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THE CANADA

EDUCATIONAL MONTHLY

DECEMBER, 1899.

TO THE TRINITY MEDICAL COLLEGE STUDENTS.

THE SUBSTANCE OF AN ADDRESS BY PROFESSOR
W. CLARK, D.C.L., P.R.S.C.

FOUR years ago I had the privilege and honor, and also the responsibility of speaking in this place to the students of this college. It is with some diffidence that I undertake to speak again, and I do so only at the request of those here in authority, and because of my interest in the college and in the young men, successive generations of whom I have known now for many years. And in commencing what I have to say, I would first remind you that *you have* to keep up the *honorable traditions* of a great school.

This college has a history of which its alumni may be proud. It is, indeed, a remarkable example of progress achieved by ability and work with as little extraneous assistance as possible.

Passing over the early history of the college, of which we need only say that it furnishes an example of the manner in which bad government may ruin an institution, we may note that, at the *resuscitation of the college* in 1871-2, there were 57 students in attendance, of whom nearly 40 came from Dr. Rolph's school, in which the Dean of this college was a fellow-teacher for 14 years. At the beginning there were only 9 teachers in all. The first calendar of the college filled only 7 pages, the present fills 94. At the present moment the college can report an attendance of from 250 to 275 students, some years as many as 300 students, whilst now there are 25 professors and teachers of all kinds. On the list of graduates there are now more than 1,100 names, a result which must seem astonishing.

To this we may add that the teachers of the college are men of the highest reputation from the double point of view of theory and practice; and that the students who have left the college have gained the highest honours in surgery and medicine on both sides of the Atlantic.

Have we not a right to appeal to the present students of the college to see that the reputation of the institution suffers no hurt at their hands?

Passing to matters more personal, and especially to the education which you are now about to receive as a preparation for your work of healing disease and promoting health, we naturally think first of the *personal life and character of the student*, a matter of fundamental importance in every profession.

A famous writer on the subject of education begins with the demand, *First be a man*, and in this endeavor there are two things to be considered: (1) Principles; (2) Habits.

These act and react on each other. Principles are represented by habits, and habits modify principles; the one cannot live without the other.

(1) As regards principles, they are chiefly moral and religious, these, again, are generally inseparable. Moral principles hardly need to be enumerated or explained. They are such as truthfulness, uprightness, justice, temperance, self denial, kindliness. And religious principles are based upon the recognition of God as ruler and object of worship.

It is said that there is a growing disposition to separate religion from common life, but this is an error and an evil. Seldom does a man sink the convictions and cast off the restraints of religion without suffering moral deterioration.

(2) As regards *habits*, these may be regarded as the outward aspect of character. "Behavior has the qualities of a habit," said Lord Bacon, and these also are of supreme importance; two things demanding attention:

(a) The formation of habits.

(b) The correcting of habits, a thing which is far more possible while we are still young.

Some habits may be considered, and first the use of alcohol. On this subject you will receive instructions from your teachers. It might be assumed that medical men would be sufficiently guarded on this subject by the nature of their studies. But experience has shown that this is not the case. Wise men will use alcohol with great care and discretion. Almost the same may be said of *tobacco*, the excessive use of which is not only injurious to the health, but hurtful to men in their profession.

Dr. Jay W. Seaver, director of physical culture in Yale University, has made careful experiments in the study of the effects of tobacco, as based on the examination and comparison of thousands of students in a series of years He speaks positively as to their effects in retarding growth and in affecting health. Moreover, he declares that "the matter is of the highest importance as related, not only to growth but to morals and character." He has found that, while only about five per cent. of the students of highest scholarship in that university use tobacco in any form, more than 60 per cent. of those who get no appointment, as a result of their standing in their studies, are tobacco-users. Certainly these are statements which deserve to be weighed.

Passing to the subject of *general culture*, we remark that medical students and medical men should be not only men of good principles and habits, but also gentlemen, cultivated men, and men of good manners, and then the study of literature may be commended. A professional man who cares for nothing but the mere practice of his profession may as well be a day-laborer or a mechanic.

The knowledge of men in all their relations must be a help to a man in the exercise of his profession, from many points of view, and this knowledge will largely be obtained from literature as well as from intercourse with educated men.

(2) The cultivation of *good manners* must be regarded as of the highest importance. It is sufficient to note

some of the principal characteristics of what we should call a man of good manners. We shall all agree that he should be sincere, gentle, thoughtful, courteous. Let us all meditate on these qualities, and examine ourselves by them.

(3) Most important are your *relations to society* in the practice of your profession. You are, in all your intercourse, to be men of absolute honor. For example, an honorable man will never talk about his patients, or divulge anything he may have learnt in visiting them.

In regard to our *medical studies*, they should be pursued with diligence and regularity, and with a certain wise comprehensiveness. You are not merely to be theorists, with high scientific attainments; this is good; but you are also to be men of observation and of practical skill, and remember that it is not always the most brilliant men, or even the men of greatest ability who are the most successful in life. The diligent, conscientious, laborious worker often succeeds when men of greater promise fail. You have a high vocation. It is indeed your business to make a living; and this is quite a lawful aim, but you have to do more, you have to serve God and man in your generation.

What would you say of a clergyman, who had no other aim in doing his work but to make a living; and your office is hardly less sacred than his. It only you will lay these principles to heart, you will thus advance in your profession; you will, by God's blessings, be enabled to lead a happy and useful life, and at the end you will have the satisfaction of feeling that you have not lived in vain.

THE STATE AND EDUCATION.*

By Dr. J. M. Harper.

If there really be nothing new under the sun,—if our nineteenth century originality and invention really be but the turn over of past discussion and achievement, it cannot but seem, at least for the moment, other than the height of absurdity to look for any new enunciation, any new monition, in a thesis which has been so perseveringly thrashed out as that expressed in the phrase "The State and Education." How it came to be selected by your Executive as a topic for discussion at a convention in which the practical demands more of a place than the theoretical, or how it came to be placed in my hands for treatment, are minor problems only of interest to the ultra-curious. The trend of educational possibilities in our own province, within the past year or two, may have had something to do with its selection for treatment, and more particularly perhaps, the half-hearted discussion as to whether we should have a Minister of Education or a Superintendent as our educational chief. During that discussion the community did not seem to know very well wherein consisted the difference, and as our politicians were evidently too diffident to explain, your Executive may have deemed it a prudent thing to have the matter more fully discussed at this Convention, under the caption of the "Relationship between the State and Education"; and as you will naturally judge, it is not for me to say that there is anything compromising in the thesis, whatever may befall the unworthy individual selected to work it out.

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*An address delivered at Montreal, Oct. 13th.

The way of the reformer, like that of the transgressor, is hard. And when I look back at the several educational reforms whose inauguration I have taken part in on the floor and from the platform of the conventions of our Association, and consider the few fragments of popularity if any that are left to me, I cannot but marvel at my own temerity in undertaking to bring to your notice a subject which is pregnant *with more reforms than the* youngest of us is ever likely to see realized. And yet, since the uttering of the truth is never permanently compromising to him who stands up for the true dictates of reform, and as I trust I have native discretion enough to keep away from the particular sufficiently far tc save you from the accusation of giving heed to politics or personalities in your conventions, I again crave your forbearance with my utterances on eduation in your hearing.

When speaking of the duty of the State towards education as a necessary relationship in a well-ordered community, very few of us take time to distinguish between the State or nation which is organic and personal, and the state of commonwealth which is empirical and changeable. The vocation of the one is humanity, the vocation o' the other is for protection. And it is needless to say, at the very outset, that we Canadians, with only the possibilities of our becoming a nation in sight, must take note of this distinction more than the older communities of the world, whose nationhood has long been matured, when we ask what the duty of the State is toward education.

And how am I to make this distinction clear to all, especially to those of you who resent having anything said in your hearing which for the moment you do not fully comprehend? Philosophy has often amused itself by seeking to work out an analogy between the body politic and a living, individual body. Plato in his "Republic" points out the parallelisms between the "reason" in man and the civil powers that formulate the functions of government, between the "will" of man and the executive that fulfils these functions, and between the human "passions" and the populace en*gaged in the pursuit of gain* and pleasure. Hobbes, the father of modern philosophy, carries the analogy to a further point of interest to us by referring to that great leviathan called a commonwealth or State as a great artificial man, with its supreme sovereignty for an artificial "soul," with its judicature as artificial "joints," its system of rewards and punishments for "nerves," its wealth-producing resources as its "strength," and the "salus populi" or the people's safety as its "business." But none of these philosophic recreations brings nearer the great philosophic truth that the State or nation is a divinely designed organism, a personality making for morality, than the parallel lines so patiently and beautifully traced by Herbert Spencer in his essay on the "Social Organism." Were there time I would like to indicate how that philosopher finds his way along the lower vegetal and animal organisms into the higher as a guidance in his identification of the State as an organism developing in the same way from the elemental forms of family and tribal government to the complexities of a British or American constitution. But a clue is all that we want for our present purpose, and when, through the playfulness of the above analogies, you come to find that clue in the law of evolution, you will have no difficulty in distinguishing between the State as a commonwealth and the State as a nation, whose business is the "salus populi": while the nation is the personal organism that works for humanity, the "vox populi," the voice of humanity, that is, God's own voice.

Let me draw further on your patience by trying to make this plainer, even though you may not yet see why I should trouble you with the distinction at all. The Dreyfus affair is still in everybody's mouth, and will be for many a day to come. That a man, being innocent, should have suffered as poor Captain Dreyfus has suffered in these times of charity, temperance, and justice, has set the teeth of humanity on edge in every country in the civilized world, and possibly some of you may have not yet brought yourselves to see why the blame of such inhumanity should not be laid at the door of the French nation. There is always too much of this short-sightedness in a certain section of our press, but it never assumed a sillier perspective than when it saw in the boycotting of the Paris Exhibition a logical penalty for the last verdict pronounced on the victim of Devil's Island. The fact is, the French nation, which, like all other nations, cannot but work for humanity and morality, had no more to do with the inhumanity meted out to Captain Dreyfus, than have the English nation or we Canadians, as part of it, to do with the preliminaries of war at present seething in South Africa. When France lay prostrate at Emperor William's feet after the siege of Paris, the French nation saw its only safety, with imperialism in flight, in the republic, while the republic or new commonwealth found its greatest strength in militarism, the readiest instrument of possible revenge; and it is this same militarism, seeking the perpetuation of its own aggrandisement, since revenge has become impossible, that is to be blamed for the innocent soldier's prosecution, and not the French nation, which in the nature of things cannot but work for humanity among the other of the greatest of all earthly moral organisms. When Socrates was forced to drink of the hemlock, was it the Grecian nation, struggling with the confederacy idea, or the Athenian commonwealth under the usurpation of faction, that had to bear the blame of the unrighteous verdict? When Cæsar lay bleeding at the base of Pompey's statue, was the crime laid to the charge of the Roman nation, or on the spirit of ambition that would have a new commonwealth? The nations of the world working for humanity and representing the "vox dei" in history, will give answer to these queries. But as for you, all you have to do in the meantime in order to find out of a certainty the relationship of the State and Education, is to take note of the relationship between the nation whose vocation is for humanity, and the commonwealth whose vocation is for the protection of the nation. And let me here beseech you, that, while making sure of your identification of the State as the one or the other, the nation or the commonwealth, you fortify yourself against the weakness of blaming either, for the dehumanizing effects which a neglect of education produces in our own or in any other land, when it is only some administrative force working for the perpetuation of its own aggrandisement like militarism at the present moment in France, that is to blame. I could not but laugh the other day when a prominent French-Canadian citizen, while comparing the enterprises of the French and English here and elsewhere, sought to trace the difference to some racial deficiencies, and yet we are oftentimes just as far astray in our surmises as to the origin of some of our educational deficiencies.

As far as education is concerned, and in many other respects as well, Canada so far is only a confederacy of petty commonwealths or provinces. So far there is no Canadian nation in the strict sense of the word, only the makings of one. What national spirit there is among us has had to strive for its growth against the colonial connection on the one hand and the provincial penchant on the other. The national had to strive with the confederate principal in the United States both before and after the fact, from the close of the war of independence to the close of the rebellion. In Canada the national spirit is at the present moment in the midst of its strife with the spirit of the confederacy before the fact; and when after the struggle of over thirty years we find the provincial penchant in many respects as strong as ever, and the Imperial federation idea intermittently taking possession of some of the more sentimental of us, we can see how absurd it is for the Canadian educationist, filled with national belongings as he may be, to dream of a Canadian national school as a near possibility. With no new nation formed, with only the physical bindings of trade intercommunications to keep us together, with our fair Dominion anything but a moral personality, working for humanity without, and for the uplifting of the races within its borders, we can also see how equally absurd it would be to blame the Canadian federation as a whole, struggling as it is towards nationhood, for our educational deficiencies, or even to look to the Federal executive for amelioration. The "State and Education" in Canada means the commonwealth and education, with each province as a commonwealth in itself, and for us our thesis must legitimately confine itself to a critical examination of the systems of education established in our various provinces. Such a critical examination cannot be undertaken here. The time at our disposal forbids it. When, however, we have made a general statement as to one or two of the things which each province owes to its people in the matter of education, we may perhaps be allowed to glance for a moment at one healthful relationship that might be established between the consolidating communities of British North America striving towards nationhood, and the commonwealth of the Dominion of Canada, whose vocation is, or ought to be, the making of a Canadian nation.

From the nature of things, the supreme supervision of education belongs to the State identified as the nation. The function of both is for morality. And yet the history of education, at least on this side of the Atlantic, shows that, from the pressure of early responsibilities, it has been the commonwealth—the State which is the Province—that has had to assume the special responsibilities of providing for the institution of schools, so that all should be taught at the least possible direct expense to the guardians of families. As Dr. Mulford, the author of The Nation, says: "While the administration of a system of education may be referred to the commonwealth, its institution is of national importance, and also of national obligation, and in the defect of the commonwealth, its authorization should proceed from the nation." And it is not surprising to find, in presence of Dr. Mulford's attempt to put the cart before the horse, that the Hon. John W. Dickenson, late secretary of the Board of Education, Massachusetts, in the very latest promulgation on the "State and Education," as it appeared in the September number of the monthly magazine called *Education* should be found saying, "A free State like our own, a community of persons living within well-defined limits of territory, and acting together under a permanent (?) organization, controlled by self-imposed rules for the protection of these persons in the enjoyment of the objects of their natural rights, and for their development into intelligent and loyal citizens, must accept the responsibility of making ample provision for popular education." And so it has come about that in Canada, as in the United States (since education is a necessity even before there is a nation), the commonwealth, the so-called province which is a State for the time being, has had to assume the responsibility of providing for the education of succeeding generations.

And what is this responsibility? I do not think there is an accredited educationist in the world at the present time who will not say, with me, that it is the teacher who makes the school. Before my experience as a supervisor of teachers and their work, I possibly may have thought differently at times, as some of you may yet do, referring this deficiency to the pupils, that to the commissioners, and this to the parents. But during my whole professional life there has come to me no emphasis more emphatic in anything than in the fact that "it is the teacher who makes the school." And may I not say that, next to this, there comes nothing more emphatic in my investigations as an educationist than that it is the duty of the State to "make" the teacher—nothing more emphatic than that it is the duty of the State, the commonwealth, or nation, to provide for a normal school training for those who judiciously desire to be teachers, as well as to provide for their safe keeping afterwards as citizens of a special function.

Were the limits to such a paper as this not prescribed I might imitate the analogical recreations of others, and point out how the normal school is the heart of our public school systems, the department of public instruction the head, our inspectoral supervision the nerves, and so on with the other elements of our educational system. But I must confine myself chiefly to one phase of our system, namely the making of our teachers, suggesting, moreover, a reform or two that must be instituted sooner or later.

When our Canadian provinces were first organized, the question of education assumed no important phase, as our Laval in Quebec, and our King's College in Nova Scotia, New Brunswick and Upper Canada bear witness; but, when we came to examine the dates when our first normal schools were opened, we see how far our ancestors, coming from Britain or the revolted colonies to the south, were possessed with the idea that education was only for the higher and not for the lower grades of humanity. As it is, even at the present time, there is not much of an importance put upon the training of our Canadian teachers. In Ontario, it is true, the normal school notion after forty years' maturity has broken out in two ways, in the model school for elementary teachers and in the normal college for high school masters. In our own province, where we have had lately enunciated the principle in a regulation, that all teachers must be trained teachers, there are three normal schools, as there are also three in the Maritime Provinces, one for each. Travelling westward, we find that in Manitoba there is a normal school, though it is anything but too wide in its provincial influences. In Regina or British Columbia there is as yet no institution of the kind, while in many sections of all the provinces there still prevails, more or less, a penny-wise and pound-foolish sentiment that a normal school training is more of a fad than a necessity.

Is it possible for you to bear with me while describing, even in the most concise way, our several Canadian normal school systems? Beginning from the east, the Nova Scotia Normal School, established at Truro by the most self sacrificing of Canadian educationists, the Rev Dr. Forrester, and still having its abiding place there, is a well equipped institution, efficiently staffed, though it has not yet come to be so intimately identified with the provincial system of education as to have its diploma recognized as a *sine qua non* in the making of Nova Scotia teachers. For the training of New Brunswick teachers, there is a normal school established at Fredericton, and, though for the moment some would wish to classify it as a house divided against itself, its work is in full touch with the educational system of the province, just as are the several normal schools and model schools in Ontario. In Prince Edward Island there has been for some years the travesty of a training department for teachers in connection with the Prince of Wales College, though the Prince Edward Island Normal School had an honorable origin in the well conceived system of public instruction, outlined in the School Act of 1877. Coming home to ourselves, there are three normal schools supported by our province, two in Montreal and one in Quebec, all of them excellent in their way but sadly needing the money for their fuller development, which Mr. Marchand is not, I think, indisposed to provide them with. No province can give too much money to its normal schools—if care be taken that it is not misspent. As for the McGill Normal School, there have been manifest improvements in its curriculum of later years, with the practising function brought so far into a more effective equilibrium with the lecturing that we are all convinced that, with its trained teachers in all our schools, one side of the school system of Quebec will soon hold no unenviable position among the school systems of Canada; and I have often thought that were a more intimate relationship to be established between our inspectors and the institution, with possibly an inspectors' visiting day or days arranged for, the country districts would be brought to recognize the fact of its efficiency much sooner than they seem inclined to do.

Naturally enough, it is by observing the deficiencies of these institutions, that we find suggestions in behalf of reform for our own, though in our advocacy of reform it is neither politic nor necessary to enlarge upon these deficiences. In at least four of our provinces the "fiat" has gone forth that all public school teachers must be trained teachers and this in itself is encouraging seeing such a "fiat" has not gone forth in any other country in the world save in Prussia and Canada. Even our brethren on the other side of the line have not yet reach ed this point in any of the States, by declaring it to be the duty of the commonwealth to make the teacher and to keep him made. And yet the boast of Ontario, New Brunswick, Prince Edward Island and Quebec in this respect brings to our notice a defect. If it be the duty of the province to make the teacher, it is surely the duty of the province to select carefully the material out of which our teachers are to be made. In my opinion, there should be even greater care taken in admitting young people into the normal school, than in graduating them from it. In a word, no person should be admitted to any of the normal schools who has nothing but a mere literary qualification to recommend him or her.

Take our own entrance examination for instance, and as a literary standard for the purpose I hold it to be high enough. But who of us feel inclined to say that merely because a boy or girl has passed in Grade II. Academy, he or she is the right kind of material out of which to make a teacher? What element of that examination discovers a possible successful teacher in the candidate? Has the successful candidate always the physical endurance, not to mention the mental and moral characteristics to control in the right way a department of young people? In a word, what does an entrance examination such as ours or such as is held in the other provinces prove? Ask some of the principals and professors of our normal schools, and they will tell you that, whatever it proves, it places too often in their hands material out of which a good teacher cannot possibly be made. A commonwealth must have officers, the making of the teacher is a duty and one of the officers must be a physician, who shall test the "preceptor nascitur" there is in any one seeking to become a student teacher in more than name, and who shall see that the "preceptor fit" has been observed in every stage of the normal school training?

As a second reform in keeping the teacher made, I rather favor the idea of re examination at intervals or the grading of our teachers by examination. It never interferes with the school-work, but rather tends to freshen it for the teacher himself to be preparing for an examination that will take him up the ladder of his calling. Speaking for myself, I never felt in better trim for my class-work than when I was reading up for an examination, and if our McGill authorities were to arrange for an extra-mural course, I might even yet be found trying to pass one of their stiff examinations. It was thought that by this time there would have been established a professorship of education in McGill, and I am of the opinion that a series of extra-mural examinations from the Normal School final, say, to a McGill Ph.D., would do much to keep our teachers made, while freshening their interest in educational affairs.

To keep the teacher made, the principle of teachers' rewards has been inaugurated in our province, and if it were only possible for us to have our own representative on the floor of the Legislature, who would have about him "the feeling of our infirmities," the principle might come in time to find a fuller development in a permanent increase of salary. Oh, were it possible for me to collect all the applause that has been thrown away on our public men on this platform and elsewhere who have advocated an increase in the teacher's salary, and to turn it into the coin of the realm, our teachers would be made comfortable with it for the rest of their days. But as the thought of such has not even a poetic license, I must fall back upon two suggestions, the one practical and the other problematic.

First, I would suggest, in all seriousness, that this Association offer a prize in competition to anyone who devises a practical scheme for the securing of permanent increase in the ordinary emolument of our teachers. The money-cost of such a prize would, I believe, be well spent, and the fearlessness of Mr. White, of the Protestant Committee, gives us hope that such a plan can readily be devised. There has been too much talk about this matter, and you yourselves have been too lavish with your applause of those who meant to do nothing for you beyond talking. It is now about time for us to take action in our own behalf. The Association is in funds, and a hundred dollars or so will not be missed when devoted to such a philanthropic purpose. Besides, you have given of your means before for objects no more worthy.

My second suggestion, which, if carried out, would tend to the keeping of the teacher made, is no more unreasonable than was my suggestion many years ago that we should have a representative on the Protestant Committee of the Council of Public Instruction. That suggestion, pooh-poohed at the time, ended in our having not only a representative on that Board, but in having four teachers as well as members. And the very fact that I have never been your representative on that Board, nor have ever made any effort to be such, will obviate the inuendo that I want to be a member of Parliament in advocating that you should have a representative in the House of Assembly who shall know your desires, and, knowing, dare to press them directly upon the attention of the commonwealth. When I entered upon the campaign in favor of an educational bureau at Ottawa, I was greeted with the suspicion that I was looking for promotion. The thought of promotion for myself had never entered my head, though I here confess that I could not keep from thinking of him who would make an excellent first Commissioner of Education for the Dominion. And if in the same way I have thought of one or two of ourselves who would make excellent educational advocates on the floor of the Legislature, my thinking so can surely form no reason why you should not join in an effort to secure such representation.

And with my mind at last on the question of a Central Bureau of Education for the Dominion, as a means of the nation sharing some of the responsibilities of education with the commonwealth, I must bring this paper to a close. I have several other reforms to suggest even in the matter of keeping the teacher made, such as school concretion, closer inspectoral supervision, and many others in connection with general educational administration. But these will have to come up for consideration on some other occasion, if I have not at this time over-run the limits of your patience. The notion of advocating a national school where there is no nation will now seem to you absurd enough. The constitution, given us by the British North America Act, has in it the elements of nation-building, but there is in these elements no bottom on which to build a national school. The national school must come with a revolution, and the Dominion of Canada, with its slender inter-trade-strings and political exigencies, is hardly strong enough yet to stand the wrench of a revolution. The

United States warded off the final struggle between the confederacy notion and the truly national for nearly a century; and Canada, from all appearances, had better take even longer time, if the Canadian nation forming is to be permanent when it does come. But we can, at least, have the connecting link in educational affairs which they have in the United States. We can have a central advisory sub-department at Ottawa, which, without any direct administrative function, shall be the exponent of the nation that is to be, while allowing the commonwealth of each province to manage its own affairs in the matter of education as it may seem fit, always keeping, of course, to the logical aspect of affairs.

If we can but secure as an exponent of a North American nation, this element in the national development, we will do much to co ordinate the commonwealth or provincial sympathies, until they come to see in the suggestions in favor of educational reform, suggestions in favor of national aggrandisement. What we want in Canada is faith in our own, and how will we find our own but through the light which education sheds on the patriotic and moral?

THE TEACHING OF LITERATURE.*

By A. Stevenson, B.A.

THE first requisite to success in the teaching of English literature is an earnest, enthusiastic teacher; the second requisite is an earnest, enthusiastic teacher; the third requisite is an earnest, enthusiastic teacher. He must be full of his subject—full of knowledge of it, full of sympathy with it, if he would be full of power in teaching it. How can he lead others if he himself be blind? How inspire others if he himself lack fervor?

In dealing with any prescribed work in literature, the teacher requires two kinds of knowledge, special and general. The special knowledge is to be gained by a careful study of the piece, assisted at need by annotations. But knowledge of notes is not knowledge of literature, and is valuable to the teacher only in so far as it increases his enthusiasm and inspiring power. A mere knowledge of subject matter may serve to cram pupils for examination, and so gain for the teacher a spurious reputation for success, but it will not suffice to enable him to interest the pupil in literature, to refine and uplift him to higher levels of thought and feeling, which alone is true success in teaching literature.

The acquisition of the general and technical knowledge of his subject required by the teacher of literature is a much more difficult matter. There is no lack of text-books on rhetoric, but many of them are the work of superficial observers or incompetent compilers. Few writers have gone to the root of the matter, and any book to be of real value in this subject must be scientific not dogmatic. It must be based on psychological principles, on a scientific knowledge of the nature and operations of the human mind, and of the various successful modes of appeal to the mind that have been adopted by speakers and writers.

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*An address delivered to the Oxford County Teachers' Association and printed at their request.

Thorough and comprehensive works of this kind are Professor Bain's three volumes, and Professor Sherman's "Analytics of Literature." For young teachers as beginners in the study there is nothing to equal the essay by Edgar Allan Poe, entitled "The Philosophy of Composition," and that by Herbert Spencer, entitled "The Philosophy of Style."

In addition to matters of technique, the teacher needs some knowledge of the history of literature and of the biographies of literary men. This will add a new interest to his work by enabling him to appreciate and explain the conditions that influence the production and character of literature.

It is evident that the ordinary course of study in our high schools or colleges, is not a sufficient preparation for the teaching of literature, nor is the passing of examinations, even examinations for so-called specialist standing, a guarantee of fitness for that service. Especially is this true of recent years, while the glorification of examinations of the mad rush for certificates has in many schools precluded the possibility of proper literary culture.

The teacher of literature must, in a sense, take all knowledge to be his province—knowledge both of the objects and phenomena of nature and of the works and ways of his fellow men. This knowledge he may gain for the most part by reading, but the ideas and feelings thereby acquired need to be verified and vitalized by observation and reflection.

"Reading," says the philosopher Bacon, "makes a full man," and the teacher of literature should be an industrious reader. It is to be feared that there is need for improvement here. Too many teachers are neither subscribers to libraries nor buyers of books. They are too easily content with knowing but little good literature outside their text-books They read little but the newspapers, and sometimes only the lightest and most trivial section of these—the local gossip, chit-chat and the like. A thin diet, truly, and it is no wonder that such teachers suffer from intellectual and æsthetic starvation

Not that the newspapers are to be slighted. By no means. The teacher who looks for it will find in the newspapers, besides a vast deal of valuable information, some of the best literature of our own or any other age. This he cannot do better than clip out and use for his own education and that of his pupils. A teacher cannot have a more valuable book than one made of such clippings, wisely selected. Look at this noble, soul-stirring poem from a recent daily paper. It was written by Charlotte Perkins Stetson, the prophetess of social reform:

A man must live. We justify
Low shift and trick to treason high—
A little vote for a little gold
  To a whole Senate bought or sold—
With this self-evident reply,
  A man must live!

But is it so? Pray tell us why
Life at such cost you have to buy?
  In what religion were you told
    A man must live!

There are times when a man must die!
Imagine, for a battle cry;
  From soldiers, with a sword to hold,
  From soldiers, with the flag unrolled,
This coward's whine, this liar's lie—
  A man must live!

As the teacher of literature more than any other is required to put himself unto his teaching, such verses as these may do much for him as a teacher since they can do very much for him as man. For one thing, the teacher who has assimilated a poem like this can never resort to the contemptible means sometimes adopted to obtain or retain professional situations.

The teacher must read widely and deeply. Newspapers, magazines, reviews, novels, poems, essays, works on philosophy and science and art—all will be useful to him. Outside of the literature of his own nation he should be thoroughly familiar with the Hebrew and Christian Scriptures, knowledge of which is far more important to the public school teacher than a smattering of classical learning, notwithstanding that the Scriptures are ignored and the classics prescribed in our provincial system of education.

The teacher's reading will supply him with matter for illumination and illustration. But it may do far more. It may lessen or remove entirely the drudgery that usually goes with continuous work of any kind. In all fields of labor a wide knowledge of material and processes makes the labor lighter and prevents worry and vexation. What an advantage it is in dealing with children to know the main facts about children is gained by careful, personal observation and as prescribed—not by mere text-book makers, but by such direct observers and experimenters as Preyer, Sully, and Tracey!

A teacher's reading, too, should broaden and liberalize, cultivate and refine, and elevate his mind, and make him more ready to receive and impart new impressions and ideas. Humanity is naturally narrow, illiberal and conservative. Where we are, what we belong to, what we are—these are right, these are best! It is easy to read but hard to think; it is harder still to change one's opinions, as anyone must do who reads earnestly and with an open mind. It is so much easier to go in ruts, to go with the crowd, like sheep who follow one another, even into the slaughter-house.

Of course, if one reads and thinks, and so does not go with the crowd, it exposes him to trouble. Cæsar said of Cassius, "He thinks too much; such men are dangerous." True, dangerous to tyrants and demagogues, to quacks and pretenders of all kinds—political, social, educational, and ecclesiastical. Of course, there are penalties for originality and independence. It used to be the rack and the stake; it is not so bad now—a mere matter of misrepresentation and loss of position or salary! But one had better be a man and be maligned for manliness, than a sheep and be complimented by everybody for mutton-headedness.

Yes, reading and thinking do not always lead to an increase of income. But what of that? It does better. It enables us to live no less happy lives without the increase of income at the price that usually costs. For man is not essentially a money-making animal. No catechism defines that to be the chief end of man. Was it Faraday who said that he would settle down to make money when he could find nothing better to do? A little money supplies our needs; the rest goes to buy comforts and pleasures. But the highest kind of pleasure may be had from books or by means of books. What money could buy the pleasure a botanist gets from his knowledge of plants—knowledge often owing its origin to books which stimulated and directed his observation of Nature? In what market could we buy for gold the pleasure and benefit we may receive from the works of Carlyle and Ruskin, Emerson and Thoreau, Tennyson and Browning? The pleasures springing from reading are certainly better than the "having a good time" we so often hear about; better than the frivolity and life-waste in giving and receiving fashionable calls; better than the pleasure of pride in the possession of wealth; better than large farms, or costly houses and churches, or fast horses and racing yachts, or fine jewels and fashionable apparel, or a huge family monument in the cemetery at last. After all these things do the Gentiles seek, but good books teach us to pitch our desires higher than this, to find our happiness in better things.

Yet much of our reading may be of practical benefit in the worldly sense. Contemplation of the smooth villainy of Iago and the cunning flattery of Mark Antony might save us from being the victims of similar fellows.

As to means and methods, if the teacher of literature lacks culture or character no methods will avail to enable him to develop these most desirable qualities in the pupil. But given culture and character, and the greatest things are possible.

If the piece to be studied at any given time is not in itself interesting the teacher must begin by arousing an interest in it. This may be done by various means. One of the best of these is the oral reading or recitation of the piece by the teacher to the class. The reading must not be mechanical, but spirited, sympathetic, appreciative. Even quite young children can be brought into a state of high appreciation of some of the best poetry when the reader "lends to the rhymes of the poet the music of his voice." Entrance pupils are quite old enough to be interested in the nature of rhymes and in various plans of rhyme arrangement, in rhythm, in alliteration, in word-melodies, in imitative harmony, in a few of the simpler figures of speech, and in any other specially striking or picturesque words or expressions. In all this work, of course, the teacher must do as little telling as possible. Telling kills interest; question stimulates it. The pupil must work; he should not be treated as a mere jug to be filled. When a pupil is helped to do the work that he can do alone, that is the help that harms, destroying desire and even capacity for effort. It is because teachers teach so long and tell so much that the minds of many pupils become in time so sluggish and dull that our system of education has been said to be a scheme for the cultivation of artificial stupidity.

Pictures may sometimes be used with good effect in arousing interest in a poem. The beautiful conceptions of a poet may be presented to the child's mind more vividly and truly by concrete creations of form and color than by his own imaginative efforts. Familiarity with good pictures, even as prints, will do much in a general way to refine the mind and fit it for poetic appreciation.

In some cases a good means of stimulating interest is available in striking incidents relating to the origin and composition of the poem or to its effect on some of its readers. Interesting, also, are features of special uniqueness either in subject or mode of treatment, or features of similarity to other well-known poems.

A more common source of interest is the experience of the pupil or of his immediate friends. A child has many experiences which might do service in his literary studies, but which neither he nor the teacher ever thinks to draw upon. Much more might be made of this potentiality, too, if occasionally the pupil's attention were directed to his immediate and present experiences A teacher cannot do better sometimes than to stop all other work and call the attention of his class to sights and sounds outside of the schoolroom—the fluttering of dead leaves to the ground, the bare limbs of the trees, the moaning wind, the leaden sky, the cheerless air Thus a larger stock of vivid experiences is gained as ground for poetic appeal.

There is no surer way of killing interest in a poem than the use of it as a spelling or defining or grammatical exercise, or worst of all, as an imposition to be written out after school-hours as a penalty for misbehaviour. Definition or analysis may be an advantage on occasion, but this is a feature that is easily overdone.

After the pupils have had their interest aroused, they are ready to be led to discover the real ends of the study of the piece: what effect or impression did the writer seek to produce, how did he go about securing it in planning his work and carrying out the details, and what is the value of this effect or impression in relation to our character and conduct?

It is in regard to this last particular that the highest work of the teacher should be done. For, after all, what do education and culture amount to if they do not lead to refinement and elevation of character? The teacher's function is generally to make clear, to reinforce and emphasize the purpose of the poet, but occasionally he needs to check or correct the impression made by his work. In dealing with "Ye Mariners of England," for instance, or "Rule Britannia," the teacher would fail in his duty who neglected to correct the jingoistic and materialistic ideas that these poems usually convey. A good antidote to the evil can be found in The Battle of Blenheim, Before Sedan, Recessional, or some chapters of Stephen Crane's "The Red Badge of Courage." Here is a fine opportunity to do missionary work by warning pupils against confounding patriotism with militarism, by showing that war is, in general, murder by wholesale, and that the true greatness of a nation cannot be symbolized by a bull-dog and a flag, nor does it consist in vast territories, or of miles of ironclads and hosts of armed men, nor in manufactures and trade and size and wealth of cities, but in "the kind of man the country turns out."

On the other hand, in dealing with such poems as "The Song of the Shirt," the teacher should use all his resources to bring home to his pupils the force of the lesson. Let him show them the unspeakable meanness of making wealth by paying only starvation wages to employes. Let him read to them "The Cry of the Children" and "The Man with the Hoe." Let him quote the Christian "Golden Rule," and show how its application in business would prevent such appalling evils. Let him read the awful denunciations by the Hebrew prophets of those who rob the workers of their right and grind the faces of the poor.

In this way alone will the teacher of literature do his whole duty by his pupils and employ the highest value of his subject. Hear how Walt Whitman puts the matter:

"I say that the profoundest service that poems of any other writings can do for their reader is not merely to satisfy the intellect, or supply something polished or interesting, nor even to depict great persons or passions or events, but to fill him with vigorous and clean manliness and religiousness, and give him a good heart as a radical possession and habit."

CANADA'S AGRICULTURAL RESOURCES AND HER OPPORTUNITY.

BY THE DOMINION STATISTICIAN.

THE world is becoming more and more densely peopled. The population is not standing still. The "hatches, matches and despatches" do not balance each other The natural increase of the peoples of the world may be estimated to be six per cent. in ten years. It may possibly be greater. Improvement in sanitary conditions and reduction in the destruction of life by war may overbalance that general disposition to put reproduction under bonds which some of our clerical friends believe that they have discovered. The food requirements of the world are therefore increasing yearly. There are more mouths to feed. Further, as the owners of these mouths grow in the grace and knowledge of civilization they require better food. Content with rye or rice during the formative period of their life, the nations become in their later stages of development more and more desirous of wheat products as the highest form of vegetable aliment. The world at large, and the black, yellow and red races, as well as the white race, are doing very much as the people of Canada have done. It is within the memory of living men and women when rye formed a much greater proportion of the food of the people of Ontario than it now does. In 1852 there was an acre of rye for every twenty of the population, and in 1891 there was one acre of rye for every thirty of the population—so rapidly and greatly has rye dropped out of the list of desirable foods. If Russia develops in civilization as rapidly as she has done, the greatest rye-eating population of the world will consume less rye, and the demand for wheat will proportionately increase. The changes taking place in Russia are seen in the fact that while the population increased during the present decade about 10 per cent., the consumption of rye decreased by 16 per cent. If Russia attain to the normal average of the wheat-eating proclivities of other countries, the home demand upon her acreage in wheat would exhaust, within a score of years, all her possibilities under conditions similar to those to-day existing. These are factors making for increase in the consumption of wheat. If all the world's population arrived at the stage of civilization to which Great Britain, the United States and Canada have attained, the demand for wheat would be about 7,000,000,000 bushels a year, and the supply at present rates would be not more than 2,500,000,000 bushels. To meet the world's demand, based upon the requirements of the three countries named, would call for an acreage three times that now sown in wheat.

It must not, however, be forgotten that we do not really know the possibilities of an acre. Regarding it as a bank to be drawn upon without depositing, we all know that there must come a time when the farmer will hear the ominous words, "No funds to credit." Regarding the acre as a laboratory, to be managed scientifically, no man knows the limit of production. Taking only the world's acreage under wheat in 1897 and applying to it the English standard, there would be 4,750,000,000 bushels, or more than double the actual yield, and even England's standard of recent times has been exceeded in her past history, and can easily be exceeded again, *if it pays.* To take our own country, the census of 1891 showed that we had in the year 1890 in wheat 2,723,883 acres, yielding 42,000,000 bushels, or about fifteen bushels an acre. This yield could easily be doubled.

But it is in the possibilities of the extension of the wheat area that Canada's future position as contributor to the world's stock of wheat is interesting and important. According to the "Statistical Year Book for 1897," the land area of Canada (not including the Boothia and the Melville Peninsulas, and the great aggregation of islands within the Arctic Circle, forming the District of Franklin) is over 3,000,000 square miles, or 1,920,000,000 acres. Of that vast area we have given under 3,000,000 acres to wheat-raising. What proportion of the 1,920,000,000 acres is available for wheat is not known.

In Manitoba and in the Provisional Districts of Assiniboia, Alberta, Saskatchewan, and Athabasca the Federal Government have 270,000,000 acres of land available for settlement. The Canadian Pacific Railway has unsold about 17,300,000 acres, of which 1,200,000 acres are in Manitoba. Other railway companies have about 5,500,000 acres available for settlement. The Canada Northwest Land Co. have 1,890,000 acres. Commissioner Chipman says "the Hudson's Bay Co. have a land grant in the fertile belt which amounts to 7,000,000 acres, of which about 500,000 acres have been sold, leaving, say, 6,500,000 acres available." The swamp lands of Manitoba are under the control of the Provincial Government, and have an area of about 1,000,000 acres. Here, then, in the new western part of Canada there are over 300,000,000 acres of land fit for settlement. Now, suppose that only one-half of that is suitable for wheat-growing, and that the average yield would be but one-half the English standard, you would have 2,250,000,000 bushels. *If it pays*, that average yield can be doubled.

It does not seem to me at all likely that in the near future the world's growth in population and in civilization will overrun the world's possibilities in wheat-growing even if we leave out of the discussion the enormous acreage in the other cereals, corn, oats, rye, buckwheat, and in potatoes and rice, all of which foods are used in greater or less quantity, according to the price of wheat.

What seems to me at present of greater importance to Canada is the question, "Are our farmers making the most of the market they have in the motherland?" The United Kingdom imported in 1897 of foods:

	Pounds.
Fish foods	274,369,760
Meats of all kinds	2,180,300,000
Butter, cheese, lard, milk, eggs, etc	1,251,000,000
Vegetable foods	20,948 000,000
Fruits	279,000,000
Total	24,932,669,760

It is difficult to grasp the meaning of these huge figures. A railway freight car holds about 50,000 pounds. It would take 500 000 cars to carry the food products Great Britain imports in a single year. These cars would form a train that would stretch from Belleville, Ont., to Montreal, and from Montreal to Vancouver—over 3,000 miles—in one continuous line. If put into barrels of a capacity of 200 pounds each, the annual food supply imported by Great Britain would require 124,663,348 barrels.

If 10,000 of these barrels were taken as the base, the column of barrels would rise in the air as high as two Mount Blancs, one on top of the other, with enough over to need Mount Carmel on the top of the second Mount Blanc to equal the height.

Mount St. Elias, the top of which is partly in Canadian and partly in United States territory, is said to be 18,000 feet high. Take that mountain, pile on it Vesuvius, Ben Nevis, Hecla, and the Rock of Gibraltar, and you would have just about the height of the 10,000 barrel column formed out of the foods imported into Great Britain in a single year. The highest mountain in the world, Mount Everest, in the Himalayas, would not be equal, by several thousand feet, to this food column.

Put 10,000 barrels together to form the base and pile all the remaining on that base, and the column would overtop Mount Chimborazo and on the top of it thirty of the highest edifices in the world, including the Eiffel Tower, Cologne Cathedral, St. Peter's (Rome), the Pyramids of Cheops, St. Paul's, (London), etc.

These illustrations may help to give an idea of the vastness of the demand there is in Great Britain for food from the outside world.

Now as to value. The food imports of Great Britain are valued:

Fish food	$ 16,645,547
Meats of all kinds	189,490,838
Butter, cheese, etc	156,054,413
Vegetable foods	277,385,703
Fruits	16,698,957
Total	656,275,458

Taking the last five years, the production of gold in the British Empire is about $100,000,000 a year, and in all the other countries of the world about another $100,000,000. The production of silver the world over is about $210,000,000. You would have $410,000,000, and to make up the difference between these figures and the value of the eatables imported into Great Britain you would have to search through a long list of minerals before you attained your object.

It would take a great many Klondikes and South African and Australian gold fields to equal the value of the food imported annually by Great Britain.

The consumption of coal in the world is about 640,000,000 tons a year, valued at the pit's mouth at, say, $1 a ton. The value to the coal owners of all the coal mined and consumed in driving all the steamships, all the locomotives and all the factories, and in heating all the homes and hearths of all the world, is just about equal to the value of the yearly imports of food supplies into Great Britain.

Now, what share in this enormous business has Canada, with all her vast acreage, her splendid climate, her capacity for transport by rail, river, canal, and cool ocean route? If the cars measuring the quantity of foods required by John Bull from outside countries were divided into section, according to the countries supplying the demands, Canada's section of the 3,125 miles of cars would be 243 miles long, or just 20 miles shorter than the distance between Montreal and Peterboro, Ont., by the C. P. Railway. Roughly, the section between Montreal and Peterboro would represent what we have managed to do; that between Montreal and Vancouver would represent what other countries have done, in which we could and should have an appreciable proportion. With over *three thousand* miles of freight cars to fill, we have thus far in our agricultural history only succeeded in filling 243 miles of freight cars.

Now, to come to particulars.

Take the meat supply. Great Britain imports, as already stated, 2,180,300,000 pounds of meats of all kinds Canada sends as her contribution 144,973,000 pounds, or 1 pound in every 15 pounds of the import. Canada could do a good deal better. Look at some of the articles. Of bacon, Great Britain imports 560,550,480 pounds, Canada supplies 32,511,696 pounds, about 1 pound in every 17¼ pounds needed. Of hams, the British imports were 193,298,000 pounds, and Canada's portion in that quantity was 13,342,896 pounds, somewhat more than 1 pound in every 14½ pounds needed. Of beef, salted and fresh, the United Kingdom imported 398,497,000 pounds, and Canada supplied 1 pound in every 168 pounds wanted. Of live cattle, Canada supplied 1 beeve in every 5 Great Britain imported, and of sheep, 1 in every 10. We have no show at all in fresh and preserved mutton, though Great Britain needs to import 368,000,000 pound weight in the year. Australia cuts us out of this business, and we don't begrudge our sister colony the trade.

To revert to our railway freight car illustration: of the 272 miles of cars that would be requisite to transport the meat imports of Great Britain during the year, Canada's share would be carried in 18 miles of cars.

In butter, cheese, lard, milk, eggs, and honey, Canada does, on the whole, somewhat better. The British demand is equal to 156 miles of freight cars, and Canada's supply would need 24½ miles of cars. In bare figures the demand was 1,251,000,000 pounds, and Canada's share in the supply of that demand was 196,292,000 pounds.

Of vegetables, foods, wheat, peas, beans, barley, corn, rye, oats, flour, and meal and vegetables generally, Great Britain imports 20,948,000,000 pounds. These would require 2,625 miles of cars to convey them. Canada's share would be represented by only 195 miles. Look into some good map and see what a little dab 195 miles is upon 2,625 miles.

Of fruits, Great Britain imports 279,000,000 pounds. To transport this quantity 35 miles of cars would be required. Canada's portion would be carried by 5 miles of cars. That Canada is able to supply one-seventh of all the English demand upon the world at large for fruit is very good evidence of the capabilities of the country in fruit culture.

There remains yet one feature to be considered. That is the extent to which we are dependent upon the Mother Country for a market for the products of the farm. Speaking in the large, we send out of Canada in the year, of meats, of butter, cheese, etc., of vegetable foods and of fruits, 2,800,000,000 pounds, and of this quantity 1,900,000,000 pounds go to the Motherland. Roughly, and on the average, 70 per cent. of the exportable surplus of our farms and our orchards go to Great Britain, leaving but 30 per cent. for all other countries; and this percentage to Great Britain is an increasing percentage, notwithstanding that Great Britain's requirements are greater and greater year after year. What Canada has wisely elected to do is to cultivate this constantly increasing English market as her best possible market. In corroboration of the statement of the developing character of the British market, it is only necessary to give the figures for the last few years. In 1894, Great Britain imported of the above foods $580,000,000 worth, which in 1897 had increased to $640,000,000 -$60,000,000 more in three years.

In conclusion, I may point out that the present Minister of Agriculture in the Federal Government, Hon. Mr. Fisher, has applied himself earnestly, energetically and with great skill and success to the various questions of scientific farming, of adaptation to the wants of other countries, and of transportation, including cold storage, by which improvement in the net results obtained from our disposable surplus has been so wonderfully marked, as the figures show.

GEORGE JOHNSON.

Ottawa, Dec., 1898.

NEW ONTARIO LANDS FOR SETTLEMENT.

The estimate of Canadian lands yet available and fit for agricultural settlement given elsewhere by the Dominion Statistician, Mr. George Johnson, applies to Manitoba and the great Northwest, and does not include much desirable territory to be found in Ontario and other eastern provinces. In Ontario, for example, leaving out of count areas now being lumbered, and which may be held for re-foresting under the Government's timber land policy there are several large blocks of land such as that in the Rainy River country where there are at least 1,000,000 acres. Some good authorities estimate the tract as very much larger, as it probably is. Then there is the Temiscamingue District, having 25 townships surveyed and five open to settlement. The Dryden District, in which is located the successful Wabigoon settlement, has 170,000 acres of arable land, and similar sections at Spanish River, etc. The Ontario Government sent a qualified investigator through the northern districts, and he estimates the available lands at 2,500,000 acres, but he does not include the large territory north of Sudbury that will some day be open. The Crown Lands Surveyor, Mr. Niven, in going from Sudbury to Moose Factory, went for 13c miles through a level country covered with forest, having all the indications of being fit for agriculture. We are of opinion that the possibilities of agriculture, even in the one Province of Ontario, are as yet hardly half realized.

THE UNIVERSITY AND THE TEACHER.

BY THE RT. REV. J. L SPALDING, BISHOP OF PEORIA.

(Continued from last issue)

Passion of some kind lies at the root of human activity, physical, intellectual, and moral. Study springs from a desire to enjoy, and they who cannot be made to feel that to know is itself joy, lack the inner impulse without which lasting mental effort is not possible. The inferiority of the multitude is due to their spiritual indolence. Their routine work performed, they sink at the end of each day into somnolence and lethargy; and this is true whether they read or talk or are silent, for in all cases they are passive. Their attention is not really aroused and their minds are not really at work. In their social gatherings and amusements they are distracted, and in their intercourse with one another there is no spark of genuine intellectual and moral activity. Hence, in the domestic circle the young receive no incitement to high and worthy effort, and they carry with them into the school the careless and indifferent habits which they have acquired from their parents. So long as this remains true so long will the multitude, in spite of schools and teachers, remain inferior.

"In my dealing with my child," says Emerson, "my Latin and Greek, my accomplishments and my money, stead me nothing; but as much soul as I have, avails." The highest wisdom is that which teaches us how to strengthen the will and to turn it resolutely to the love and practice of virtue, without which life is worthless. Hence it is unwise, not to say immoral, to commend virtue on the ground of policy, for virtue may not be policy, and to love it for anything else than its own rightness is to sin against its very idea; and so, if we would seek truth profitably, we must learn to feel that it alone can rightly nourish our intellectual and moral life. If we wish to distinguish between education and culture, we may say that education ends with our life at school; while culture, the self-imposed task of upbuilding our being on every side, then properly begins. Is it not plain, therefore, that the impulse the teacher gives is more important than the knowledge he imparts? In the home, in the sick room, on the battlefield, the great helper, consoler, strengthener, and light-bringer, is a loving, cheerful, brave, and luminous spirit. Where he breathes and acts, suffering, and death even, lose their terrors; and the strength and wholeness which are born of such a spirit alone make the best work possible. Let the teacher then put far from him all worry, cowardice, pettiness and spite, as well as whatever else may weaken hope, confidence and love. "All things are hard. Man cannot explain them by word." In the end as in the beginning true wisdom lies in reverent faith and devout striving.

Without an ideal of some kind life has no significance. Above every doorway that leads to action is written—Why? Over the lintel of the house of pain and sorrow we read—Wherefore? Why should a man do and dare? Wherefore must he suffer and bear? For the right? But right supposes the eternally righteous One. For truth? But there is no truth if at the core of being there is only emptiness. God is the ideal or there is none. Turn resolutely then from whatever may weaken thy trust in God, and in thyself, whether it be the love of money or the favor of the high place, or sensual indulgence. Use as best thou canst what force is thine, nor doubt that aught which is needful to a worthy life shall be lacking to thee. Keep thyself alive, eager for light and warmth, nor be troubled because thou drawest thy nourishment also from earth's soil—for whatever is an aid to strong, generous, human life is from God. If thy mind is open and sincere every real view will bring thee joy and strength, though it disturb thee by forcing thy old opinions into a new light. What matter whether truth be profitable? It is to be sought, followed and loved, though it bring calamity and death. Accept the fact, wherever and whatever it be; for not to accept it is to stultify thyself. The passions are good, they are the source of power and energy; but power misused is evil. Let not thy sympathy weaken the inner source of life, and thus rob thee of vital force; for thy first duty is to be strong and self-contained, since so only canst thou be wisely loving and helpful. If thou hast good-will, if, like God, thou lovest all that He has made, what else dost thou need but knowledge and strength, the power to make thy good will prevail? The universal obstacle to progress is within. The light of heaven shines on all, but it shines in the midst of darkness, as in interstellar space, because only here and there are there minds and hearts which offer a fit medium for its diffusion. The fatal fault is in ourselves, and the awful discouragement comes of the consciousness of what we and all men are. Let thy past be for thee as if it had not been. Forget the good and the evil thou hast done, and begin to-day as though now for the first time thou heardest God's voice bidding thee win immortal life.

They are not wise or brave who are not able to draw greater profit from insult than from praise.

> "Then welcome each rebuff,
> That turns earth's smoothness rough,
> Each sting that bids not sit nor stand, but go."

The shadows, at least, of great thoughts fall on all, but for the most they are like the shadows cast by the wings of birds that pass for a moment above their heads. For a moment the soul feels the nearness of higher and holier things, and then suddenly finds itself again in the profane world of its everyday life. It dwells habitually on the hard and noisy earth, like the body, instead of rising to its true home in the serene realm where God reveals Himself as ever-during light and love. The sensual appetites exist for the preservation of the individual and the race. They are means, not ends, and to seek happiness in their indulgence is to smother the soul in filth and blood—it is apostacy from truth, from God Our thoughts go forth to external things, or if we think of ourselves it is only in so far as we are affected by what is outside of ourselves. Our desire is for such things; in them our hope is placed. Shall we never learn to live with ourselves, that we may become alive in God? Thus alone is it possible for us to live truly, and to be no longer mere centres where a vain and transitory world mirrors itself. To live truly is to be good; and he who is good does good. In striving to improve thyself thou laborest for the good of others, and in helping others thy own life is made richer and purer. If we are to be teachers of men we must be soul-inspirers; we must work in the spirit of prophets, priests, and poets. Mechanical drill is the mill wherein the corn is ground; but once it is ground it will never take root and grow.

Religion brings into accord our intellectual, moral and emotional nature; it appeals to the imagination as nothing else can. It is the inexhaustible fountain of hope, courage, and patience; it is the chief consoler in the midst of the troubles and sorrows of life; it is the eternal light which shines on the grave and lifts our thoughts to enduring worlds; it gives an immovable basis to the ideas of right and duty; it justifies faith in the superiority of mind to matter, and of pure and generous conduct to gross indulgence; it is the bond which holds men together in the family and the state; it is the source of the ardor and enthusiasm which suffuse morality with fervor and give it contagiousness; it is the consecration of our holiest yearnings, and highest aspirations; it is the force which enables us to transcend the sway of the fatal laws of a mechanical universe, and to rise to the pure sphere where God, the Infinite Spirit, lives, and loves, and is free. How shall the teacher be a builder of character, a former of men, if he be not illumined, strengthened and consecrated by Divine faith? How shall he communicate the thrill of awe if he feel it not himself? How shall he teach reverence, which alone saves from shallowness and vulgarity, if his own spirit is profane? Culture, like religion, is propagated from soul to soul, not developed.

The ideal of culture is expansion and elevation of mind; that of religion, purity, and lovingness of heart. To attain the wholeness and perfection of which human nature is susceptible we must think and strive in the light of both these ideals. The open, flexible and exalted mind must be nourished and steadied by the religious and moral sentiments which are the sustenance of our being. If the teacher himself has not made the everlasting affirmation, if his life is not enrooted in a noble faith, and sustained by unalterable convictions, what vital thing can he say to his pupils? What that it is worth while to say? They whose religion is a code of rules and a system of practices, but who are not gentle, loving and enlightened, are repellent forces. They have no power to educate. The greatest grow the longest time, and they whom nothing can arrest on their onward march to the fountain head of truth and love are Divine men and women. That which, like a mathematical demonstration is wholly evident, leaves us indifferent; it is the infinite unknown that fills us with boundless yearning, and draws us ever on and upward. Our aims and ideals are revealed by the objects and ends which we seriously strive to attain; by what, day by day, we labor for with heart and soul, unafraid and undiscouraged.

If thy life seems to thee a useless burden, still bear it bravely, and thou shalt find at last that, like St. Christopher, thou hast carried a god across the troubled stream of time. Whosoever does what is right in a generous and brave spirit, feels that he acts in harmony with eternal laws, and is, in his deep soul, conscious of the Divine approval.

"Woe," says Bossuet, "to the sterile knowledge which does not fulfil itself in love." And again: "God is with us when we love." There is a love of the soul for souls—it is the only love which may be called love; it springs from the infinite soul, and makes us feel that there alone is our true and eternal home. Become conscious of thy soul, bend thy ear to its whisperings and thou shalt hear the voice of God. In the depths, in the depths—here alone is life. And the noise of the world; the desire to be known, the thirst for pleasure and gold, and whatever things draw the soul to the surface, separate it from the source of its being and joy, whose waters are clear and deep, where silence reigns, where the calm eternal face of God is mirrored.

An external authority may enlighten and guide us, but it cannot give us the power of knowing and loving. "Let not Moses, nor any one of the prophets, speak to me," says A'Kempis, "but speak Thou to me, O Lord, Thou from whom proceed the inspiration and the illumination of all the prophets." Think nobly of thy life, for thy habitual thought tends to become thy very self. Renew day by day the will to live, to live in all that is true and good and fair, to live within the mind and heart where glow the light and love which are eternal. We blunder fatally in our schools in laying stress almost exclusively on what the pupils know. The young can know little, and nothing truly; but it is possible to inspire them with reverence for what is worthy, and with faith in what is good, and this, which is almost the whole duty of the teacher, we neglect, while we apply ourselves to bring out in them a mental quickness which leaves untouched the fountain whence human life springs and by which it is nourished. Man is infinitely more than a shrewd animal, and the teacher who fails to recognize this does little else than harm. The instrument of knowledge itself, of the knowledge at least which is wisdom, is not so much the intellect as the whole man, to whom we must address ourselves if we would make a man. Not the truth we hold, but the truth by which we are held, nourishes and shapes our lives. Keep open the way which leads from the seen to the unseen, for it is only by moving therein that thou shalt find strength and joy. We live in the centre of Divine worlds, and how slight a thing will reveal the godlike virtue which lies asleep in the humblest heart Not to the most wretched being alive is it lawful to speak a harsh or disheartening word. Though all else in his life be hideous and full of despair, yet shall the teacher bring to him the atmosphere of beauty, courage and love. How much of our strength is derived from the opinions we have formed of the moral purity and goodness of the persons with whom we have lived, whom we have known and loved? Were it no longer possible to believe in their truth and worth, the foundations of our spiritual beings would be shaken.

Suffer not, O teachers, that th all-believing, all-hoping souls of children find that the ideals they have worshipped are but idols. The good scatter blessings. In their company all Divine things seem possible, even as cowards lose their fear when a hero leads them. If we could live habitually as live those who truly love, what joy and wealth should be ours! How easy it would be for us to become poets, heroes, saints. A thought one lives by, however simple, a desire which fills the heart, however humble, is enough to make life rich and fair. We make our proper world according as we believe, hope, desire and love. A loving soul illumines and warms the house better than a blazing hearth and a lighted lamp. It is not difficult to know what is good; but it is difficult to cherish this knowledge and to live with it until it becomes love and the very substance of our being. "There is," says Ruskin, "no fault nor folly of my life which does not rise up against me and take away my joy, and shorten my power of possession, of light, of understanding." Yet though my sins be as scarlet, believe that God's love can make thee white and pure. If, with all thy heart thou seek the best things, failure is not possible. Strive then bravely to be true, gentle, chaste, loving, strong, and magnanimous, and thy life shall become sweet and noble. The light and peace of heaven shall enter thy soul, for thou shalt feel that God himself upholds and bears thee on. They who cherish right ideals are better than their characters, for they are ceaselessly rising out of themselves toward higher worlds. How good is silence! It soothes and refreshes like sleep. It keeps us at home with ourselves, wraps us like a blanket, cherishes the vital warmth, provides leisure and shuts out the discords and contentions which are never wanting where words abound. Learn, O teachers, ye who are immolated to talk, how precious are hours of solitude in which you may be alone with God and your own thoughts. There are no opportunities for those who have no life purpose. Let thy purpose be thy making thyself a man, and whatever happens thee, the good and the evil, will forward thee in the work. There is no time but now, and in this now lie the promise and the secret of immortal life. There is no good but good will. It is the root of selfhood, the free and Divine Godward and manward impulse in the soul. Will to be and do right and thou art right. Make then the education of thy will the prayer and purpose of thy life. The foundation of thy being is moral. Knowledge must fulfil itself in deed, or it is vain.

To conclude, a university is not so much a place where all the faculties are represented, where all knowledge is imparted, where original research is prosecuted, where men are prepared for the various professions which minister to human needs, as a place where great minds and generous hearts and noble souls are gathered to bring their wisdom, their love and their faith to bear upon the young to develop and raise their whole being toward the ideal of right life, of perfect manhood. The whole question of educational reform and progress is simply a question of employing good and removing incompetent teachers. And they who have experience best know how extremely difficult this is. In a university, at least, it should be possible, for a university is a home of great teachers or it is not a university at all Costly structures, rich endowments, well-filled libraries, thoroughly equipped laboratories, many students, are but symbols of those delightful and luxuriant climates where all save the spirit of man is Divine, if great teachers are lacking The chief value of a university lies in its power to attract and hold such men, by giving them the fairest opportunity for the exercise of their high gifts. The hero of a brilliant naval exploit, but just returned to his country, fills the whole land with the noise of acclaiming voices. It is a tribute of the popular heart to the worth of courage, skill and daring. It is a privilege to be able to feel the thrill of genuine admiration in the presence of any high human quality, but the noblest hero is he whose achievements are wholly beneficent, who triumphs and scatters blessings without bringing sorrow or death to any child of man. Such a hero is a great teacher, who lives from generation to generation, in minds made luminous, in hearts made pure, in wills confirmed in the love and practice of truth. -*The University Record, Chicago.*

DECAY OF LITERARY ALLUSION.

READERS of American biography must often be struck with the important part which literary recollection played in the life of a cultivated person a generation or two ago. Whether as the result of the older methods of study, or of that habit of "hard reading," now, alas! almost unknown among us, young men and women of cultivated surroundings early came to have a considerable acquaintance with both ancient and modern literary classics. They had read Homer, Xenophon, and Virgil, Shakespere, Byron, and Wordsworth, Lamb, De Quincey, and Coleridge; they understood and relished allusions to those writers, and could quote many a striking passage in appropriate connection. They were not afraid of being called pedants because they occasionally used a Latin phrase, or referred to some great name of Greece or Rome. There rested in their minds, as at once a pleasant background for thought and a help to refined expression, an orderly mass of literary reminiscence; and they carried it, not as a burden, but as a natural accompaniment of a cultivated taste.

It is a suggestive comment on the present conception of culture that all this should have so largely changed. If there is one thing in the way of distinctively intellectual acquisition which educated youth of the present day conspicuously lack, it is a knowledge of literature. To be sure, boys and girls who now fit for college have to read with some care a few English classics, and pass examinations on their subject matter; but they rarely give evidence of having read much of anything else Reference to the prominent characters or striking situations sketched by such makers of English as Thackeray, Scott, and George Eliot often evokes no answering sign of recognition. The wealth of allusion drawn from Greek and Roman authors is rapidly becoming a *terra incognita;* only a pedant dares quote Virgil, and only a specialist knows enough of Virgil to quote. The heroes and heroines of modern novels, deeply versed as they are in science and philanthropy and psychology, are rarely found talking about literature. With the market flooded with inexpensive reprints, and with elaborate critical editions of nearly every "classic" under the sun, the knowledge of the great writings of former times, even among persons apparently most likely to have it, seems to be in inverse proportion to the ease of obtaining it. Literary interest of a certain sort we have, undoubtedly; but it is only too obvious that much that passes under that name makes no vital connection with the literary life of the past.

One of the most striking, and certainly one of the most serious, manifestations of this changed condition is the ignorance of the English Bible. It is impossible to overestimate the importance of the Bible as a formative influence in English literature. Its variety of style, its marvellous felicity of phrase, and its dignity and impressiveness early entered into the very fibre of our literary expression, and long remained there a potent force. Everybody read it from childhood, every one quoted from it, every one's memory was stored with its incidents and its forms of words. To this day the skilful use of Biblical phraseology and allusion constitutes one of the greatest charms of style. Yet there is only too much reason for fearing that the Bible no longer holds its ancient place as the chief fountain of literary reminiscence. The systematic reading of it in the family has much declined, and has already largely disappeared from the schoolroom. Few teachers of college classes now venture to refer to it, save on the assumption that their students know nothing about it. Among writers and speakers, the use of its superb sentences tends more and more to be restricted to purposes of hortatory effect. The greatest literary landmark of the English tongue threatens to become unknown, or else to be looked upon as of antiquarian rather than present worth.

It is easier to state the case than to indicate the cause or point out the remedy. Undoubtedly, the absorbing interest in physical science has done much to draw attention from the study of literature. The growth of the popular magazines, with their entertaining fiction and descriptive sketches, has drawn the reading habit in other directions. The use of literature for philological purposes chiefly, as in much university instruction, has turned into a dead body what was once a living soul. The modern scholar seldom reads a book through; he dips into it to find some particular fact or illustration, or to safeguard his own conclusions. The gradual abandonment of "family prayers" has unquestionably caused the English Bible to be less generally read; while the Sunday-school methods so much in vogue have exalted moral admonition and reproof above every other interest. And the proper remedy is not wholly clear. Our scholars work under the tyranny of the annotated text and the variorum edition. We have no leisure, and there is increasingly much to read. We are intensely self centred, fervently bent on knowing ourselves and our surroundings as they are to-day; and the themes of literary masterpieces, limited in scope to no time or place, are, frankly, not exactly to our mind.

Yet the continuance of such a condition cannot fail, in the long run, to be of far-reaching detriment, not only to literature itself, but to our whole notion of culture as well. With only the exceptions that prove the rule, the great writers of the past have been themselves steeped in literature. At once well and widely read, they have possessed a treasure of thought and phrase which has become part of their own intellectual habit, and guided and lightened the play of their own fancy. Upon the person of culture, too, there has worked the same chastening and restraining influence. For all save the genius, it is from the reading and re-reading of favorite authors, the unconscious appropriation of passages of special beauty or import, the continued contact with "the best that has been thought and said in the world," that there comes the sure literary sense, the ordered fancy, and the delicacy of perception which distinguish for ever the man of culture from the man of information. It will be a grave thing for us if, under a mistaken zeal for knowledge, we lose touch with our intellectual past and treat the literature of the world as though it were not It is the power of reminiscence, the ability to command treasures of choice knowledge, which has added so much of grace to refined living, and it is the absence of it which, despite our greater learning, threatens to leave our culture cold and dead.—*The Evening Post, New York.*

GENERAL CULTURE.

Somerset Bateman.

THE writings of Matthew Arnold have, perhaps, tended to throw some discredit on the general culture which that apostle of sweetness and light advocated so fervently. If there had been any fault in the boys that his father sent up to Oxford, it was a certain air of superiority almost akin to priggishness. Perhaps the same fault has been noticed in those who have worshipped at the shrine of the son. The possession of culture may carry with it a certain feeling of superiority in inferior minds; and the world is most severe on anything that rebukes its own shortcomings. Whatever be the cause, the word "culture" is apt to raise a smile on many faces. But, surely, there is no true reason for this. Culture should be the quality of those who have carefully trained themselves; but in practice it is used in a somewhat more limited sense, and this we propose to adopt.

There are the two great entities, "Man" and "Nature"; let science be restricted to the study of the latter, and let culture be kept for those studies that are in any way connected with man.

Now, at the present day, there is a very real danger that the study of man may be neglected, though Sir William Hamilton declared that there is nothing great in the world but man. So many new subjects are asserting their right to a place in the curriculum, that old-established studies have to yield. "The old order changeth, giving place to new." The first step was the giving up of Greek: soon the study of Latin may have to go. The Birmingham Chamber of Commerce advocates its dismissal from commercial schools. (See the *Schoolmaster*, September 16, 1899.) But it is surely wrong that knowledge of the Greeks and Romans should vanish. Nowhere can all the qualities that go to make a good man be so well illustrated as from their histories. A great Englishman once traced much that was good and noble in the character of Englishmen to the lessons they had heard when young on the Greek and Roman heroes. If Latin and Greek must go, cannot they be replaced by what may be called "general culture lessons"? Such lessons would form a useful corrective to the utilitarian and materialistic influences of much science teaching. An advocate for the qualities they would train may be found in "What is Secondary Education?" where Mr. Jennings says: "The mind needs to be trained, as well as the memory stored; and no line of life —least of all that great profession which needs so large a knowledge of men and things as commerce— can dispense with general literary culture" (pages 87-8). What is required may be expressed in Emerson's words—an introduction to the universal mind.

In addition to this general plea, a particular one may be put in for more lessons in universal history. Why should the range of the average person be restricted to his native land? Take such a book as "Men of Might." Among the fourteen names with which it deals are Socrates, Mohammed, St. Bernard, Savonarola, Washington, Wesley, and Damien. A boy who has gathered some notion of just these few great men has been widened and liberalized. The Greeks, the Mohammedans, the Italians, are a little more real than they were before; while the story of Damien's life teaches that other things are worthy of man's ambition beside making a fortune. Even more to the point is the list in Miss Stirling's "Torchbearers of History." Homer, Sophocles, Socrates, Alexander the Great, Regulus, Julius Cæsar, Virgil, Hypatia, King Arthur, Charlemagne, Rollo, The Cid, Cœur de Lion, Dante, Robert Bruce, Joan of Arc, Columbus, Copernicus, Luther. Here are nineteen names, which can be taken in as many lessons, and will form about two terms' work. Yet how many schools do give such lessons? Think what an illuminating influence they might be made to have. At the same time they would give definiteness to names that are floating vaguely in the mind, so well known as to be almost unknown. Not long ago a lady who would have considered herself well educated, and could speak modern Italian well, spoke of Dante in a tone of astonishment that at once revealed her profound ignorance of him. Yet he is one of the world's greatest classics. Such ignorance ought to be impossible. Easier lessons of the kind advocated will be found in Miss Gardner's

"Friends of the Olden Time." Sir E. Creasy's "Fifteen Decisive Battles" also lends itself very well to this object of taking a boy's mind over the world's history.

If "General Science" has a place in curricula, and even in examinations, why cannot "General History" find a place also? If it found a place in regulations, it would find a place in schools. Only examiners would not have to set papers for the special purpose of finding out what boys did not know.

A word may be put in for general papers, as taking very little time, and tending to rouse boys' minds to take a keen interest in all manner of things. Plenty of questions can be set, to make them "all eyes" with regard to their surroundings and what goes on in them The following will show what is meant; but stock questions on books, characters, and authors, have been left out. The questions have all been actually given:

1. Explain briefly why England needs to keep a firm hold on Egypt.
2. If you were forced to emigrate, where would you go, and why?
3, Name half-a dozen living novelists, with some of their works.
4. Name the parts of the world that still require to be explored.
5. Mention a score of notable events in the present reign.
6. Mention some great shipping companies, with their main routes.
7. Name the parts of a bicycle.
8. Put down half a dozen reasons (one line each) for and against cycling.
9. Name the countries in the world that are vigorous, and those that are decaying.
10 Quote ten proverbs.
11. Name the qualities that help to make a man successful.
12. If you were made a millionaire, how would you use your money?
13. Name a dozen of Scott's novels.
14. Sketch in a few lines the character of a great general
15. Name some great engineers, with their most famous works.
16. State what the following are: A Strike, Arbitration, European Concert, Bribery, Free Trade.
17. Name the chief towns connected by the G.W.R
18. Define *courage*, *honesty*, *candor*, *uprightness*, and give examples of their display from your reading.
19. Name some wars which you consider righteous, and some which you deem unjustifiable.
20. Picture in a few lines the astonishment of Julius Cæsar if he were brought to life and dropped down in London of to-day.

—*Educational Times.*

CURRENT EVENTS.

THE removal of Westminster College from Queen Square, London, to Cambridge, is an event of some interest, not merely confined to the world of theological students. The new college affords residential accommodation for 26 university graduates who desire to study theology, and is chiefly intended for the future ministers of the English Presbyterian body. It was formally opened on October 17, and, although it has cost the great sum of £40,000, including site, furnishing, and the laying out of grounds, it was opened entirely free from debt. This event may be regarded in two aspects. It induces the reflection that universities now fully perform their proper function, and open their gates to the sects. It would be a task of some difficulty to find a college of ancient date which has not elaborate provisions for securing its benefits to all comers, and particularly to poor scholars. Indeed, in some colleges "the gentleman commoner" was an after thought introduced to effect an improvement in the college finances. In the matter of affiliation to the older universities, of sharing in their culture, their privileges, and the advantages of association with men of high aims, devoted to special and varied fields of work, the English sects show a strong contrast with their Roman Catholic brethren in Ireland. The latter demand seclusion and a university all to themselves. It is not difficult to foresee which policy will be most fruitful for the advancement of learning.

The second reflection which presents itself on the opening of New Westminster College is that a fourth of the sum named has been the donation of the twin sisters, Mrs. A. S. Lewis and Mrs. Gibson. The former lady, known in literary circles as Miss Agnes Smith before her marriage, is the fortunate discoverer of the "Codex Lewisianus,' one of the oldest versions of the Gospels extant in any language. Mrs. Lewis discovered the palimpsest in the Convent of Mount Sinai. The fourth century is the date assigned to it, but some notable authorities believe it to be earlier. It has been suggested in some quarters that at a time when almost every woman's college in the country requires extension, refurnishing, better payment for its staff, and, in some cases, entire rebuilding, the money might have been spent on women's educational institutions. But, at least, the council of Westminster College has no cause to complain of the handsome gifts of Mrs. Lewis and Mrs. Gibson.

The state of the women's colleges, with the almost single exception of Holloway, which is not yet full, may be summarized by the dictum, "Let us pull down our barns and build greater." Girton needs £50,000 for extensions,but intends to pare down its needs to £30,000. Newnham, despite its three halls, is quite full, and desires to build. Bedford College moves always with extreme caution and collects money, or, at least, receives promises before doing anything. Although it has extended on every side it could easily do with more money. A large part of the Government subsidy which was recently granted to the college was immediately absorbed in increasing the salaries of a somewhat underpaid staff. The same need of money exists in the women's colleges of Oxford. Alexandra College, Dublin, is at the present moment in all the miseries of rebuilding, whilst its classes and lectures are still proceeding. It wants £7,000. The London School of Medicine for Women is also rebuilding. It opened in July, 1898, a building that cost £10,000. The Handel street wing, to be opened this month, is to cost £8,000. When the third wing is completed the whole cost of the operations will be about £30,000. It is not astonishing, therefore, that women are looking about for a Margaret Beauford to build and endow their institutions. Perhaps, in fairness, they ought to look to the other sex.—*Educational Times, Nov., '99.*

THE TRUE SHEPHERD.

I was wandering and weary,
  When my Saviour came unto me;
For the ways of sin grew dreary,
  And the world had ceased to woo me;
And I thought I heard Him say,
As He came along His way,
  O silly souls! come near Me.
  My sheep should never fear Me;
    I am the Shepherd true.

At first I would not harken,
  And put off till to-morrow;
But life began to darken,
  And I was sick with sorrow;
And I thought I heard Him say,
As He came along His way,
  O silly souls! come near Me,
  My sheep should never fear Me;
    I am the Shepherd true.

At last I stopped to listen,
  His voice could not deceive me.
I saw His kind eye glisten,
  So anxious to relieve me;
And I thought I heard Him say,
As He came along His way,
  O silly souls! come near me,
  My sheep should never fear Me;
    I am the Shepherd true.

He took me on His shoulder,
  And tenderly He kissed me.
He bade my love be bolder,
  And said how He had missed me;
And I'm sure I heard him say,
As He went along His way,
  O silly souls! come near Me,
  My sheep should never fear me;
    I am the Shepherd true.

Strange gladness seemed to move Him
  Whenever I did better,
And He coaxed me so to love Him,
  As if He was my debtor;
And I always heard Him say,
As He went along His way,
  O silly souls! come near Me,
  My sheep should never fear Me;
    I am the Shepherd true.

I thought His love would weaken,
  As more and more He knew me,
But it burneth like a beacon,
  And its light and heat go through me;
And I ever hear Him say,
As He goes along His way,
  O silly souls! come near Me,
  My sheep should never fear Me;
    I am the Shepherd true.

Let us do, then, dearest brothers,
  What will best and longest please us,
Follow not the ways of others,
  But trust ourselves to Jesus;
We shall ever hear Him say,
As He goes along His way,
  O silly souls! come near me,
  My sheep should never fear Me;
    I am the Shepherd true.

—*F. W. Faber.*

WAR IS GOD'S PLOUGH.

Cease farther sentimental drivel now!
WAR IS GOD'S PLOUGH.
And here again 'tis set, its course to shape
From South to North, to Cairo from the Cape;
The Unseen Sower whispering as it goes,
"This Wilderness shall blossom as the Rose."
Brave British Army! girt by your Allies,
British in heart, though born 'neath Southern Skies;
Invade the Desert with your measured tread,
And falcon-vision, holding high the head;
For you on righteous Warfare enter now!
And WAR IS GOD'S PLOUGH.

20th October, 1899 ALLAN PARK PATON.

EDITORIAL NOTES.

Deliver not the tasks of might
To weakness, neither hide the ray
From those, not blind, who wait for day,
Though sitting girt with doubtful light.

"That from Discussion's lips may fall
With Life, that working strongly, binds—
Set in all lights by many minds,
So close the interests of all."

It is a good thing for a school to preserve its traditions; we are glad, therefore, of what The Old Boys' Association of the Collegiate Institute, Woodstock, has done.

Is this the first of the kind in Ontario? We will be glad to hear of any similar acts of remembrance by scholars of their former masters. Principal Levan, we are sure, was highly pleased in aiding pupils and ex-pupils in their kindly efforts to keep alive the memory of the upbuilders of the school.

The article in last month's issue, Our Young People and the Bible, has provoked a good deal of comment. We knew that our knowledge of the Bible and its contents was limited and very inaccurate, but we had no idea that it was such as your article proves it to be. Every one now looks about endeavouring to lay the blame on some one else. This is an old device, begun in the garden, when there were only two of us, we are told. The parent says, the church is at fault. The church gathers up its skirts with great dignity and affirms that the school is to blame. The school takes a document, marked "programme of studies," Education Department, Ontario, and states that public schools in Ontario must be conducted according to this programme, otherwise the school authorities will be punished. Meanwhile the children perish for lack of knowledge. It is true now, as in years by gone: like priest, like people. The responsibility of the Church is immense. But the ultimate authority is the parent, the family. If families are in earnest in regard to the matter, schools, church and governments will do what the people demand. Tricksters in church and state may thwart and so delay, but the voice of the people in English speaking countries finally prevails. There is urgent need in this matter. We believe that our young people are not as familiar with the Bible as young people were twenty years ago. This should not be.

The prevarications of history are not unknown to the reader of history who has anything of a turn for looking at things from under the surface. Indeed when one strikes the sources whence history has its first beginnings it becomes a wonder that it is not more of a liar than it is. For to put it direct, history really comes honestly by its prevarications, since the everyday development of events, wherein it has its originations, seem to be no other than a birth-bed of inconsistencies and one-sidedness. "What is truth?" asked Pilate. But "Where is truth?" is a query which is not so difficult to investigate if we only watch carefully where it is not. In public life and in private lies spring up everywhere like weeds in a garden and are furthered in their grievous growth by the populace as of more importance to the balancing of life than the fruits and flowers of the truth that is beautiful in its nakedness, and an illustration of this is not far to seek in these present times. When one reads the newspaper details of the Transvaal disturbance the confusion prevents us from putting faith even in the bulletins of the War Office, and when one rises above these details to seek the causes which have led people to take sides in the matter of its righteousness, there seems to be no limit possible to human credulity.

THE only justification of our editorial references to this subject lies in the fact that there was a school question in the Transvaal, as there has been a school question in our own country—a school question which placed the Outlanders of Johannesburg and Pretoria at a disadvantage that has been altogether overlooked by the men who would hide everything that is wise and honest from one section of our community in order to procure their votes. Indeed, when one enquires from history where the leanings of the French-Canadian element should be found in this contest between the Outlanders and the Boers, there is but one direction in which one would expect to find them, and the struggle of 1837 between a majority striving to gain the ascendancy of a ruling minority surely points the way. For is there not a well-defined parallel between the urgings of the Papineau party in Lower Canada under Dalhousie and Aylmer and the strivings for liberty under the rule of Paul Kruger. The French-Canadians cannot sympathize with Kruger in his usurpations without giving the lie to the movement that found its expression in the ninety-two resolutions ; and when one finds a public man fostering such inconsistency of sympathy there is but one alternative, namely, either to consider such a public man a knave or history a lie.

THE Transvaal school question arose from the fact that the Outlanders, who were in a majority, had no control over the schools in which they had to send their children, while in Canada the school question has always had for its object the protection of the rights of a minority. In view of such, therefore, it seems all but ridiculous that there should be found even one French Canadian in the country who, in presence of what has happened from the beginning of the present century till its very close, among his compatriots and forefathers, would be found stultifying history—the history of his own country—falsely as that history may or may not represent the events. The struggle in Canada was that of a majority against a ruling minority, and in the Transvaal the same political phenomenon is to be seen in the Outlanders' antagonism to Kruger's rule. England, it is true, is at the back of the Outlanders, but the patriots of 1837 boasted of having the sympathy of the United States in their favor, and even threatened the minority with that sympathy as a factor in the strife. In a word, the historical parallel, even supposing history to be a lie, between the present state of affairs in the Transvaal and the affairs in Lower Canada that led to the Rebellion of 1837 should make our French-Canadian brethren pause in the face of history repeating itself, to discover where the truth of the matter lies. It is certainly not to be found with the man with his muckrake in hand reaching out for all the votes he can sweep within his clutches.

THE school question in Canada is dead, and the school question in the Transvaal is not likely to be of long duration when the settlement of affairs comes after the war. The difference in South Africa has been a question of language and not one of religious leanings as well, as it has been in Canada. Hence the problem will be easier of solution. Yet the administrature of the education department that is to be will not be without its many difficulties, and it is to be hoped that with a strong and progressive South African confederacy established the lessons of our own country will not be overlooked when the educational interests are being cared for, and that the new principality will have neither a language question nor a school question to trouble it for long. The remedy should be provided for at the very beginning of things.

THE article by Mr. Robert Barr, which appeared in the November issue of the *Canadian Magazine*, has caused not a little sensation among Canadian publishers and authors. Some of our journals, with the illogical policy ever before their eyes that the truth should only be spoken when nobody is to be hurt thereby, have taken exception to the appearance of the article as a slur upon Canadian intellectuality. But if it be a slur it is for Canada and Canadians to remove the slur by avoiding even the appearance of evil in their coldness towards their literary men and their productions. And he is surely but a blind Canadian who does not know where to locate the many evidences that Canada continues to give the cold shoulder to the literary ventures of its own sons and daughters. Indeed, in many cases the Canadian author who thinks to find an outlet for his work through a Canadian publishing house finds himself double handicapped, for the people turn their backs upon his work simply because it is the work of one of their own, and the booksellers will have nothing to do with the sale of what issues from a house against which they have that foul plague of commercial enterprises, trade jealousy. It is a sad, sad business for the young Canadian author, the product of our many educational appliances, our schools, colleges and universities. The "Song of the Shirt" gives no sadder picture, and Robert Barr deserves our thanks and not condemnation for having laid bare the depressing state of affairs in which our authors find themselves. The story is going the rounds that one of our rising poets lately sent material to a Canada publisher for a volume, and was all but beside himself with delight when he learned that he would not have to advance money to the firm to have it issued. Another author, who had to publish at his own expense, placed the imprint of one of our prominent booksellers upon his volumes, and to his surprise the other booksellers refused point blank to have anything to do with the sales of the work. The other day the writer of this thought to test the matter, after reading Mr. Barr's article, and taking a walk through the city found the booksellers' windows crammed with the American magazines, but not a single copy of the *Canadian Magazine*, a periodical which should be in every family, was to be seen. But the evidences of neglect are all around us, and Robert Barr's diatribe strikes us with the force of the truth itself.

THE rush after the new often leads to the oversight of the excellencies of the old, and Miss Peebles, of the McGill Normal school, Montreal, points this out in a letter which she lately sent to one of the Montreal papers. "Oh, could we only have this system or this subject introduced into our school curriculum," is often the cry of the newspapers when something even better in the same line has been in use for years. The enthusiasm with which the introduction into Montreal of the Swedish method of physical culture has been heralded induces Miss Peebles, one of Montreal's best educators, to offer a few remarks in defence of the system of gymnastics which has been followed with such signal success for many years past. "Far be it from me, says Miss Peebles, "to decry the Swedish system or to deprecate its introduction into our midst, but, valuable as it may be, I desire to draw attention to the fact that we in Montreal have had the privilege for many years of receiving instruction under a system which it would be difficult to surpass. I refer to the series of exercises compiled and inculcated by the late Miss Barnjum, and at present carried on by her successor, Miss Hamilton, and by others of Miss Barnjum's former pupils in various schools in Montreal. The method with which we are familiar combines, it seems to me, all the features claimed by the Swedish system--rest, relaxation, progressive exercises, tending to the harmonious development of the whole body, adapted for all ages, the inculcation of hygienic principles as to dress, cleanliness etc., and, what is of great benefit, the reason and aim of each exercise is taught simultaneously with the exercise itself. New methods and fresh ideas are necessary and should be welcomed by all interested in any department of education, but let us with common sense and good judgment recognize the beneficial elements in the new, at the same time admitting that our own long-tried, efficient and familiar system is still worthy of our loyal support.

"I feel convinced that when one compares the two methods in gymnastics, namely, the one which has been taught in Montreal and that which is in vogue in Sweden, the candid admission will be made that both are excellent, and that as far as physical education is concerned the method which has been followed in the past in Montreal will suffer in no way by comparison with that of any other country."

It is a significant sign of the times noticed, as we have done month by month, the very large measure of support given by public speakers of weight to our contention that technical education is the narrowing coping-stone built on the sound foundation of a general secondary education. In too many cases the harm is already done, and well-meant efforts are made by well-meaning people to turn out scientific experts at the age of sixteen. The Lord President of the Council combatted this view at Sheffield. Sir Andrew Noble was no less emphatic in his address delivered to students at the Central Technical College. To him at least business men and "hard-headed" men of science will listen, if they will not give ear to the professional expert Sir Andrew spoke of the necessity of a sound general education before special work was attacked. In words that almost sound like an echo of our own he went on to say that "in nine cases out of ten any knowledge acquired by a boy before he was sixteen could have but a slight intrinsic value. Up to that age it was not what he learnt that they had to look at, but how he learnt; it was habits of discipline, of mental application, of power in attacking a subject, that were valuable." In other words, up to the age of sixteen a boy learns how to learn.

THE Woodstock Collegiate Institute was lately the scene of an interesting and memorable event. For some months past, arrangements have been in progress amongst former pupils of the institution for securing memorial portraits of the late Principals Strauchon and Hunter. A liberal response was given to the request for contributions, and the committee in charge of the work was enabled some months ago to place an order with Mr. J. W. L. Forster, the well known Toronto artist, to execute the portraits. Mr. Forster's commission was executed with his well-known skill, the portraits were formally accepted, and on the 10th ult. the ceremony of unveiling took place in the Assembly Hall of the Collegiate Institute before a large and representative gathering of the citizens of Woodstock

The determination of the old boys of the Grammar School and Collegiate Institute to secure these memorials of two distinguished teachers is one that the public will heartily commend. Both gentlemen were so long connected with the institution that their names must always be associated with it in the public mind Mr. Strauchon may be considered as the founder of the Woodstock Grammar School, and Mr. Hunter, the upbuilder, who developed it into the larger institution known as the Collegiate Institute. Both have left an indelible impress of their personality on the pupils who passed through their hands, and both are remembered with deep affection by their former pupils.

George Strauchon, B.A., became principal of the school in 1846, his appointment coming from the Governor-General. He had, in those early days, to pay rent for the school building, and provide desks, seats, and other interior furnishings. The school differed little, therefore, from a private school, but from it grew the old Woodstock Grammar School, which was for many years one of the most widely known in the province. Mr. Strauchon was principal of the school for nearly forty years, and for a considerable part of that time he did all the work of teaching. He was a thorough master of Latin and Greek, to which much attention was paid in those early days, an enthusiastic lover of English literature, and had a wide knowledge of mathematics and natural science, as well as of French and German literature. He was, therefore, an all round scholar, a type of teacher now rapidly disappearing under the system of specialization. He was, moreover, a man of gentlemanly instincts and high Christian character, and his memory is cherished no less for his gentle, sympathetic disposition than for his scholarly attainments. The value of his educational methods is attested by the success of his pupils, on whom he has left the impress of his character.

Mr. Strauchon's successor was Mr. D. H. Hunter, B.A., of whose staff Mr. Strauchon continued to be a member until advancing years compelled him to retirement. Mr. Hunter took charge of the school in 1884. His ability as a teacher, his enthusiasm, energy, and executive ability soon greatly increased the attendance of the school, and in 1886 it was raised to the status of a Collegiate Institute, and since that time it has stood in the front rank of Collegiate Institutes in the province. Mr. Hunter, too, was a man of pronounced personality. He was always proud of his chosen profession; his energy was untiring. Hundreds of his old pupils throughout Ontario will recall with gratitude his services and influence on their education and character. He was always the friend of his pupils, and never spared himself in their service. Indeed, his untiring efforts in their behalf did much to hasten his death, which occurred in May, 1898.

These two masters were of a different type. One was that of the Old Land, the other of the New. One the product of Old Country educational methods and institutions, the other of Canadian; and they were worthy representatives thereof. Each had his excellences in respect of educational requirements, capacity for teaching, organization, discipline, and development. Both were men of high moral and Christian character, and of engaging personal qualities. They were therefore well equipped for the high duties to which they were called. Each succeeded in his time and sphere, and of both it may truly be said, they did their duty, and did it well; their works do follow them.

BOOKS AND MAGAZINES.

THOSE who are interested in Balzac will find an article which will please them in the November *Scribner's*, entitled The Paris of Honoré De Balzac. In it the writers, Benjamin Ellis Martin and Charlotte M. Martin, do justice to Balzac's most curious personality, and give an impulse towards the reading of his work. The letters of Robert Louis Stevenson, and the Ship of Stars, by A. T. Quiller-Couch, are both concluded. Among other noteworthy announcements to be found on the advertising pages is one that Augustine Birrell will contribute an essay on John Wesley to the December number.

St. Nicholas for November appears in a charming Thanksgiving cover designed by F. T. Cary. The first story is by Ian Maclaren, and is called For the Sake of a Horse. The telling of the story, its atmosphere will seem strange to the little readers of *St. Nicholas*. Why the School master Forgot to Brush his Hair is a pretty story by M Loan Vorsb. The new department, Books and Readings is fully justifying its establishment.

The *Bookman* for November contains a thoughtful article by Henry B. Fuller on Art in America, in which he apparently is inclined to the belief that Anglo-Saxons do not belong to an artistic race. Thackeray's Becky is an exceedingly interesting article by A. B. M., but Mr. A. B. M. is surely too hard on Thackeray. Becky, it must be remembered, was created by Thackeray, and he certainly ought to understand her best. What a vista this attitude of A. B. M's. would open—the injustice of authors to their characters.

The Livery of Honor, by Mark Lee Luther, is the complete novel in the November *Lippincott*. Mr. Luther must be congratulated on having written a story so full of romance, character and fairness. The British are treated so gently, so humanely in the matter of the historic revolution that Mr. Luther must be a man of uncommon breadth of view. It could not all be produced by an Anglo-American alliance. Mr. Campbell Praed and Sarah Orne Jewett are among the contributors to this number.

Carlyle as an Historian by G. M. Trevelyan is reproduced from the *Nineteenth Century* in the *Living Age* for November 11th.

The first part of a story in two parts, by W. D. Howells, called A Pocketful of Money, appears in the *Youth's Companion* for Nov. 16th. It is about a boy called Luke Willing, whose gentle, faithful character is wonderfully depicted by this eminent writer. Grandmother Ruth is a story about an invalid girl who resolved not to think of what she had lost. Miss Wilkins contributes a sketch of New England girlhood long ago, to this same issue.

More Cargoes, by W. W. Jacobs. Toronto: The Copp, Clark Company.

Those who read Mr. Jacob's Many Cargoes will need no further inducement to buy this second collection of his short tales. The stories are as interesting and as humorous. With agreeable surprise the reader finds that a number of the tales have not appeared in magazines.

The Scarlet Woman, by Joseph Hocking. Toronto: The Copp, Clark Company.

Mr. Hocking's subject is made quite evident by his title. The novel, or romance as it is called, is of course exciting, and keeps up to the pace of mystery foreshadowed by the shrouded nun who appears on the cover. It does not sound as if it happened really, as we used to say, but that is a minor consideration in entertainment.

Exercises in Mind Training, by Catharine Aiken. New York: Harper Brothers.

This book has been prepared by Miss Aiken in following out the principles which she explained a few years ago in Methods in Mind Training. The exercises will be found admirably adapted for their purpose. One point which she makes may be noted. The same exercise should not be repeated to gain attention, a new one will serve the purpose better.

From the same publishers, A School Latin Grammar prepared by M. H. Morgan, chiefly from Lane's Latin Grammar.

John Selden and his Table-Talk, by Robert Waters. New-York: Eaton & Mains. John Selden is a worthy who is not often spoken of in these days. His wit and his wisdom are well worth preserving, and Mr. Waters deserves the gratitude of the public, for whom he is working, in issuing the present volume.

Cambridge: At the University Press. A Primer of French Verse, edited by Frederic Spencer; The Teaching of Geography in Switzerland and South Italy, by Joan B. Reynold; Macaulay's John Milton, edited by J. H. Flatber; Cæsar, De Belle Gallico, Book 6, edited by E. S. Shuckburg; Virgil's Æneid, Book 6, edited by A. Sidgwick.

D. C. Heath & Co., Boston. Docas, the Indian Boy of Santa Clara, by Genevra Snedden; Alarcon's El Capitan Veneno, edited by J. D. M. Ford; Malot's Sans Famille, edited by J. H. B. Spiers; Exercises in Spanish Composition, by J. D. M. Ford.

The American Book Company, New York. First Steps with American and British Authors, by A. F. Blaisdell; History of Education, by Levi Seeley; Spanish Pronunciation and Accent, by Lieut. P. E. Traub; *Outlines of General History, by* F. M. Colby

An Introduction to the Methods and Materials of Literary Criticism, by C. M. Gayley and F. N. Scott: Ginn & Co., Boston. This is a remarkable and interesting work on the subject of criticism, to which no justice can be done in a short note. Its most striking feature is an exhaustive compilation of the various books, essays, and articles that have been written on the subject of criticism. It is a book which will awaken and stimulate a desire for research.

Longmans, Green & Co. Cæsar For Beginners, by W. T. St. Clair.

Kegan Paul, Trench, Trubner & Co, London. Proceedings of the Society for Psychical Research, Parts 34 and 35.