction between functions that the State may properly undertake and those which it should abstain from assuming. The sooner, he holds, we come down to the position that every thing is a lawful subject of State interference, and that the question is never more than one of expediency, the better it will be in

every respect. We can not view the matter in the same light. We are quite prepared to apply the test of expediency; but we hold that, if it can be shown that there is a large class of subjects which it is not expedient for the State to touch, then it may be said that there is ground which it is not lawful for the State to enter. In applying the test of expediency, however, we would apply it in the broadest sense. We should be careful not to mistake a good intention for a good tendency; nor should we ever consent to overlook the probable effect of any given law upon the character of the community. We should claim to judge it not by its immediate and direct effects only, but by its remote and indirect ones as well, ever keeping in view the principle that the well-being of the community must in the last resort depend on the personal qualities of the men and women composing it. Let others aim, if they will, at the protection of everybody against everything, and the reducing to a minimum the energy, caution, judgment, and courage required for the conduct of life; we shall join in no such crusade. We believe that society possesses, and that individuals possess, powers of adaptation to varying contingencies which the protective spirit in contemporary legislation is greatly tending to obscure and overlay. We want to see individual character more and more brought into prominence as a condition of success, and public opinion developed and educated into a force that can act for good independently of legislative support. As things are going at present, it looks as if the "coming slavery," foretold by a great philosopher, might be hastened beyond the measure of his fears. It behooves all who believe in individual liberty and individual responsibility as conditions of social well-being to raise their voices against a tendency which certainly is hostile to both.

THE STUDY OF CLASSICS.

AN ATTEMPT TO DETERMINE ITS TRUE EDUCATIONAL POSITION.

BY W. S. MILNER, ESQ., M.A., CLASSICAL MASTER, C. I., LINDSAY.

(Continued from December No.)

ONE might trace the English novel back in the same way, but after all the special students are the few, and the liberally educated the ideal many whom we wish to create. In reply to this argument from development, we feel like saying "Good sentences and well pronounced." But though it is mildly interesting to know that our coffee was picked in Java, shipped by the Suez Canal to Liverpool, and thence distributed to us, it might have come through fewer hands, by a shorter route, and been the better for it. And this reply would be based on a sound principle. For the aim we have in view is growth—self-development. Avarice of knowledge is not less dwarfing than avarice of riches. Down the main highway of letters, hastening past by-path meadows we seek the fellowship of the great of the earth, and the well-rounded life that can spring only from this wholesome, sweet and rich communion. It is in their own tongue that we must "question skillfully." "They talk according to the wit of their companions." He lives well who is much with his Homer, Æschylus, Sophocles, Plato, Milton and Shakespeare. Of these Shakespeare alone can we really know without Greek. If we add Dante he would himself plead for Virgil, his "faithful companion."

Before leaving this tempting subject let us look at our own modern poetry. The form of much of it is determined by Greek influence, but

much more the spirit of it. The influence of Greek upon pure literature has never been so really great and vital as to-day: and it is increasing. It may be that the great laws of the beautiful are more earnestly sought and more clearly apprehended than before, but explain it as we will, it is hard to conceive how, with a solely modern culture, one can enter into the spirit of Matthew Arnold, Swinburne, the Morrises, Tennyson and Browning. In the highest modern poetry what subtle reminiscences of the classics everywhere abound! They come upon us often in out-of-the-way places when we least look for them, as, "Strong soul, By what shore tarriest thou now?" in "Rugby Chapel," or "the sense of tears in human things" (*sunt lacrimæ rerum*) in Matthew Arnold's poem to his dog. Mr. Stedman's admirable chapter on Tennyson's indebtedness to Theocritus is only a specimen of what could be done for many another Victorian poet. To take a liberty with George Eliot's metaphor, such passages as these are the mother tongue of the memory, and affect us strangely like old songs or sweet smells of earth.

That the English and classical literatures are the greatest of all literatures I believe we all admit, but that literature is the greatest of all human studies, men are not equally persuaded. Yet such it is. How deeply seated is the pernicious notion that literature means books! Literature is not books, but life—life and human culture—life in its richest and noblest

aspects, sympathy and fellowship with men in the greatest and noblest things they have thought and achieved—new life when we are over-borne by the barren and the common-place, and the flame of endeavour burns low—life beyond us, deep intoxicating draughts from new well-springs, when the soul's pulse beats high, and we feel that we are growing and reaching forth into an illimitable future!

Now it is only from this real and human standpoint that any literature can be studied in its highest excellence. The dilettante study of literature has its counterpart in the cold and contemptuous spirit that so frequently mars the pursuit of science. But there is a deeper depth. When men, blind to its spirit, but eager for "original work," come to the study of literature, they call this study by a strange latitude of language, "the scientific study of literature." Truly a microscope and a pair of tweezers are excellent instruments for the dissection of a corpse, but they are powerless to know the soul that once inhabited the inanimate body which now they tease and dishonour. "The genuineness of the Moretum," "the value of the Virgilian citations in Nonius Marcellus," "the relation of the poet" (Heaven help us!) Juvenecus to the divine Maro, the verse tests in Shakespeare, are subjects which seem to satisfy Adam Smith's famous definition of the object of education as the supplying of human vanity with proper objects. In the last generation the Pharisees who made wide the phylacteries of their classical learning, preserved with care the names of the suitors of Helen, the names of the heroes who sprang from the sowing of the dragon's teeth, and the parts of the plough. It is mournful to reflect what vast stores of misplaced human energy moulder in the great libraries of Europe. Classical scholars must con-

less that in the past no study has been strewn with more refuse. The pity of it is that a fresh impulse seems to have been given of late to this vanity of vanities. Yet in the classics—particularly in the Greek and the Greek philosophy, there is an air of reality, a living interest, a vivid practicality, which humanize the spirit, quicken the mind and create in it a ceaseless activity. That noble philosophy is founded on action. Not a scientific foundation of morals, but the ascertaining how "we may become good" is the object of Aristotle's Ethics. Through Plato runs one spirit. Always and everywhere, we feel the great question propounded, *Is it true?* The possibility of not carrying out what we know to be true does not occur. I conceive that he who has caught this noble spirit of unrest is liberally educated, for it is a crowning result.

But we can neither justly estimate the value nor reap the benefit of classical study without recognizing its limitations. An exclusively classical education would fall short of the highest development, and it is important to know how. Chiefly in *three* respects. In the first place, that deep, almost personal love of nature and spiritual insight into her hidden meanings, which is so marked in modern English literature, is a distinct gain in human development. There are no Wordsworths or Ruskins of antiquity. To the ancients man was the measure of all things, the centre of all interest. Man they beautified and deified. Hamlet's immortal apostrophe gives the Greek sentiment in language they themselves would have envied. And yet the human sympathy which this seems to imply is largely wanting. Again, the spirit of human brotherhood that has been the growth of the 18th century, and characterizes our own, of which men would construct the re-

ligion of the future, is new in the world. Nor would the Greeks—save only Socrates—have understood that comradeship of which Walt Whitman is the apostle. Terence had a “divine conceit of godlike amity” between all men when he wrote the noble line, *Homo sum: humani nihil a me alienum puto*. But this sympathy was, on the whole, born of the intellect, not of the heart. Their human interest was rather the interest of an intense intellectual curiosity. Of such sympathy as we have felt they, with the rest of the ancient world, knew little. Much less that rare human love which sees the face of a man—mar it as you will—transfigured. Thirdly, the classical literature lacks almost, if not entirely, one of the highest qualities of the imagination. There is in Northern literature a solemn grandeur of imagination which would have jarred strangely on the Greeks, and which the Romans would not have understood. Yet these three qualities belong to the man who is, in a true sense, liberally educated.

Let me, in conclusion, take up briefly some practical considerations. I have tried at some length to show that classics and English form the true philological basis of a liberal education. It follows at once from this that English and classics should be made to work together through our entire secondary and university education. The teacher of English and the teacher of classics should have a clear conception of the interrelation of their work, and should themselves work together. In truth the inter-dependence and specific efforts of the various educational subjects have as yet been scarcely considered.

This is not an occasion for treating of the university study of classics. What should be in the main the true course of classical study in higher education you will easily infer from

the foregoing, and the rest of my remarks must be confined to High School work. The real nature of classical training has already been discussed, and I think that many of you will agree with me that during the first three or four years it is identical with that of mathematics in one respect, namely, in the power they give of concentrating thought. From this arises the inevitable suggestion, Might not literature and science replace with benefit some of the mathematics? Sir Wm. Hamilton's famous words occur to many of you, “If we consult reason, experience, and the common testimony of ancient and modern times, none of our intellectual studies tend to cultivate a smaller number of the faculties in a more partial or feeble manner than mathematics.” If one's rash object were to attack this time-honoured study, he could finish himself with an unlimited supply of *ὠκεία βέλγη* without going farther than Sir William Hamilton's essay, wherein he collects the “common testimony of ancient and modern times.” I have no such wish but will simply say that when I reflect upon what is to be the future of most of our pupils, and what is the culture most needed by our elementary teachers, the amount of time given in the past to mathematics in comparison with literature and science seems to me, in the highest degree, unreasonable. The greater part of our High School work is practically the work of the German *real schools*. Yet in these German schools, where they do not study classics at all, you will find from the time table given by Mr. Bird that Euclid would not be taken up until a pupil would, with us, have spent perhaps a term or two in the High School, and Algebra not until two years later.

Perhaps no subject interests a teacher of classics when he begins

his work more than the possibility of shortening the time. It is a subject all the more interesting from the many attempts made by American scholars during the last few years. Well do I remember my own experience. I found that three-fourths of my boys would never go through the school, and the thought of the vast desert that lay before them made me long to devise some more excellent and speedy route to the first basis. With feeling similar to this some of us have tried Marcel's method, or natural methods, or made out vocabularies of Homer. But nothing is more certain than this, that all methods depending upon a system of props and floats are profoundly mistaken. We may lay down the principle to begin with that all the work to be done by the pupil he *must do himself*. The real question is, What *must* be done? and this we are coming to see more clearly. If Milton thought this subject so important that he wrote a better grammar, we also can afford to consider it. The time has really been shortened, and there is the cheerful prospect that much more may be done. It has been said—with what truth I do not know—that Miss Ramsay, who so distinguished herself at Cambridge, had studied Greek but a year and a half before entering Newnham. One of the objects of our conventions is to collect practical observations of the effect of various methods. My own experience comes briefly to this. If the pupil is very young I think that the late head master of Harrow was right in holding that for the first two years there should be more translation from English into Latin than from Latin into English. At least the younger the boy the more nearly is this true. For pupils beginning somewhat late—boys of fifteen or sixteen—Mr. Whiton's method is good. But I am inclined to think that we should in

any case begin with the verb. Mr. Whiton's Latin method amounts simply to this, avoid the non-essentials of grammar and begin translation and retranslation as soon as possible—without the use of a reader. A good Latin introductory book would be very similar to Mr. White's excellent introductory Greek book, founded on Goodwin's Greek Grammar, but the quantities should be marked in the vocabulary, and it is a question whether the book itself should not contain all the grammar needed. The failing in most introductory books used in our schools is that the authors attempt to do a conscientious duty by the grammar. An entirely adequate elementary Latin grammar for school use could be well printed on fifteen or twenty pages. There should be as much translation of unseen Latin and Greek as of the usual home work. During the first years one aim should be kept constantly before the boys—to read Latin and Greek at sight. I said "the first years" advisedly. Yet I will go further, and say that we should hope some day to see the highest forms able to translate Cæsar and Cicero at sight, and translate into Latin from easy dictation in English. This is not at all Utopian. It may be advocated from the most practical considerations, but it means of course that translations must be eschewed, except during the last year or two, when good ones should be used for English style. Your boys will fall in with an undertaking of this kind. It appeals to their common sense. When once they have felt the exquisite sense of increase of power and grasp, one has little to fear. That knowledge should come to our pupils *as a discovery*, is the alpha and omega of teaching. At each difficulty the boys should be thrown back on their own resources. One should be continually alert to convince them of how

much the knowledge they already have will do. The few sentences in which Tyndall describes how he taught Euclid are, I believe, about the most precious words that a teacher could read. They should be written in gold. What is the aim of our boys' everyday Euclid and Latin but the cultivation of this "self-power?"

Coming to the stage of good translation I have but one thing to say. Treat the authors *as though* you were reading them entirely for their beauty and their subject matter. This will give a reality to your work, the results of which go out into life, and permanently affect the intellectual temper. The more anxious one is to exact a keen and accurate knowledge of the language itself, the more force will this method assume in his hands. That air of warm, living interest in the authors themselves and their works, for their own sakes, is a revelation where it comes. Our boys should feel continually that they are surrounded by an atmosphere of truth-seeking. I have one more suggestion to make, and I make it with the feeling

that it may come as a "third wave of woe." It is that we should burn our boats behind us and request the universities to make pass matriculation in Latin and Greek, the ability to translate Cæsar and Xenophon at sight (with, of course, grammar and prose). There should be no authors set except for honours. Classics would then begin to have a genuine educational effect.

Such then are what I conceive to be the objects and the true method of the study of classics. I could wish that what I have said were worthy of the importance of the subject. In our own teaching days how greatly has the study changed! Latin and Greek verse has been consigned to the Limbo of vanities. If we succeed in avoiding certain other dangerous tendencies in the study of literature in general, and by patient observation and collation of experience, develop more and more perfect methods, classics will be not that "safe and elegant imbecility" of Dean Swift's sneer, but, in union with our own literature, form the permanent foundation of humanistic culture.

NOTES FOR TEACHERS.

In urging the advantages of the extension of university teaching, Mr. John Morley had a word to say about teachers. After eulogizing the abilities of many of the working men he continued:—"There is one, other class, and a most important class, to whom I think this movement is likely to bring enormous advantage, and a class of whom we do not hear enough, and to whom, as I think, we do not as yet pay attention enough—I mean the teachers in the elementary schools. I do not know whether I am speaking in the presence of any of this class, but I believe that those who are best

acquainted with their wants and requirements think that there is in the system under which they are now trained a certain narrowness, a certain tendency to the mechanical, which it is in the highest degree desirable to remedy and to improve. We constantly hear from educational reformers in Parliament and out that the provision for the teachers in elementary schools is not what could be desired. Now the educational controversy is a very essential one, and there are many difficulties connected with it; but I believe that all of us, whatever view we may entertain of the

ultimate solution of the system of elementary national education, will agree that the teachers who have to give that education will take an increasingly important place in the body politic. They will have functions to perform, the importance of which it will be impossible to overrate, because, as somebody was saying the other day, the children are what teachers make them. It is therefore in the highest degree expedient that the teachers in the elementary schools should have a chance of something much better than the too narrow, too technical, too mechanical education which is all that, in a great many cases at all events, is now within their reach. I think the courses of lectures which the university provides are exactly what the teachers of elementary schools are likely to profit by—I do not know how far they have any excess of leisure to follow these courses—and I am perfectly sure that it is placing within the reach of this class, whom we all regard with esteem and gratitude, the means of making themselves more useful to their pupils and far more self-respecting in their own intellectual lives.”—*The Schoolmaster*.

CRITICISM.—Teachers should stand by their fraternity. Physicians are loyal to their craft against all attacks; lawyers never admit any weaknesses in their guild so long as the professional methods are followed; clergymen are jealous of the prerogatives of the cloth. Is it so with teachers? We fear there is a false philosophy that would prompt the more active and progressive to criticise the weaker by ridiculing the members who are not up to their standard. We speak from extended observation when we say that we believe the quantity, quality and spirit of the work done by the teachers of America average as well as that of either of the professions. There is no larger percentage

of quacks in the school room than in the sick room; no greater average of non-brilliant, unsuccessful men in pedagogy than in law; no more teachers, as a rule, who decline to accept advance thought and new light among teachers than clergymen. Brilliant men and women are a scarce article in every profession, society and age. Our best institution is in danger of being a misfortune. In supervision is our great hope of advancement, but without due care this is liable to advertise the profession falsely. Supervision would be a good thing in law, medicine, or the ministry; but think of the effect of publishing, by report, institute, convention, or address, what an expert supervisor of doctors discovered in his investigation of patients, remedies and care. What a panic there would be if the same freedom of official criticism was indulged in in that profession that we are tempted to indulge in teaching. Let us have the most rigid examinations, the most faithful supervision; but let us speak personally, kindly, helpfully to the weak and heedless. Have you ever had a consultation of physicians in your family? Do you remember how they all came out from their conference and assured you that everything was going on all right, that the case had been understood and the treatment satisfactory? Did you not observe, however, that the attending physician immediately changed his remedies, radically varied the hygienic treatment? He had learned some things from his brother physician that you will never know, and it is better that you never should know. The peace of the world would be disturbed if every one knew the plain talk that is indulged in prior to that eminently comforting assurance that there is great satisfaction with the conduct of the case. Why cannot our pedagogical consultations be marked by somewhat of the same

fraternal loyalty that protects the mistakes of the medical men? Is it because the teacher is professedly looking after the mistakes in recitation, until he chronically looks for weaknesses in the school-room? Whatever be the cause, is it not time to seek a remedy? Shall we not secure better work, in less time, with inappreciable sacrifices, if we hold the reputation of every member of the profession sacred so long as his character is unassailable? We shall endeavour to eliminate the fault finding vein, the critical tendency from our columns and from the profession, so far as our voice and pen have influence. We shall be all the more free to suggest and advocate vital reforms because of our endeavour to be loyal to the fraternity first, last and always.

—*Journal of Education.*

In the current discussions on the use and abuse of examinations, it seems frequently to be assumed that their one great purpose is to test—to furnish a basis for estimating the pupils' knowledge and ability, and the teacher's skill and success in instruction. If this were really the only purpose they serve, it would be easy to justify them, notwithstanding the fact that some evils undoubtedly flow from them. These evils do not exist in examinations, *per se*, but are faults of administration; and if a teacher proposes to abolish them on the ground that they encourage immorality, he utters an indictment of his own professional skill. But admit, with certain extremists, that examinations have no justifiable use as tests; that, for example, a pupil's fitness for promotion, or for learning a subject, is best determined by the teacher's personal knowledge, without any formal tests; even then the examination can hold its ground, regarded either as a motive or as a discipline. I feel sure that my experience in the manage-

ment of public schools has taught me that the intellectual tone of a school cannot be kept at the proper pitch by any other motive. Even the best of pupils need to feel that they must study with a view to rendering a formal account of their opportunities. Here, again, the stress may be too great; but this is simply a fault of administration, which is a direct reflection on professional skill. But leaving also the motive power and value of examinations out of account, they have a third and adequate defence in the fact that they afford a discipline of incomparable quality. The ability to render a clear, exact, and comprehensive account of what we know on a given subject, under some stress, or in view of something important depending on the result, is an endowment of supreme importance; and I know of no instrument for this purpose save a judicious examination. As it seems to me the only debatable question in the case is that of use and abuse; it is simply a matter of administration. — *W. H. Payne.*

At the first annual meeting of the Provincial Association of Public and High School Trustees, held at Toronto on the 8th November, 1887, the following Resolutions were passed:—

“That the present Regulations regarding candidates' examination fees be approved by this Association.”

“That in the opinion of this Association the time has come when a minimum fee of 50 cents per month should be imposed on all pupils attending the High Schools and Collegiate Institutes throughout the Province. And that the Government be asked to provide the necessary legislation.”

“That whereas the number of students in our High Schools and Collegiate Institutes has nearly doubled during the last ten years, thus neces-

sitating the increase of the teaching staff by at least one third, while the Government grant for maintenance has remained almost stationary, as has also the county equivalent of the same, thus forcing the additional cost on the municipalities in which the High Schools and Collegiate Institutes are situated; and whereas our High School system is an integral part of our National system of education, as being the connecting link between our Public Schools and University, and therefore they should be maintained by an equitable distribution of the cost over the whole Province, this Association would suggest to the Hon., the Minister of Education, that a more equitable distribution of the burden of maintenance should be found."

"That the Provincial Association of Public and High School Trustees recommend to the Government that in view of the injustice of the present system of supporting High Schools and Collegiate Institutes, and with a view of remedying the same, a scheme be introduced for apportioning the necessary expenses of supporting such schools on a basis similar, as near as may be, to the legislation now existing for distributing the expenses for the administration of justice in case of a town separating from the county for municipal purposes."

"That this Association recommend that the Government be requested to submit a measure having in view the change of the law of assessment, so

as to admit of the party actually paying the taxes (at any time before the same are paid), directing the application of same, so far as the same relate to school purposes."

"That, in the opinion of this Association, the provision of sub-section 2, of section 121, of the School Law should be amended so as to make all ratepayers primarily liable for Public School taxes, and that the assessor shall so place them on the assessment rolls unless the ratepayer shall himself express to the assessor that he wishes to be rated as a Separate School supporter."

"That whereas in some of the northern parts of this Province it is almost impossible for pupils to attend schools during a great part of the winter season owing to the inclemency of the weather, the Minister of Education be respectfully asked to introduce legislation enabling Boards of Trustees in such cases to apportion the midsummer and Christmas holidays in such a way as to them seems best in the interests of their schools, retaining, however, the present aggregate number of holidays."

"That the Minister of Education be requested to have sub-section 4, of section 13, of the 'Act to consolidate and amend the High Schools Act' so amended as to permit one master, possessing the necessary qualification in both departments, to fill the position of teacher of Natural Science as well as teacher of any other department."

CULTURE AND CHARACTER.

THAT intellectual superiority is not an end in itself is apparent from more than one consideration. Comte has said with truth that "we get tired of knowing, but never get tired of loving;" and a writer who carries more authority still

has said that, when tongues fail and knowledge ceases, charity will still abide. What seems to decide the question, however, is the fact that, when knowledge or intellectual power is made an end in itself, the result is more or less failure and disappoint-

ment. "Knowledge comes, but wisdom lingers," the poet has said; and, to a reflective mind, the distinction between the two is not difficult to seize. He who has knowledge only, knows things and their relations; himself and his relations, above all himself in his relation to the true human ideal, he does not know. He seeks to make his knowledge subservient to his own personal ends; he does not regard it as a revelation of duties to be done, of sacrifices to be made, of heights to be attained. He who has wisdom, on the other hand, holds his knowledge in trust for higher than personal ends, and makes us realize, as other men do not, the true value and dignity of knowledge.

Character then, is the principal thing. It is character that we continually find to be limiting and conditioning culture; that is to say, if culture is not carried farther than we find it to be in certain cases, the reason is that the character, the moral nature, has not been such as to support and sustain a truly generous culture. There is, perhaps, a finely developed æstheticism in certain directions, but the lack of culture's perfect work is seen in a certain hard materialism of personal aspiration. The disciple, perchance apostle, of beauty is far from beautiful when we get a glimpse of his inner life and essential aims. He has never learned that the prime secret of all beauty in human life lies in disinterestedness, in the ability to put self aside, on some occasions at least, and to live in causes and principles and, above all, in one's fellow-beings. Few things are more trying than the mock enthusiasm of very mediocre men and women for things that they have learned to admire as by rote, to hear the jargon of the literary or artistic coterie, and to know how little it all means as regards real elevation of character and sentiment. And what we say of liter-

ary and artistic coteries we might apply with equal truth to scientific coteries, where minute points of classification and nomenclature are discussed with infinite zeal and warmth, but with far less regard to any advantage to be reaped for the cause of truth and of humanity than to the satisfaction of rival vanities.

In this country we are labouring with great zeal and vast pecuniary resources to promote the cause of culture. We educate, educate, educate, as somebody once said we ought to do; but whether the result is to produce much that can be called culture in any high sense is an open question. A criterion may, perhaps, be found in a comparison of the rising with the now adult generation. Are our young people showing graces of mind and character in more abundant measure than their parents? Are their aims higher? Is their language better? Are their intellectual occupations more serious? Are their manners gentler and more refined? We do not propose to answer these questions dogmatically; but this we say, that, unless there has been an improvement in these several respects, a vast amount of educational effort has not met its full reward. Speaking broadly, it seems to us that the culture of our educated classes, or of the classes supposed to be educated, leaves much to be desired, and we are disposed to think that one reason of this is that we have conceived of education in too purely an intellectual sense. We have thought more of sharpening the thinking faculties than of liberalizing the sentiments or softening the manners. We have introduced too much of rivalry into education, and represented education too much as a preparation for further rivalry in after life. We have imparted knowledge, but have only to a very moderate extent succeeded in inculcating wisdom; and know-

ledge without wisdom seems poor, thin, and sometimes even meaningless.

We need, as it seems to us, to devote more consideration than we have hitherto done to the question, 'What is the true ideal of human life? If we can fix upon the true ideal, we can proceed to educate toward that, and our work will then be directed toward something that is an end in itself. The knowledge we impart will be held by a different tenure, and applied in a different spirit. What each one knows will be his or her equipment toward a worthier fulfilment of social duties, a worthier realization of what is best in himself or herself, and not a mere stock-in-trade for the procuring of personal gratifications.

What we would chiefly insist upon at present, however, is that, were knowledge pursued in a right spirit, the intellectual gain would be very great. Minds would become more receptive, owing both to the superiority of the motive set before them, and the higher degree of rationality that the whole system of human life and thought would assume. Civilized speech would not show a constant tendency to degenerate into a jargon of slang, if people recognized in speech a social function, not merely a mode and means of self-assertion. It is impossible to find one's self in any fortuitous assemblage of average human beings without being led to reflect how much human intercourse might be improved and beautified if, by some means, we could implant in the mind of each individual a true respect for the rights and feelings of others, and a general sense of what is due to society, considered as the source of unnumbered advantages to all its members. At present it often

seems to be a distinct aim with many persons—and these not in any sense social outlaws, but on the contrary, what would be called "respectable people"—to show how little they care for anything beyond their own pleasure and convenience. The popular idea of "independence," indeed, is largely made up of swagger and aggressiveness; whereas the most primary notion of independence should embrace the making of an honest return for all good received. Thus viewed, the man who wished to be "independent" would see that society got back from him in service something like a compensation for the benefits with which it surrounds him by day and by night. But "independence" in this sense is absolutely inconsistent with swagger or any form of unsocial action or sentiment.

We can conceive of some philosophic mind saying to this great nation, "One thing thou lackest." Knowledge we have, and material power and business energy, and back of all this, no doubt, a great fund of true humanity. But the lack is in consciousness of the true aim of life, which is beauty and harmony in all social relations. The voice of Science itself bids us make a true generalization, a true synthesis, before we begin to work out our plans. We have hitherto stopped short too much at the idea of knowledge as an instrument of work and ambition, and have greatly hindered the growth of knowledge thereby. If we now set before us as our main object the building up of character in all its elements, we shall find our progress sure, if not rapid, and shall discover a deeper meaning and value in our labours from year to year and from age to age.—*Popular Science Monthly.*

LEFT-HANDEDNESS—A HINT FOR EDUCATORS.

DR. DANIEL WILSON, President of the Royal Society of Canada, has lately contributed a paper to the Proceedings of that society on the subject of left-handedness, to which he has managed to give an unexpected and very practical interest, affecting all who have children or who are concerned in their education. The author had written previously on this subject, but not with such full and effective treatment. He reviews the various causes to which the general preference of the right hand has been ascribed, and also those to which the occasional cases of left-handedness are attributed, and finds them mostly unsatisfactory. He shows clearly that the preferential use of the right hand is not to be ascribed entirely to early training. On the contrary, in many instances, where parents have tied up the left hand of a child to overcome the persistent preference for its use, the attempt has proved futile. He concludes that the general practice is probably due to the superior development of the left lobe of the brain, which, as is well known, is connected with the right side of the body. This view, as he shows, was originally suggested by the eminent anatomist, Professor Gratiolet. The author adopts and maintains it with much force, and adds the correlative view that "left-handedness is due to an exceptional development of the right hemisphere of the brain."

A careful review of the evidence gives strong reason for believing that what is now the cause of the preference for the right hand was originally an effect. Neither the apes nor any others of the lower animals show a similar inclination for the special use of the right limbs. It is a purely human attribute, and probably arose

gradually from the use, by the earliest race of men, of the right arm in fighting, while the left arm was reserved to cover the left side of the body, where wounds, as their experience showed, were most dangerous. Those who neglected this precaution would be most likely to be killed; and hence, in the lapse of time, the natural survival would make the human race, in general, "right-handed," with occasional reversions, of course, by "atavism," to the left-handed, or, more properly, the ambidextrous condition. The more frequent and energetic use of the right limb would, of course, react upon the brain, and bring about the excessive development of the left lobe, such as now generally obtains.

The conclusions from this course of reasoning are very important. Through the effect of the irregular and abnormal development which has descended to us from our belligerent ancestors, one lobe of our brains and one side of our bodies are left in a neglected and weakened condition. The evidence which Dr. Wilson produces of the injury resulting from this cause is very striking. In the majority of cases the defect, though it cannot be wholly overcome, may be in great part cured by early training, which will strengthen at once both body and mind. "Whenever," he writes, "the early and persistent cultivation of the full use of both hands has been accomplished, the result is greater efficiency, without any corresponding awkwardness or defect. In certain arts and professions, both hands are necessarily called into play. The skilful surgeon finds an enormous advantage in being able to transfer his instrument from one hand to the other. The dentist has to multiply instruments to

make up for the lack of such acquired power.

The fencer who can transfer his weapon to the left hand, places his adversary at a disadvantage. The lumberer finds it indispensable, in the operation of his woodcraft, to learn to chop timber right and left-handed; and the carpenter may be frequently seen using the saw and hammer in either hand, and thereby not only resting his arm, but greatly facilitating his work. In all the fine arts the mastery of both hands is advantageous. The sculptor, the carver, the draughtsman, the engraver, the cameo-cutter, each has recourse at times to the left hand for special manipulative dexterity; the pianist depends little less on the left hand than on the right; and as for the

organist, with the numerous pedals and stops of the modern grand organ, a quadrumanous musician would still find reason to envy the ampler scope which a Briareus could command." That all this is true is abundantly shown by the numerous examples cited by the author,—from the greatest of artists, the left-handed Lionardo da Vinci, to the distinguished ex-president of the American Scientific Association, Prof. Edward F. Morse, and (we may add) to Dr. Wilson himself, both of whom are known to be accomplished draughtsmen with this too-neglected hand. In view of these facts, it is evident that few more important subjects can be offered for the consideration of educators than that which is presented in this progressive essay.—*Teacher.*

EDITORIAL NOTES.

HAPPY NEW YEAR, 1888.

The CANADA EDUCATIONAL MONTHLY wishes all the members of the profession a happy and prosperous New Year—a year of good and true work—a year of strength and health—a year of great success, as measured by the highest standards.

BIBLE STUDY.—In the December issue of this magazine W. D. Le Sueur, Esq., Ottawa, put the case ably and strongly for the objectors to Bible reading and study in our Public Schools, when such work is under the guidance of the teachers. This month Rev. D. J. Macdonnell, the able and successful minister of St. Andrews Church, Toronto, and who taught for a time in this Province, shows how these objections can be met without giving just cause of complaint to any supporter of our Public Schools. The proper recognition of the Bible and

its teachings is so vital to the highest and best interests of the country that we cheerfully give space for full discussion of the question.

A pamphlet published by the Toronto News Company, and giving a pretty full statement of the discussion which has been going on for some time past on religious instruction in the schools, has been duly received. We commend it to the careful attention of our readers. The author, in his historical review of the discussion, might very properly have stated the part taken by the teachers, in their annual conventions on this important matter. We quote one sentence: "The experience of three hundred years has proved that the intelligence of a community, its prosperity materially, its civil liberty, its capacity for self-government, as well as its morality, are intimately bound up with instruction in Bible truth." These are

the statements we have frequently made in this magazine. Every educated person should have this pamphlet.

A WORD TO THE WISE.—There is nothing easier to forget than the fact that the capacities of scholars are limited: Whenever any new subject crops up which some one imagines should be taught in our schools, he begins to grumble, to agitate, to interview, to make the lives of school-men

uncomfortable generally until the "pet" is put on the Public School programme. But all the while there is not a thought given to the other side of the question. The programme was overcrowded before this last one was put on, and since it has been put on another should have been taken off. In this way thoughtless, meddling people do much hurt to the children by subjecting them to overpressure and of necessity inducing superficiality in their studies. A word to the wise is sufficient.

SCHOOL WORK.

MATHEMATICS.

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

SOLUTIONS TO MENTAL ARITHMETIC.

SECOND CLASS, 1887.

By F. F. Manley, M.A., Math. Master,
C. I., Toronto.

1. Simplify (a) $623 \times 18 \div 42$;
(b) $\frac{7}{8} + (\frac{4}{9} \text{ of } \frac{1}{10}) - (\frac{2}{3} \text{ of } \frac{5}{8})$.

1. (a) $89 \times 3 = 267$.
(b) $\frac{7}{8} + \frac{1}{2} - \frac{5}{8} = \frac{1}{2} = 1\frac{1}{2}$.

2. Eight men hire a coach, but getting six more to join them the cost to each of the first is reduced \$1 $\frac{1}{2}$. Find cost of the coach.

2. $\$1\frac{1}{2} \times 8 = \$12 = \text{amt. paid by the 6 men,}$
 $\$12 \div 6 = \2 apiece,
 $8 + 6 = 14, 14 \times 2 = \$28.$

3. By selling an article for 37 $\frac{1}{2}$ cents my gain would be only $\frac{1}{5}$ of what it would be at 45 cents. What is the cost?

3. $45c. - 37\frac{1}{2}c. = 7\frac{1}{2}c. = \frac{3}{8}$ of gain at 45c.
 $\frac{3}{8} = \frac{1}{5}$, gain = 20c., $45 - 20 = 25c. \text{ cost.}$

4. A grocer who defrauds 1 $\frac{1}{2}$ oz. in the pound gains 20 per cent., what would be his gain in giving fair weight?

4. He receives $\frac{2}{3} + \frac{1}{3} = \frac{1}{2}$ of cost, but he gains $\frac{1\frac{1}{2}}{14\frac{1}{2}} = \frac{1}{10}$ by fraud; \therefore receives $\frac{1}{2} + \frac{1}{10}$ of what he fairly ought to receive. \therefore He

fairly would receive $\frac{1}{2}$ of $\frac{2}{3} = \frac{1}{3}$, \therefore gains 10 per cent.

5. What is the simple interest on \$600 for 5 yrs. 7 mos. 15 days at 8 per cent. ? (30 days to a month.)

5. 15 days = $\frac{1}{2}$ month, 7 $\frac{1}{2}$ mos. = $\frac{5}{8}$ year, 5 $\frac{5}{8}$ year = $\frac{45}{8}$. \$600 for $\frac{45}{8}$ years at 8 per cent. is same as \$600 for one year at 45 per cent. = \$270.

6. When 10 $\frac{1}{2}$ of the receipts are profit, what is the gain per cent. ?

6. 10 $\frac{1}{2}$ per cent. = $\frac{21}{40} = \frac{2}{5}$, $\frac{2}{5}$ of receipts = $\frac{2}{5}$ of cost, $\frac{2}{5} = \frac{1}{2.5}$. \therefore gains 12 per cent.

7. Sold coffee at 1s. 3d., tea at 2s. 9d.; by selling 12 lbs. more coffee than tea, the receipts from each are equal. How many lbs. of each were sold ?

7. 1s. 3d. $\times 12 = 15s.$, every pound of tea makes a difference of 2'9 - 1'3 = 1'6.

$$15 \div 1'6 = 10 \text{ lbs. tea.}$$

$$10 + 12 = 22 \text{ lbs. coffee.}$$

8. The stocks of two partners, A. and B., are \$240 and \$300 respectively, and their gains \$48 and \$75 respectively. Find how long each man's stock was in trade, it being known that B.'s time was three months longer than A.'s.

8. \$240 gains \$48 in a certain time, \therefore \$300 should gain $\frac{3}{2}$ of 48 = \$60; \therefore \$300 gains 75 - 60 = \$15 in the extra 3 months; \therefore \$300 gains \$75 in 15 months; 15 - 3 = 12 months.

CLASSICS.

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

BRADLEY'S ARNOLD.

BY M. A.

Exercise 26.

1. Philosophiam ait régum inventricem fuisse, morum ac disciplinæ magistram. 2. Eo anno Apiolas, urbem vetustissimam, captam esse tradunt. 3. Flarnivius pater tuus, vir fortissimus, Placentiam, coloniam florentissimam, deduxisse dicitur. 4. Nolite, inquit, cives mei, oro vos atque obsecro, ut tyranni libidini gratificemini, libertatem, atque dignitatem, res pretiosissimas, projicere. 5. Miles, homo innocentissimus, in vincula conjectus est; centurio, vir fortissimus, illico trucidatur. 6. Hunc *regem hominem* infelicissimum insulam, Siciliam primum e gente sua visisæ tradunt, eundem Syracusas, urbem pulcherrimam, primum longinquo aspexisse. 7. Vix crediderim patrem tuum, hominem acutissimum, hæc ei pollicenti fidem habiturum fuisse.

Exercise 55.

1. Tibi honorem habere vel maximum volo, dum omnia invidorum maledicta et obtreactionem tantidem velis facere quanti debes. 2. Quæ tantula equitum manus, contra sinistrum hostium latus immissa, tantum omnibus injecit pavoris, dum rex legatos quid fieret percunctatur, in ipsa media acie trepidari coeptum sit; priusquam pejora nobis acciderent nox intervenit; ut utrimque pugnari desitum fuerit. 3. Priusquam certaminis quod tanta nobis cæde constiterat functum perciperemus, alter subito intervenit exercitus, ut dum imperator noster in tabernaculo suo dormit, redintegrandum fuerit prælium. 4. Civibus illis suis carus erit, dum erit hæc civitas, nec ex animis hominum prius excidet memoria ejus, quam omnia in oblivionem venerint. 5. Tum demum ad rempublicam se contulit, quum mortuo patre poterat, ad optima tum partes se adjungere, id quod jamdiu facere studebat. 6. Quidlibet audeant modo ne eorum, penes quos procuratio est reipub-

licæ, auctoritati potestatique noceant. 7. Ego te, quamdiu his rebus propter se dare operam credidi, tamdiu summo in honore habui; nunc tanti te facio quanti fieri debes. 8. Dum qui exercitibus nostris præfuturi sint, vel casu vel propter gratiam elegerint, reipublica nullo modo prospere geri poterit.

CLASS-ROOM.

EDUCATION DEPARTMENT,
ONTARIO.

DECEMBER EXAMINATIONS, 1887.

High School Entrance.

LITERATURE.

Examiners: { J. E. Hodgson, M.A.
W. H. Ballard, M.A.

Note.—Candidates will take I., and either II. or III. A maximum of 5 marks may be added for neatness.

I.

She had never *murmured* or *complained* [2]; but, with a quiet mind, and manner quite unaltered—save that she every day became more earnest and more grateful to them—faded like the light upon a summer's evening. The child who had been her little friend came there, almost *as soon as it was duty*, with an *offering* [2+1] of dried flowers which he asked them to lay upon her breast. He *begged hard* [2] to see her, saying that he would be very quiet, and that *they need not fear his being alarmed*, [3] for he had sat alone by his young brother all day long when he was dead, and had felt glad to be so near him. *They let him have his wish* [2]; and indeed he kept his word, and was, in his childish way, *a lesson to them all*. [2.]

Up to that time, the old man had not spoken once—except to her—or stirred from the bedside. But when he saw her little favourite, he was moved as they *had not seen* [2] *him yet*, and *made as though he would have him come* [2] nearer. Then, pointing to the bed, he burst into tears for the first time, and they who stood by, knowing that the sight of this child had done him good, left them alone together.

1. Explain the meaning of the italicized portions.

2. What is the title of the lesson from which this passage is taken? Tell something about each of the principal persons mentioned in the lesson. [2+14.]

3. "faded like the light upon a summer's evening." Explain the likeness. [4.]

4. What is the subject of the second paragraph. [4.]

5. Quote the poem entitled "Oft in the Stilly Night." [7.]

II.

Then there came a day

When Allan called his son, and said: "My son,

I married late, [1] but I would wish to see My grandchild on my knees before I die ;

And *I have set my heart upon a match*. [2]

Now therefore look to Dora ; *she is well* [2]

To look to ; thrifty, too ; beyond her age. [2]

She is my brother's daughter : he and I

Had once hard words, [3] and *parted*, [1]

and he died

In foreign lands ; but for his sake I *bred*

His daughter Dora : take her for your wife ;

For *I have wished this marriage*, [2] night and day,

For many years." But William *answered short* : [2]

"I cannot marry Dora ; *by my life*, [2]

I will not marry Dora." Then the old man

Was *wroth*, [1] and doubled up his hands,

and said :

"You will not, boy ! you dare to answer thus !

But in my time *a father's word was law*, [2]

And so it shall be now for me. Look to it ;

[2+2]

Consider, William : take a month to think,

And let me have an answer to my wish ; [2]

Or, by the Lord that made me, *you shall pack*, [2]

And never more darken my doors again."

1. Explain as clearly as you can the meaning of the italicized portions.

2. What is the name of the author of the poem? Why is he called the Poet Laureate? [2+2.]

3. Give the substance of the lines that precede the above passage. In what relation do they stand to the rest of the poem? [3+2.]

4. "I will not marry Dora." Which is the emphatic word? Why not say "I shall not marry Dora?" [1+2+2.]

5. "and doubled up his hands." What does this action on the part of Allan indicate? [2.]

6. "You will not, boy." Why not "shall?" [2]

7. Which of the two women, Mary and Dora, do you think worthy of the greater admiration? Give reasons. [6.]

III.

Ethereal minstrel ! pilgrim of the sky !
Dost thou despise the earth *where cares abound* ? [2]

Or, *while the wings aspire, are heart and eye* [4]

Both with thy nest upon the dewy ground ?
Thy nest, which thou canst drop into *at will*,

Those quivering wings composed, *that music still*. [2.]

To the last point of vision, and beyond [2]

Mount daring warbler ! that love-prompted strain

("Twixt thee and thine a *never-falling bond*) [2]

Thrills not the less *the bosom of the plain* : [2]

Yet might'st thou seem, proud privilege ! to sing

All independent of the leafy spring. [3.]

Leave to the nightingale her shady wood :
A privacy of glorious light is thine ; [3]

Whence thou dost pour upon the world a flood

Of harmony, with instinct more divine :

Type of the wise who soar, but never roam ; [5]

True to the kindred points of Heaven and Home.

1. Explain as clearly as you can the italicized portions.

2. Show the propriety of the following expressions:—"ethereal minstrel," "pilgrim of the sky;" "dewy ground," "quivering wing," "daring warbler," "love-prompted strain," "proud privilege," "her shady wood," "kindred points." [18.]

3. *Thy nest*. What is gained by the repetition of the word *nest*? Why does the poet write *thy* rather than *your*? [4.]

4. What is the name of the author of this poem? In what part of England and at what time did he live?

GEOGRAPHY.

Note.—Only six questions are to be attempted. A maximum of 5 marks may be allowed for neatness.

1. Account for the formation of rivers, rain, clouds and glaciers. [13.]
2. What separates Ontario from Quebec? From Manitoba? From Kewatin? From Minnesota? From Michigan? From New York? [13.]
3. Name the manufactures and exports of Ontario and tell where they are produced. [13.]
4. Give the boundaries of British Columbia; describe its physical features; name and give the location of its capital. [13.]
5. What is the Gulf Stream? Trace its course. How is it caused? What benefit results from it? [13.]
6. Draw a map showing the relative position of Mexico, Central America, Cuba, Hayti, and the Gulf of Mexico, and Caribbean Sea with the coast lines that form their northern and southern boundaries? [13.]
7. Select any two of the following rivers and tell where each rises, the mountains that determine its course, the directions in which it flows, the countries through which it passes, the cities on or near it, and where it empties:—Amazon, Mississippi, Nile, Danube. [13.]
8. Through what waters would you pass in sailing along the coast line of Asia from the Gulf of Aden to the Gulf of Tonquin? [13.]
9. Name the largest city in each of the following countries, tell what it is noted for and describe its situation:—Canada, United States, Scotland, Egypt, Italy, British India. [13.]

ARITHMETIC.

Note.—Only 7 questions are to be attempted. A maximum of 5 marks may be allowed for neatness.

1. Ten cents will buy 3 oranges, 4 lemons or 5 apples; how many apples are worth as much as 5 doz. oranges and 7 doz. lemons? *Ans.* 205. [15.]
2. A man can run 100 yds. in 10 sec. How many miles will a steamboat go in

5½ days at the same rate? *Ans.* 2,700 miles. [15.]

3. Find the interest on \$150 from the 16th of July to the 9th of December, at 5 per cent. per annum. *Ans.* \$3.00. [15.]
4. A person borrows moneys for 6 years at 3½ per cent. and repays at the end of the time, as principal and interest, \$847; how much did he borrow? *Ans.* \$700.00. [15.]
5. A map is drawn to the scale of half an inch to a mile, how many acres are represented by a square inch on the map? *Ans.* 2,560 acres. [15.]
6. One workman charges \$3 for a day's work of 8 hrs., and another \$3.50 for a day's work of 9 hrs. Which had I better employ and how much shall I have to pay him for work that he can do in a fortnight working 6 hrs. a day? *Ans.* 1st man, \$27.00. [15.]
7. Water in freezing, expands 10 per cent. If a cubic foot of water weighs 1000 oz., find the weight of a cubic foot of ice. *Ans.* 900 oz. [15.]
8. A merchant bought 1,000 yds. of carpet at 60 cents a yd. and sold two-fifths of it at a profit of 30 per cent.; one-half at a profit of 20 per cent., and the rest at a loss of 20 per cent. How much did he receive for the carpet? *Ans.* \$720.00. [15.]
9. A piece of land is surrounded by a stone wall 8 ft. high, and 2 ft. thick; the land inside the wall is 100 ft. long and 50 ft. wide; how many cubic ft. of stone does the wall contain? *Ans.* 4,928 cubic ft. [15.]
10. A house and lot are together worth \$2,100; one-fourth of the value of the house is equal to one-third of the value of the lot; find the value of each? [15.]
11. A cubical cistern is 5 feet deep, how many gallons of water will it hold if 277.274 cubic inches make a gallon? *Ans.* 779.01 gallons. [15.]

ENGLISH GRAMMAR.

Examiners: { John Seth, B.A.
M. J. Kelly, M.D., LL.B.

Note.—Only four of the first seven questions are to be attempted: all candidates will take questions 8 and 9. A maximum of 5 marks may be allowed for neatness.

1. Classify, as far as possible, the words in the following sentence, as (1) names, (2)

words that assert (or state), (3) words that modify (or qualify), and (4) words that connect:—

Oh! how my father longed to punish for deceiving him the dissatisfied man and woman whom he had so often befriended! [16.]

2 Form sentences to show that each of the following words and phrases may be used with the value of different parts of speech, and name in each case the part of speech:—
brave, what, by his side, seeing him. [16.]

3. Give all the inflected forms of each of the following words, and explain the grammatical value of each inflection:—

brother, he, weave, hope. [16.]

4. Name the different classes of pronouns, and classify the pronouns in the following list:—

that, these, their, theirs, you, one two, where, which, every, any, neither, few, some, latter, mine. [16.]

5. Form

(1) adjectives from the following nouns:

fire, water, winter, plenty;

(2) nouns from the following adjectives:

pure, civil, broad, green;

and (3) adverbs from the following adjectives:

brave, true, late, much; [16.]

6. Distinguish the meanings of the sentences in each of the following sets:

(1) *I saw him; I have seen him, I did see him;*

I had seen him; I was seeing him.

(2) *I shall see him; I shall have seen him.*

(3) *He may go home; May he go home! May he go home?* [16.]

7. Explain in your own words, the meanings of Case, Mood, Participle, Tense, and Gender; giving as many examples of each as possible from the following sentence:—

The dew was falling fast; the stars began to blink;

I heard a voice; it said, "Drink, pretty creature, drink." [16.]

8. Correct the errors in any four, and not more than four, of the following sentences, giving in each case the reasons for your corrections:—

(1) Let you and I go; James and he can stay.

(2) His sisters-in-law left for the fair grounds, but Aggie and her ma staid home.

(3) Whom do you think has burst the door in this morning?

(4) He was real glad when he seen us lay down, although we had lain down some already.

(5) When a man talks like that, they aren't fit to teach school.

(6) The effort was one of the most determined that has ever been made.

(7) Write me to say if you got home safe. [4 × 4 = 16.]

9. I know not *how others* saw her,
But to me she was wholly *fair*,
And the light of the heaven she came
from
Still lingered and gleamed in her
hair.

(1) Classify and give the relation of the subordinate clauses in the foregoing stanza.

[4]

(2) Analyze "to me she was wholly fair."

[4.]

(3) Parse the words in italics. [10.]

(4) Show, by means of examples taken from the foregoing stanza, the chief difference between verbs of the Old and the New (or the Strong and the Weak) Conjugation. [2.]

HISTORY.

Note.—Only four of the questions in English History are to be attempted; and only two of those in Canadian History. A maximum of 5 marks may be allowed for neatness.

I.—ENGLISH HISTORY.

1. Give an account of the reign of Victoria under the following heads:—(1) The Chartists; (2) The Repeal of the Corn Laws; (3) The Disestablishment of the Irish Church; and (4) The Character of the Period. [3 × 4 = 12.]

2. Name two of the great political leaders of the reigns of George II. and George III., and state, as fully as you can, what each of them did to advance the interests of the English people. [6 × 2 = 12.]

3. What were the chief characteristics of "The New Monarchy"? State the events that led to its establishment, and show wherein it differed from the Monarchy which preceded it and that which succeeded it. [4 × 3 = 12.]

4. State the chief events of the reign of Elizabeth, showing why each of them is important. [12.]

5. Give an account of the effects produced upon the people of England by the Norman Conquest. [12.]

6. Write explanatory notes on the following: The Epoch of Reform; The Revolutionary Settlement; The Growth of the Democracy. [4 × 3 = 12.]

7. Give as full an account as you can of the life and chief works of any two of the following:—

Chaucer, Spenser, Shakespeare, Milton.

Burns, Sir Walter Scott, Tennyson.

[6 × 2 = 12.]

II.—CANADIAN HISTORY.

1. Make a summary of the services rendered to Canada by each of the following:—Champlain, Frontenac, and De Vaudreuil. [14.]

2. State what you know of the period of Military Rule in Canada. What circumstances led to the passing of the Quebec Act and the Constitutional Act, and what were the provisions of each of these Acts? [14.]

3. Show, as fully as you can, why Lord Durham and Mr. Poulett Thompson are important in the history of Canada. [14.]

4. Show, as fully as you can, that in both parliamentary and municipal matters Canada is governed by the people. [14.]

DRAWING.

Note.—Only two questions are to be attempted.

1. Draw a side view (no perspective required) of a penknife with the handle vertical, lower blade wide open, and the large blade open at right angles to the handle. [13.]

2. Give a perspective drawing of a book, 4 inches long, 1 inch thick, and 2 inches wide. Be particular about dimensions. [13.]

3. Draw a circle 2 inches in diameter, divide its circumference into five equal parts; connect these points by straight lines. What is the name of the figure thus made? [13.]

4. Give the drawing of the section of a common drawer. [13.]

DICTIONATION.

The lumber trade has an organic place in the development of Canada's resources, in the growth of towns and cities, in the general increase of wealth, and in the evolution of literature and art which always occurs at periods of commercial prosperity. Everywhere northward and westward from the frontier, the lumber mill, the lumber depot, and hamlets connected with them, pierce the unbroken forest, and lead the steady advance of civilization. Villages arise, and become towns and cities, while the continual recession of the trade northward develops in its wake the growing resources of the country.

Part of the salary was devoted to the purchase of celery and cauliflowers.

The symmetry of the statue was remarkable when compared with others in the cemetery.

He was one of the crew in the "Cruise of the Midge."

Thirty marks allowed; 2 off for each mistake.

COMPOSITION.

Note.—Only five of the questions are to be attempted, of which Nos. 3 and 7 must be two. A maximum of 5 marks may be allowed for neatness.

1. Combine the following elements into simple sentences:—

(a) The doctor was reading some manuscript.

The doctor had a complaisant smile on his face.

The doctor was seated in an easy chair.

(b) She stood beside the harp for some little time.

Her manner was curious.

She went through the motion of playing it with her right hand.

She did not sound it. [18.]

2. Arrange the words in the following:

sentences in as many ways as possible without changing the meaning :—

- (a) From peak to peak, the rattling crags among, leaps the live thunder.
- (b) Gone was the forest that of yore Had fringed with green the silent shore.
- (c) The sound of the church-going bell These valleys and rocks never heard. [8.]

3. Combine the following simple sentences — the first series into a compound, the second into a complex sentence :—

- (a) He passed through many adventures. He assumed many disguises. He wandered about in imminent peril during forty-one days. He escaped in a sloop from Shoreham. Shoreham is in Sussex. He arrived safe at Fecamp. Fecamp is in Normandy.
- (b) The early stars began to shine. We lingered on in the fields. We looked up to the stars. We thanked our God. God had guided us to this tranquillity. [25.]

4. Change the first of the following from the direct to the indirect form, and the second from the indirect to the direct :—

(a) Mr. Burke said : “ I decline the election. It has ever been my rule to observe a proportion between my efforts and my objects. I have never been remarkable for a bold, active and sanguine pursuit of advantages that are personal to myself.”

(b) He replied that he was quite indifferent as to the punishment they might inflict ; he had simply done his duty, and could face his enemies without fear. [15.]

5. Substitute other and appropriate words in the following passage for those printed in italics :—

“ About two hours before *midnight*, Columbus, standing on the *forecastle*, *observed* a light at a distance, and *pointed it out* to two of his *people*. All three *saw* it in motion, as if it were *carried from place to place*. A little after *midnight*, the *joyful sound* of ‘land ! land !’ was *heard* from the *Pinta*. But having been so *often deceived* by *fallacious appearances*, they were *now become*

slow of belief, and *waited* in all the *anguish of impatience*, for the *return of day*.” [24.]

6. Punctuate the following sentences correctly, and make any other corrections you think necessary :—

Oswald in the midst of his exertions did not forget his friends.

Shielded with the buckler of Scripture he gained an easy victory.

Many fearing to compromise themselves refused to take a side.

The Pope France England the empire were all in connection.

Seneca has very beautifully said life is a voyage in the progress of which we are perpetually changing our scenes. [15.]

7. Write, in your own words, a short composition embodying the substance of the lesson entitled, *The Little Midshipman*, or of the lesson entitled, *Dora*. [25.]

ARITHMETIC.

1. What is the circumference of a wheel which makes 514 revolutions in passing over 1 mile 467 yards? *Ans.* 13 ft.

2. What number added to the sum of $\frac{2}{3}$, $\frac{3}{4}$, $\frac{1}{5}$, will make 4? *Ans.* $\frac{113}{60}$.

3. If $\frac{3}{8}$ of a yard cost $\frac{2}{3}$ of a dollar, what will $\frac{1}{4}$ of a yard cost? *Ans.* 33 $\frac{1}{2}$ c.

4. What is the interest of \$33.75 for 2 years, 8 months at 6 per cent.?

Ans. \$5.40.

5. How many yards of carpet $3\frac{3}{4}$ feet wide will cover the floor of a square room 20 feet to the side? *Ans.* 40.

6. If 3 men or 5 women can do a piece of work in 20 days, in what time will it be done by 8 men and 20 women together?

Ans. 3 days.

7. In what time will the interest on \$560 at 5 per cent. be \$91? *Ans.* 3 $\frac{1}{2}$ yrs.

8. If a 3 cent loaf weighs 2 oz. when flour is \$7.50 a barrel, what should a 12 cent loaf weigh when flour is \$16 per barrel?

Ans. 3 $\frac{3}{4}$ oz.

9. If 16 horses eat 56 bushels of corn in 32 days, in how many days will 8 horses eat 84 bushels? *Ans.* 96.

10. The remainder is .03, the divisor is 36.4, and the quotient 89.6. What is the dividend? *Ans.* 3251.47.

11. What sum, at 7 per cent. interest, will amount to \$221.07 in 3 years 4 months?

Ans. \$179 245.

12. If $\frac{1}{4}$ of a ton of hay cost \$18.50, how much will two loads cost, one weighing $\frac{3}{4}$ of a ton and the other $\frac{1}{4}$ of a ton?

Ans. \$27.75.

13. What is the amount of \$1450.40 from April 19th, 1872, to August 3rd, 1873, at 6 per cent. each?

Ans. \$1562.564.

LITERATURE FOR HIGH SCHOOL ENTRANCE EXAMINATION.

FOURTH READERS.

1. The Face against the Pane.. pp 74- 76
2. The Discovery of America .. " 115-119
3. Lady Clare " 128-130
4. To a Skylark " 187
5. The Gulf Stream " 131-136
6. The Conquest of Bengal.... " 221-228
7. The Demon of the Deep.... " 266-271
8. After Death in Arabia " 272-274
9. The Forsaken Mermaid.... " 298-302

"THE CONQUEST OF BENGAL," P. 222.

This lesson abounds in words of Latin origin. The sentences are short; a large number are simple, and none are long or involved. When a sentence includes three or more lines it is generally compound, the clauses being separated by semicolons.

The difference between the styles of Macaulay and Dickens may be illustrated by reading alternate paragraphs from this lesson and that on page 100.

The history of the founding of the East India Company, and of the rivalry between

the English and French, for supremacy in India may be got in the essay from which this extract is taken.

QUESTIONS.

1. Who were Surajah Dowlah, The Nabob, Duplex, Holwell, His Highness, Clive, Watson, Louis XV., Maria Theresa, Meer Jaffier and Wellington?

2. What and where are England, Calcutta, Bengal, Fort William, Madras, Moorshedabad, Alinagore, Hoogly, Plassey, France, Carnatic, Greece, India, Spain, Gascony and Great Britain?

3. Give equivalents for: "from a child," "special permission," "regal pomp," "pittance," "inflicted no punishment," "fulfil his engagements," "painfully anxious situation," "horrible apprehensions," "effeminate population," and "insidious advice."

4. Distinguish between *Whim* and *idea*, *terrified* and *bewildered*, *commandant* and *admiral*, *retribution* and *reward*, *laughed* and *jested*, *expostulated* and *entreated*, *history* and *fiction*, *gasps* and *moanings*, *remorse* and *pity*, *got* and *extorted*, *infantry* and *cavalry*, *expediency* and *right*.

5. Indicate the accented syllables in the following: exaggerated, compensate, commandant, committed, tremendous and expostulated.

6. Discuss the correctness of: "The prisoners "trampled each other down." He "passed near an hour in thought."

7. How did Duplex force the English in Madras to become statesmen and soldiers?

8. "The day broke—the day which was to decide the fate of India." Why is *the day* repeated?

CONTEMPORARY LITERATURE.

THE *Current* has quite changed its form and shape, and now appears as a neat weekly newspaper, devoted to politics, literature, science and art.

OUR LITTLE ONES never fails to appear, its pretty pages filled with good reading for children. The typography and illustrations are always excellent.

THE issue of the *Library Magazine* for December 10 contains brief articles from *The Saturday Review* on The Future of Canada, American and Indian Wheat, Queries for Journalists, and Debts of Honour. Science and the Bishops, by Prof. T. H. Huxley, and other articles, also appear. Single copies 3 cents, \$1.00 per year.

THE latest number of *St. Nicholas* will be especially welcome on account of containing a new story, by Mrs. Burnett. Among the other contributors we find Mrs. Dodge, Edith Thomas, Prof. Boyesen, Frank R. Stockton, the Rev. Washington Gladden, J. T. Trowbridge, and others.

LITTELL'S LIVING AGE. This standard magazine soon enters upon its forty-fifth year, and owes its long continued success, as everybody knows, to the fact that it supplies, in a small compass, and for a very reasonable sum, a large amount of good literature.

THE *Overland Monthly* is a holiday number, strong in fiction and well illustrated. Since its beginning in 1868, the *Overland* has deserved well of the great West. It has published much meritorious literature, and if it has faults, they are apparently rather the faults of its surroundings than of its proper self. The *Overland* is one of the big magazines.

WITH the December number, the *Eclectic Magazine* closes its forty-sixth volume. This number is fully up to the average, and contains excellent articles from such writers as Prof. E. A. Freeman, Prof. Proctor, H. D. Traill, Mrs. Lynn Linton, and Dr. Milner Fothergill. Among the lighter papers are found, "Concerning Men," "By a Woman;" "Some Odd Numbers." "The Portraits of Mary Stuart," and others, all interesting.

THE December *Century* is an important and interesting number, containing a large instalment of the current fiction, and of the Life of Lincoln, as well as the following papers:—The United Churches of the United States, by Prof. Shields, of Princeton. The Prison Life of the Russian Revolutionists, by Mr. Kennan. The Sea of Galilee, by Mr. Wilson. Durham Cathedral, by Mrs. M. G. Van Rensselaer. Each of these will command attention, and there are many others that might have been mentioned.

THE *Atlantic Monthly* for 1888 will contain, in addition to the best short stories, sketches, essays, poetry and criticism, three serial stories: The Aspen Papers, in three

parts, by Henry James; Yone Santo: A Child of Japan, by Edward H. House, and Reaping the Whirlwind, by Charles Egbert Craddock. It will contain Six Papers on the American Revolution, by John Fiske; Boston Painters and Painting, by William H. Downes; Three Studies of Factory Life, by L. C. Wyman; Occasional Poems, by John G. Whittier; Essays and Poems, by Oliver Wendell Holmes; Occasional Papers, by James Russell Lowell. Contributions may be expected from Charles Dudley Warner, E. C. Stedman, Sarah Orne Jewett, Edith M. Thomas, George Frederic Parsons, John Burroughs, and many others.

EDUCATIONAL ENDS, OR THE IDEAL OF PERSONAL DEVELOPMENT. By Sophie Bryant. Crown 8vo. Pp. 292. \$2.00. London and New York: Longmans, Green & Co.

It is no small pleasure to read and think over so good a book as this, which is a strong contrast to the average volume written with the (supposed) aim of instructing or benefiting those in the teaching profession. The authoress, a Doctor of Science (London), and Mathematical Mistress in the North London Collegiate School for Girls, has given to her profession a really original, thoughtful and valuable discussion of "Educational Ends."

1. EXPOSITION OF THE KINDERGARTEN. By S. E. Hall, School Trustee, Parkdale. Toronto: Selby & Co.
2. WASHINGTON AND HIS COUNTRY. Boston: Ginn & Co.
3. HISTORY OF ENGLAND FOR JUNIOR CLASSES. London: Blackwood & Son.

CANADIAN HISTORY AND LITERATURE. By the Rev. Dr. Withrow and G. Mercer Adam. Toronto: William Briggs.

The present volume, which Canadian teachers will find valuable, contains an Outline History of Canadian Literature, by Mr. Adam, as well as an abridgement of Dr. Withrow's well known work on Canadian History. THE MONTHLY begs to offer its congratulations to Mr. Adam on the appearance of this, his latest production, and hopes that it will have a large and appreciative circle of readers.

ELEMENTARY CLASSICS.—*Gai Jula Caesari's De Bello Gallico Commentariorum VII.;* and *Stories from Ovid's Metamorphoses.* Edited for the use of schools by Rev. John Bond, M.A.; and Arthur S. Walpole, M.A. With notes and vocabulary. London: Macmillan & Co.

Another contribution to the little manuals of elementary classics. They have all the good qualities of their predecessors.

THE APOLOGY OF PLATO. Introduction. Text and Notes. St. George Stock, of Pembroke College. Clarendon Press Series.

It goes without saying that this is a fine edition. We cordially commend it to the attention of our classical friends.

THE ADVANCE OF SCIENCE IN THE LAST HALF CENTURY. By Prof. Huxley. New York: D. Appleton & Co. 25 cts.

Brief—by no means dry—practical, this little volume should be read by the thinkers, but they will find some gaps in it.

MARMION: A Tale of Flodden Field, in Six Cantos. By M. Macmillan, B. A. Oxon. London: Macmillan & Co., and New York. 325 pp. 90 cts.

Teachers and students will find this an excellent edition. The notes and criticisms are much above the average.

A HISTORY OF ELIZABETHAN LITERATURE. By George Saintsbury. Pp. 471. London and New York: Macmillan & Co. 1887.

We learn that the publishers intend to issue a History of English Literature in four volumes, the present being Vol. II. of the series. The volume on the Earliest Period of English Literature has been undertaken by Mr. Stopford Brooke, the volume dealing with the Literature of the Eighteenth Century by Mr. Edmund Gosse, and that on Modern Literature by Professor Dowden. Of this volume, we desire to speak in the highest terms. No book like it has been issued for some time, and it is worthy of the high reputation of its author. In execution and general appearance, it is a model.

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tion of the valuable work done by the editors of the different departments of THE MONTHLY.

We are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1888.

The Editor will always be glad to receive original contributions, especially from those engaged in the work of teaching.

Bound copies of this Magazine in cloth may be had from Williamson & Co., or from James Bain & Son, King Street, Toronto, for \$1.00 per copy.

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