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THE CANADA
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RELIGION IN THE SCHOOLS

REV. W. T. HERRIDGE, M.A., OTTAWA.

SO much has been said of late upon this subject that I feel some diffidence in acceding to the editorial request for the present article. The misfortune, however, is that the real significance of the issue has been largely obscured beneath local prejudice and the squabbles of partizanship, so that it may still be in place to try to find the right perspective of vision. We are all interested in considering along what lines the education of our youth should be conducted, and there are great principles involved in the settlement of that matter which lift it out of the realm of mere provincial politics, and claim the serious thought of every citizen.

It is admitted that education of some kind is necessary to the maintenance of a free State, and that it is the business of the State to take measures for providing it. A certain minimum of efficient teaching in what are considered useful branches of instruction is demanded of our public schools before they can be officially recognized. The broad question, then, which we have to face is not one between sect and sect, between Romanist and Protestant; but simply this: Shall religion enter as an essential element into our system of

national education, or shall it be ignored altogether? Subsequent difficulties may arise after an answer has been given, but we must have some answer first of all.

We have been warned often enough to abjure the pernicious doctrine that Church and State have any connection with each other, and I do not think we run any immediate risk of too closely intertwining them. But if those social instincts which ultimately lead to organized government are in their essence the gift of God, then Church and State have this, at least, in common, that both are Divinely-evolved ideas, and that each in its own sphere, the one being exclusive of the other yet mutually harmonious, is bound to consult for the highest welfare of mankind. History furnishes an impressive lesson upon the results of breaking away from fundamental religious obligations, and shows how soon the State which dares to attempt the experiment loses that element of permanence which justifies its name, and sinks into confusion and anarchy. The best minds of the ancient world perceived how closely the national existence was involved in the acknowledgement of religious principles, and foresaw the nemesis of

universal Pyrerhonism. In anominally Christian State, it seems clear that there should be some recognition of christianity in the education which is under its care. It may seem an innocent fallacy to hold that the State is a non-religious institution, but that negative creed involves logical consequences of a most positive order, unless, indeed, it is a loose way of saying that the State ought not to be turned by mere ecclesiastical machinery. But this is a very different thing. It would be a reproach if the State ever fell under the domination of any hierarchy; and there are Popes of various kinds all over the world who differ from His Holiness at Rome in the fact that their infallibility has been thrust upon them not by the decrees of councils, but by their own intolerable conceit. It is not a thing to be alarmed about that thoughtful men decline to wear the fetters of clerical thraldom, that they will not accept the stone of superstition in lieu of the bread of truth, nor despise the inalienable right of private judgment and the exercise of religious liberty. As long as this revolt is sincere and reverent, "christianity" may lose, but Christianity will gain by it. Sometimes, no doubt, an exaggerated individualism has precipitated dissent, and sometimes, too, the attack upon the church has veiled a hatred of the religion which, in spite of all the church's imperfections, it is its avowed mission to keep alive among mankind. The significance of the radical cry depends altogether upon the tone and spirit in which it is uttered. Savonarola, Luther, John Knox were, in a certain sense, radicals. So, too, were the barbarian hordes who overthrew the shrines of the divinities; so, too, was the Parisian populace who worshipped *La Guillotine*; so, too, was the brutal Judæan mob who released Barabbas, and crucified the Son of God. On

both sides you might say that the cry was against religion; but in one case it was the cry of freedom, in the other the cry of death.

If, then, we say that it is outside the province of the State to consider the matter of religious instruction, we have virtually declared that it may assume an attitude of practical Atheism, for, on a question of so much importance, it is impossible to observe a mere neutrality. The State has a will and an intelligence, and cannot be shielded behind the impersonal "it." And though it is quite true that the formal acknowledgment of religious principles will not make a truly Christian people, we have to consider what the result would be if our youth were taught to regard religion as quite outside the general current of life, a sort of elective study for those who felt a taste for it, relegated exclusively to the church and Sunday, but of no practical consequence in the actual conduct of life. I cheerfully admit that there are instances of exemplary living on the part of men who do not believe in God, or who say they do not believe in God, which is not always quite the same thing. The scruples of this minority should have all due consideration. But the fact remains that if we wish to have a moral system of education—and no one, I imagine, contends for an immoral one—a system which shall help to preserve us from impurity and viciousness, and the peril either of anarchy or despotism, the basis of ethics must be sought not in utilitarian maxims, nor in the caprice of human opinion, but in the revealed will of God.

In as far, then, as our Roman Catholic fellow-citizens insist upon some religious knowledge as an integral part of every youth's education, Canadians of sober thought ought not to find it hard to agree with them. I have yet to learn that it is

part of the genius of Protestantism to wholly secularize any domain of life. It is certainly not part of the genius of Christianity. If our religion is not everything to us, it is only a question of time for it to be pushed out from this sphere and that, until, at last, it has no value at all. Our practical difficulty arises from the fact that many of us do not believe in substituting the particular tenets of ecclesiasticism for the universal principles of our common Christianity. The State can never properly be a propagandist of denominational idiosyncrasies, however excellent they may be in their own place; and when the smoke of controversy has disappeared. I am sanguine enough to believe that many intelligent Catholic laymen will be ready to assist any rational attempt to unify our educational system upon the broad lines of Scripture truth, leaving to each Church to emphasize its own Shibboleths at some other time and in some other way.

For the Bible is not a Protestant compendium of religion and ethics. If it is worth something to any section of the community, it is of equal value to all. Its three great lines of revelation, the revelation of the Fatherhood of God, the Brotherhood of Jesus Christ, and the presence and power of a Divine Spirit working amid the tangled affairs of earthly life, are of such a character that, to say the least of it, the facts themselves can excite no antagonism in any reasonable mind, however much it may be perplexed and irritated over dogmatic developments of them. Even though anyone finds the revelation doubtful, he will surely want to believe it if he can. A great deal of controversy exists in the present day upon Biblical questions, and we ought to receive with gratitude any competent attempts to throw light upon them. But the great purpose

of the Bible remains unaltered, however much our theories of "inspiration" may vary, or however diverse our views upon minor subjects involved in it. Looked at in any way we choose, it is a book whose educational influence is unique and unparalleled. We should expect no undue bias from Professor Huxley, and this is what that fair-minded thinker says: "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and errors; eliminate, as a sensible lay teacher will do, if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral grandeur and beauty. By the study of what other book could children be so much humanized and made to feel that each figure in the vast historical procession fill, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning their payment for their work?"*

No space is left to treat of the details of religious instruction in our

*"The School Boards: What they can do and what they may do" *Critiques and Addresses*, p. 51; or *vide Contemporary Review*, -D. c., 1870.

schools; nor, although the omission may seem to some a grave one, do I think it necessary in this preliminary discussion of general principles to do so. When we have once apprehended the situation rightly, and defined with clearness the limits of the State's obligation, there is not likely to be much practical difficulty in the matter. There may remain some points to adjust and settle, some misgiving to allay, some arrogance to check, some encroachment stoutly to withstand. But if we are persuaded that the state cannot wholly ignore the development of the highest faculties of our youth, all minor debate will gradually disappear, and every department of national life will feel the growing force of a Christian inspiration. The vast majority of our public school teachers are quite competent to set forth the leading facts of Divine

revelation. If they were not, their competence to teach some other subjects might reasonably be called in question. But whatever the faults of instruction, the Bible may be safely left to take care of itself. The voice of Psalmist and Prophet, most of all the voice of Him of Nazareth, will find an intelligent response even from children; and while their elders, perhaps, are timidly afraid lest some theological bias should be given to their training, their less sophisticated minds will grasp the sublime yet simple truths which Holy Scripture unfolds before them, and thus secure to each succeeding generation the permanence of that religious conviction which fears God and works righteousness, and the highest fulfilment of all educational processes, the building up of manhood according to Jesus Christ.

THE PLACE OF ART EDUCATION IN GENERAL EDUCATION.*

BY JOHN S. CLARK.

ONE of the greatest gains made during the half century now closing the clearer insight of men into the meaning and the implications of evolution. There was a time when the newly discovered facts of the past history of the earth and its creatures, seen dimly and without much relation to other facts, staggered all but the most courageous minds with the vastness and ominousness of the problems they involved; but, as years have gone by, men have come to see the same gigantic and enigmatic facts in clearer mental perspective and under

brighter light. Now the philosophy of evolution, as Dr. John Fiske and others clearly proclaimed it years ago, and as Henry Drummond has lately so admirably reaffirmed it in his work on the *Ascent of Man*, is the common possession of most thoughtful people.

This evolutionary history of the world of man is only the scientific, detailed tracing out of the means and ways by which there has been brought about the stupendous fact of man's place in the scale of creation, which keen philosophic speculation had long ago made him conscious of, even while unable to understand or account for it. The theologian of three centuries ago meditated in the older Hebrew phrase :

*An address delivered before the Department of Art Education of the National Educational Association, at Denver, Colo., July 12, 1895.

When I consider the heavens the work of thy fingers, the moon and the stars, which thou hast ordained. What is *man* that thou art mindful of *him*?

But to-day in the light of evolutionary science, the thought takes a different accent:

When I considered the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is *man* that thou art mindful of *him*? . . . Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet!

Whichever road we travel—the old path of ontological speculation, or the new path of scientific investigation—we come out upon the same intellectual hilltop, namely, the thought that man, as a physical being, is the consummate product of material creation while, as a spiritual being, he is the appointed master of material creation and the beginner of a new world of spiritual growth and spiritual creation.

The essential, distinguishing fact about him is his more direct relationship through his personal feelings and desires to the Divine, that is, to the eternal spiritual reality of the universe, than exists in the world of matter around him, which can only passively reflect the Divine.

I shall assume that we agree to start out from this standpoint in considering the question before us to-day. For, in order to think to any real purpose about the place of art education in general education, we should first obtain a clear idea of the relation of education itself to human development, and then the place which the arts of the race—literature, music, painting, sculpture, and architecture—hold in the development and training of spiritual man.

The first proposition that I have to offer you is one upon whose acceptance or rejection the general character of the whole scheme of public

education must logically depend. It is as follows:

PROPOSITION I—That the human soul is a self-acting spiritual entity, which is more completely a revelation of the divine spirit behind all which is, than is shown in the material world; and that this soul or spiritual entity, when properly developed, dominates man's physical powers, making them subservient to itself.

We hear much in these days about the human soul as having no demonstrable existence *per se*, but being merely the sum of the material forces of the universe, and as possessing only such powers as are induced in it by the play of these material forces upon the bodily organism. This standpoint is practically assumed by that portion of modern empirical psychology which has been aptly described as "psychology without a soul." Ribot in his work on *German psychology of to-day* accepts this phrase ("psychology without a soul") as fairly describing, in its negative aspect, that new psychology which confines itself to studying forms and conditions of mental action without any regard to the question of what the soul is or even whether there be a soul, and which treats psychic forces as merely differentiations from the material forces studied in physics, chemistry, and animal physiology.

Of course it cannot be claimed that the mind or the soul is independent of the physical organism. We cannot conceive of the human mind as being able to annul the laws of external matter. What I wish to claim is simply that the mind, being an entity in itself, has a certain power of control over that very material mechanism (the brain) whose conformation and functions condition it; and that it has also a certain original power of combining with and taking advantage of the forces of the material world so as to modify their actions and transform their applications.

Nor is it intended to deny that the senses are the appointed gateway through which, and only through which, the things and the forces of the outside universe can come near to us to influence us, and give our minds material to work with. What I do wish to remind you of is the fact that the spiritual entity behind and above all the man's sense-organs, *that to which matter appeals through sense-impression*, is the thing of first and greatest importance.

You remember the famous aphorism of Leibniz: "There is nothing in the intellect which was not previously in the senses—except the intellect itself!"

As a matter of fact, the stoutest champions of the theory of soul as a combination of differentiated physical energies cannot keep their footing on their slippery ground. They cannot explain or indeed fully express their own theory without falling back upon assumptions which are inconsistent with that theory.

The fact is, the whole scheme of experimental psychology—which aims to reduce mental phenomena to unmediated physical energies playing through matter, and so to dispense with self-activity in the intellectual life of man—is (as Professor Ladd has pointed out with such clearness and vigor) based wholly on an assumption of the self-active intellect itself, *i. e.*, on the purely mental hypothesis of the existence of atoms and molecules, through which the primal energy can transmit and manifest itself. And this hypothesis is a pure synthesis of the mind. So we have the paradox of human beings denying that the human mind has any real essential existence as a self-acting entity, and yet asserting that the ultimate basis of all so-called mental phenomena is traceable to physical forces acting in certain minute units of matter, whose very existence is, after all, mere-

ly a convenient conjecture of this dependent physical mind itself!"

We must remember that this question as to whether the soul is a self-acting entity or merely a higher differentiation of molecular energies is more than just a curious problem for the biologist and the metaphysician.

It has a distinct bearing on the problem of child education. If mind development is taken to be merely a matter of automatic transformation of sense-activity into thought-activity, the general spirit and plan of education (which aims at mind-development) will naturally be quite different from its spirit and plan when it is conceived of as an appeal to a spiritual entity, a self-determining *ego*, with powers both of assimilative and creative self-activity, capable of being developed to various degrees according to the individuality of that *ego*.

Let me not be misunderstood as underestimating the value of contemporary physiological psychology to education. Understood in its right relation to educational problems, it can be and is of great practical assistance in educational work. The actual effect of bodily conditions on mental activities is now-a-days being better understood than ever before. Our practical appreciation of this understanding is shown in improved systems of ventilating, heating, and lighting school-rooms, and in thoughtfully planned courses of physical culture. The actual importance of sense-experience, as basis and material for mental activity, is nowadays better understood than ever before. And our practical appreciation of this understanding is shown in the great movements for form-study, for manual training, and for the experimental study of natural science. The more we understand of the subtle inter-relationships between the physical and the mental, the more directly we can go to the point in class-room

teaching without so much futile misdirection of effort as has often been inevitable in the past. But the danger involved in this new enthusiasm for physiological psychology, or the study of "consciousness content-wise," is the danger lest it be supposed to cover the whole educational problem when it really covers only the lesser half of the problem. Educators today are in danger of overlooking that larger factor "consciousness function-wise" in the child, which, though it cannot be measured or weighed or tabulated in any sort of psychological statistics, has more weight in the determination and direction of mental activity than all physical and material factors combined. Practical education should not be suffered to fall into the mistaken, exclusive extreme into which it seems to be drifting; where circumstance and environment, acting automatically on the brain, are reckoned as all-effective, and the elements of personal effort and personal responsibility on the pupil's part are hardly recognized. This extreme is, of course, easily comprehensible as a reaction from the old-time formal teaching. But either extreme is bad. And as a safeguard against the current tendency to suppose that sense-contact with the things of the natural world may be trusted to solve the whole problem of right spiritual development, I feel that a firm stand should be made for the recognition of the individual soul with its self-activities, responding to but not derived from the material forces of nature, as of the first and greatest importance in educational psychology and in practical educational work.

My second proposition is:

PROPOSITION II—That man, by virtue of this self-acting soul, becomes, in his highest estate, not only a transformer of the material conditions which surround him, but also an actual creator of new spiritual values of an altruistic character; hence his arts.

I can take time merely to suggest

in the briefest fashion how man is a transformer of the material conditions round about him, and how his activities are imbued with the altruistic character; how he, and he alone, in contrast to all other living creatures, sets to work with conscious and deliberate foresight to change those very material facts which, to a certain extent, experimentally condition his range and mode of inward life; and how his activities, crystallized into arts, have changed the face of the earth and the semblance of many of its creatures into something quite unlike their original estate, making both nature and her creations immensely more contributory to his own well-being.

Man's activities may be classified into two divisions, the useful arts and the fine arts.

The useful arts exercise his creative powers chiefly on but one plane of his existence, and that the lowest, namely, the physical. While they mark a nation's upward growth to a certain limited extent, they do not of themselves embody all of our race experience, nor even the best of our race experience.

The fine arts (poetry, music, painting, sculpture, and architecture) are the forms in which the higher life of man embodies itself. It is to these fine arts that we always have to look, in order to learn in what way and to what degree a people have climbed up above the level of mere animals, clever enough to secure good things to eat, effective shelters from the weather, and convenient coverings for their bodies.

In a certain sense it may be said that there is a large part of the best of our race experience which never gets embodied in any tangible material form at all, but acts for the creation of new conditions rather than new things; refining and elevating the quality of personal character and

daily life, but never shaping itself into any explicit forms of art creation. It is not quite true that these particular spiritual energies are unmet with in the fine arts—for, in indirect ways, the most commonplace toil helps make the work of art possible (we all remember our nursery stories of how the farmer and the miller help prepare the child's breakfast for him),—and in a still higher sense, every noble inward life helps create a more healthy spiritual atmosphere for all other men to breathe.

But the fact remains that if we would direct our thought to the definite, tangible records of man's higher life, we must look for those records in the various forms of the fine arts.

Creative activity which brings forth the useful arts is service rendered in laying the foundation of material civilization. Creative activity which brings forth the fine arts is service rendered in building the superstructure of spiritual civilization. Man is so constituted, and human society is so constituted, that the higher powers and activities of the race naturally and necessarily ultimate in the fine arts as the very condition of ever-developing character.

Now if we accept the doctrine of evolution, man's soul or spiritual self is the latest and fullest revelation of the Divine cause of all that is; and this spiritual self coexists with the animal frame and the animal nature which constitute physical man,—the climax of physical creation. A constant struggle is going on between his animal nature, which is inherited from his animal ancestry, and which works for self, and his spiritual nature, which is altruistic and which is impelling him forward to work for others. Man's arts are at once the evidence and the result of this conflict.

This is the unanimous affirmation of science, history, and religion.

My next proposition is:

PROPOSITION III—The history of civilization is the record of man's progress in the creation of spiritual values through the subjection of his own animal nature and surrounding material nature to the service of his spiritual needs and ideals—hence the world of art. For the arts of man are not merely incidental to civilization. They are the supreme products of his creative spiritual activities, the condition and promise of higher civilization.

It cannot be too strongly emphasized that art is not a mere incidental phase of the life of man. Some people have an idea that it is so; that it simply happened in successive ages that people spent their playtime in building with blocks on a large scale, making "stone dolls," and composing tunes; rhymes, and fantastic tales—occupations whose remains are well enough to interest the idler of to-day, but which have no solid significance for practical people.

This notion of art is as far as possible from the truth of the matter. The fact is that in every age man's creative energies have embodied themselves in art forms in order to satisfy the irresistible divine instinct of creation within him, and make a way in which to share with his fellows his inward personal experiences.

The fact that we ourselves stand to-day where we do stand in the progressive march of civilization is due in no small measure to the earlier fact that generations of men before us, who lived and loved and suffered and hoped, and who wrought their own wonderment and desires, their aspirations and their hopes into art forms, have bequeathed to us their arts as their richest and most beneficent legacy. We hold this legacy now in the form of the world's great epic and lyric poems, and in its fiction and dramas, instinct with human passion and human aspiration, peopled with personalities of man's own imaginative creation, even more real in their in-

fluence to-day than the shadowy names of history. We hold it in the form of the great treatises on philosophy, government, and the sciences, the very condensation and crystallization, as it were, of the human intellect. We hold it in the world's Bibles, the legacy of the religious thought of the race. We hold the legacy again in the form of the world's great music—the symphonies that still make our world palpitate with exquisite harmonies once conceived by human genius—the oratorios and operas, and the songs that, like unquenchable torches, kindle the souls of each successive generation of human kind with fires of joyousness, of patriotic ardor, of religious ecstasy.

And we hold the legacy yet again in the form of monuments and temples, cathedrals and majestic colossi, eloquent of the questionings and long-

ings of souls facing the great mysteries of life and death. We hold it in the form of treasured remains of sculptures, eloquent of old-time insight into the divineness of beauty and old-time delight in such insight. We hold it in the form of the world's great paintings, eloquent of all man's widest range of interests and sympathies, of his love for the good and the right, of the gradually clearing vision which has enabled him to see the Divine in nature and the still higher manifestations of the Divine in humanity, and to make the vision manifest to all mankind.

On another occasion I shall discuss the bearings of art education upon the labor problems of the day, and through labor upon all the interests of social well-being. On this occasion I can only remind you of the immense significance of art from the economic point of view.

(To be continued.)

MANNERS OF SCHOOL GIRLS *

BAD manners in school-girls seem to me to divide themselves naturally into classes determined by the cause which produces them :

- (1) A desire to annoy.
- (2) A selfish disregard of the interests and feelings of others.
- (3) Self-indulgence.
- (4) Conceit.
- (5) Shyness and self-consciousness.
- (6) Thoughtlessness and impulsiveness.
- (7) Ignorance of what is or is not courteous.

The first class, I think, we may absolutely ignore. The days are

* Abstract from an article by Miss Cecil Phillips, in the *London Educational Review*.

happily past when school-girls exercised their ingenuity in devising little discourtesies to pain each other or their teachers. We are not so fortunate, however, as regards classes two and three. There still exist, though in constantly decreasing numbers, self-concentrated girls, who are so wrapped up in their own studies, play, or outside interests, that they neither spare attention to observe, nor time to relieve, the wants of others. And self-indulgent girls are more obtrusive than ever since they have not even learnt to control the outward expression of their moods, temper, and little discomforts and inconveniences.

The conceited child annoys us little during actual lesson-time, but

at games and at home is very objectionable from the fact that she always thinks she knows how to do everything in the best way, and is not satisfied without trying to impress the same on all around her.

The shy girl undoubtedly suffers under the new *regime*. Her shyness often conceals a beautiful fine nature and a true desire to be helpful. In the old days she would have been so drilled at school that society would have had no terrors for her in comparison with school ordeals. Her self-consciousness would have found relief in the necessity for observing small points of etiquette. Hardest of all is the case of the girl who in the desire not to appear shy, only succeeds in being rude and abrupt in manner.

The impulsive girl is a familiar type. She enters rooms like a whirlwind, drops books and collides with desks, and rushes away in the morning without a "Good morning" to the mistress, or with one tossed hurriedly back over her shoulder.

But the last class is, undoubtedly, the largest of all. The majority of girls *wish* to be courteous and gentle. They possess the essentials of good manners, but lack the power of expression. Without the least intention of showing disrespect, they yet assume a "Hail-fellow-well-met" tone towards their elders, and treat them to a patronizing nod in the streets; they stop a mistress in the passage to consult her about some small affair of their own with a calm assumption that the matter must appear as important to her as it does to them, and this even though she may be engaged with some one else, or hurrying to a class.

The manners of the present day are, in fact, characterized by a lack of reverence. They undoubtedly show less spite and coarseness, a better tone towards inferiors, and kinder

feeling towards equals, but no sense of the advantages conferred by age and experience. I believe our system is in some measure to blame for this. We sharpen the child's intellectual faculties, and encourage it to independence of thought and action, at an age when it is unable to discover the true proportions of things. The child fails to recognize any other claims to respect than those of intellectual superiority, and the result is a self confidence, an assumption of equality that is essentially ill-mannered. O. W. Holmes says, "Under bad manners as under graver faults lies very commonly an estimate of our especial individuality, as distinguished from our generic humanity."

And now the great question arises—how can we best remedy matters?

And, firstly, I think that, while endeavoring to encourage independence of thought, we should place more limit to the independence of action which is increasingly allowed to children. Let them see that though they may not understand the reason, they are not yet considered competent to direct their own lives, even in what they may consider little things. "A teacher has to foster, often to create, an instinctive deference to home ideals, at a time of the girl's life when independence is apt to be the prevailing spirit." Undoubtedly the teacher suffers under a disadvantage in not having any one to whom she herself can show this deference in her outward behaviour, else were the lesson much simplified, but, as far as precept goes, she must not fail. A mistress can do much by her example to discourage undue haste and consequent lack of ceremony. However hurried, let us try not to appear so to our girls, and let us encourage to a greater extent dancing, and all those gymnastic exercises, which aim, not only at

quickness and precision, but at slow and graceful movement.

Then, again, I am no advocate of "nagging," but it appears to me that no instance or abrupt, brusque behaviour should ever be allowed to pass unnoticed. We could insist, also, on graceful attitudes in class, and, while encouraging the rendering of little services and attentions, both to ourselves and to others, we could, at the same time, be most particular as to the way in which they are performed. Much, too, may be done by strictness as regards the *tone* of an answer, as well as in the suppression of the "oh," and "well," so dear to the lips of children, which are in themselves

a sure sign of lack of deference. Chiefly, however, let us keep before the minds of our girls the thought that a school is a community working, however humbly, towards a great end, the development of a human race; that each has her part in the work and cannot neglect it without hindrance to the whole. Every little function performed by one to be helpful to another contributes something to the beauty or repute of the school as a whole. Each must give as well as receive, must help as well as be helped, must sink the individual in the general good. There is then no room for selfishness or self-consciousness, for self-indulgence or conceit.

MR. CHAMBERLAIN AND THE COLONIES.*

THIS being Mr. Chamberlain's first public appearance in the capacity of Secretary of State for the Colonies, his speech was anticipated with peculiar interest. The post was of his own choosing, and his choice argued a special interest in colonial affairs, as well as a belief that in dealing with them he could find scope for his ability and energy. His speech last night certainly fulfilled the expectations formed in view of that circumstance. Mr. Chamberlain has never appeared to greater advantage or dealt with great Imperial interests in a more admirable manner. He spoke throughout with excellent tact, and with an elevation of tone which, as all present must have felt, carried the whole group of colonial problems into the serener air of statesmanship. With the perplexing details of these problems many of those present are

only too familiar. They are entirely unavoidable in the working out of such enormous changes as are involved in the development of the South African colonies. They have to be tackled with patience, with persistence, with mutual forbearance; and with hope. But, while nothing can supersede the systematic labour that goes to the making of nations, it is good for all concerned to listen occasionally to a speech which, like Mr. Chamberlain's, deals with the general principles underlying sometimes confused efforts, and shows, as from some mount of vision, the length and breadth of the inheritance that has to be conquered mile by mile. The experiment which this country and her colonies are now working out together has not previously been tried in similar conditions. To build up and hold together a world-wide Empire upon a basis of practically universal suffrage, with the consequent

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predominance of local interests and opinions, is a novel undertaking in the history of civilization. It is one of extraordinary difficulty, or so at least it must seem to those who are guided by the precedents of the past. So overwhelming has the difficulty appeared, and so discouraging was the memory of a conspicuous failure, that at a time still recent the majority of the rulers of this country regarded the task as impossible. This despairing view was not unconnected with the rather hard and narrow syllogistic treatment of economic and political questions then in vogue. It seemed easy to show that material interests were all making for disruption; and the fashion was to ignore and deride the part played by sentiment and imagination in the affairs of men. Hence it became a note of advanced political thought to regard the separation of all the colonies as inevitable, and a proof of political wisdom to expedite the process by pouring scorn upon the sentiment which the colonies themselves perversely manifested.

A great change has been effected in the current mode of regarding colonial questions, corresponding with a great shifting of opinion upon the general principles of economics and politics. Middle-class ideas have given place to those belonging to a more extended electorate, and, therefore, more in accord with the general drift of colonial opinion. The industrial advance of other nations has also played a considerable part by undermining the tacitly-accepted ideal of England as a vast workshop turning out goods on strict commercial principles for the rest of the world to buy. A change of customers and markets has had no small share in promoting the growth of the Imperial idea. Trade has been found to follow, not so much the flag, as the language and the traditions of this little island. The old distrust

of Imperial greatness lingers, as Mr. Chamberlain notes, in the impatience with which some still hear of Imperial Federation. That impatience would have some justification were there to be found any marked insistence upon a definite scheme of Imperial Federation. The strength of the idea lies in its vagueness. The time is not ripe for translating the aspiration or—as Mr. Chamberlain does not object to call it—the dream into concrete arrangements. The dream is, however, as he justly says, one which has fired the imagination of millions of men in many climes, and is, therefore, to be reckoned with as a potent factor in their lives. A dream so welcomed is one of the most solid realities. The working out of the ideas of Imperial unity which have made such notable progress of late years must be the business of the immediate future. In one way or another, as we may probably concede to Mr. Chamberlain, the problem must be practically settled within a generation. If approached in the spirit he displayed last night amid the applause of his audience, there is reason to hope that the solution may be the consolidation of great bodies of English speaking peoples into a powerful and enduring federation.

THE USES OF WINDS.—1. They keep the elements of the atmosphere mixed, by maintaining a constant circulation.

2. They bear vapor from sea to land, and thus water the earth.

3. They carry heat from the overheated regions of the earth to colder regions, thus making both habitable.

4. They aid communication between nations.

Truly, the Psalmist is right, "God maketh the wind his messengers."

THE SECULAR SCHOOL.

IT is probable that in the long run the state will need to take its hands off education altogether, as it has had to do off religion. Educating people's children is no more a normal function of the state than feeding them, which is actually done in some of the English public schools. Under the collectivist theory both are right. The Spartans of old took children off the parents' hands, and the parents were not above permitting this. Under the principle of individual responsibility which now rules more powerfully over the minds of men, for the state either to feed or to teach the children can only be accounted a temporary makeshift rendered necessary because the children are found starving either in body or in mind. Once the state provided the people with their religion and allowed them no choice, but men have outgrown that. We do not suppose that our correspondent "Spectator," who denounces the principle of sectarian schools in our columns, counts the secular school a finality or thinks that the banishment of religion from our schools would be the end of strife. The "Marmion" controversy in Boston, whose schools are free from religion, was more bitter than that over the "Ross Bible" at Toronto and quite as sharp as the present difference in Manitoba. There does not exist a history of England on which all denominations could agree; the teachings of Roman Catholics and Protestants with regard to that history cover entirely different ground and point in directions as opposite as the poles. The more intelligent people grow the more sensitive they will rightly become with regard to the trend of the education their children get.

Nor would "Spectator" hold, we

presume, that the secular state school is ideal either in theory or in practice as it exists anywhere. Sectarian education no doubt tends to bigotry, state education to mediocrity and provincialism. Independent schools produce small and great men; machine schools neither. Where all scholars have to strain every energy to pass well certain uniform and necessarily commonplace examinations fixed at national or state headquarters, where none dare turn aside to cultivate any special preference of school managers, teachers or scholars for fear of losing ground, and possibly, grade, in the race, as is the case now in England even more than in the United States, the people come out all one grist—all number nine wire, as an American once expressed it. "Spectator" holds that purely secular schools are not only as moral in their influence as sectarian schools, but much more so. He has submitted statistics which seem to prove that there is less crime among those who support purely secular education than among those who advocate and, so far as they may, practise sectarian education. He holds these figures to be conclusive; others holding different views will, of course, analyze them carefully before they admit this. On the other hand, the Roman Catholics can hardly be refuted when they say that the exclusion of religion from the schools has an effect other than negative. It means that the child is taught that in the great world outside of his home, in the institutions established by his country, religion is counted out of place. If feeling the need of some cultus lessons of patriotism and the veneration of national emblems are introduced the impression is intensified that the sanctions of patriotism are opposed

to those of religion. The effect of this substitution will tell with cumulative effect as those brought up under it become in turn the parents of another generation.

There will always be those who will get religion at home in what "Spectator" rightly calls the divinely-appointed way, and those who docilely receive it will necessarily look on the school and its machinery as representing an imperfect order of things not so good as that to which he belongs. Others will get their ideas of right from the school and will despise the home religion if there is any. As has been effectively shown by a Toronto educationist, even the secular education is sadly garbled by this exclusion, the book which, whether from the point of view of history, of ethics or of literature, holds a peerless place, having influenced the intellect of the human race more than a hundred others, being less known to the rising generation of that province than the tittle-tattle of general literature. Without it, moreover, our school-teachers have in their hands no text book of ethics. What other book so constantly obtrudes questions of right and wrong as the Bible does? We assume, then, that the evolution of things will in the long run be that the state will occupy itself less with imparting instruction and more with enforcing it. Disabilities, and possibly punishment, will be visited on the illiterate, while in the way of supplying it the state will do no more than see to it that primary instruction is within the reach of all. If drink was only stopped and a whole generation educated there would exist a public opinion in favor of education which would hold parents who failed to have their children taught in the same condemnation as those who neglect to feed them. The present generation does well to give its

thoughts intensely to the education problem and to spend its means freely in securing that education shall be within the reach of all. When it has done this, however, its work is only half done. With all our schools a discreditably large proportion of our children are growing up outside of them, and the very purpose for which we are spending money is thus failing of accomplishment. What is our duty with regard to these?—*Montreal Witness.*

PATRIOTISM.—We need a revival of the old sense of personal responsibility. Men need to feel that to vote, to serve on juries, and to hold public office at a sacrifice of personal interests, is to-day the highest patriotism. Personal interest and partisan prejudice must both give way to the demand for clean, business-like administration of all public affairs.—*G. H. Martin.*

MEN.—You want to rear men fit and ready for all spots and crises, prompt and busy in affairs, gentle among little children, self-reliant in danger, genial in company, sharp in a jury box, tenacious at a town meeting, uneducible in a crowd, tender at a sick-bed, not likely to jump into the first boat at a ship-wreck, affectionate and respectful at home, obliging in a traveling party, shrewd and just in the market, reverent and punctual at church, not going about, as Robert Hall said, "with an air of perpetual apology for the unpardonable presumption of being in the world," nor yet forever supplicating the world's special consideration, brave in action, patient in suffering, believing and cheerful everywhere, fervent in spirit, serving the Lord. This is the manhood that our age and country are asking of its educators.—*Bishop Huntington.*

ANARCHISM IN MODERN PEDAGOGY.

IN Tolstoi's school, the children are not subjected to any restraints whatever; they may learn or play as they choose and leave the school at any time they please. The teacher there must wholly rely upon his skill to secure the pupils' interest for the matter he wishes to present to them. The whole school, in fact, is an organization conducted on anarchistic principles that exclude exaction of obedience. The description reads well and there are probably some who see in it a picture of an ideal school community. But even the assurance that Tolstoi's school is a success will not lull a thoughtful educator into the belief that a school of this kind exerts a healthy educative influence upon the youthful minds.

Tolstoi's plan is not new. Rousseau proposed the same thing 132 years ago; he wanted Emile, his imaginary pupil, to be brought up in this way. Speaking of Emile's education at the age from twelve to fifteen years, for instance, he says: "This is also the time for accustoming the pupil, little by little, to give consecutive attention to the same subject; but it is *never constraint* but *always pleasure or desire*, which should produce this attention. Great care should be taken that attention does not become a burden to him and that it does not result in *ennui*. Therefore keep a watchful eye over him, and, whatever may happen, abandon everything rather than have his tasks become irksome; for how much he learns is of no account, but only that he does *nothing against his will*." Dr. William H. Payne rightly condemns this plan in the following note to his translation of this paragraph: "In the actual conduct of life the path of duty often crosses that of inclination and Emile will have a sorry prepara-

tion for living if he does not learn to bend his neck to the yoke of authority. This is a fundamental and fatal vice in Rousseau's ethical system, and he is here following the bias of his own disordered life." And the same may be said of Tolstoi's plan.

The child who has been allowed to have his way in all things will never be fit for the present civilization. The world does not wait for him to make up his mind whether or not to respond to its demands upon him. Each adult has certain obligations which he cannot escape, and if he has never learned to bow to anything he will find life a most disagreeable road to travel. Thus on utilitarian or eudemonistic grounds the no-restraint plan is indefensible.

But even the much extolled "natural education" idea can hardly be sufficiently stretched to serve as a cloak. The mongrel term "natural" has in these days been given some needed limitations in pedagogy. It means no longer what Rousseau saw in it. The American child is not to grow up as a savage, but as a civilized being in a civilized community. He is born into a peculiar environment differing widely from that of a Fiji islander. But he is just as much dependent upon the conditions under which he is to grow up as the latter is upon those which limit his course. The demands of civilization cannot be evaded in the education of the one, any more than can the physical environment be disregarded in that of the other. The "natural" education of a child living in a civilized state, accordingly is one that best prepares him for his destiny, and hence the same criticism that must be brought against Tolstoi's plan from a utilitarian or eudemonistic standpoint applies here with equal force.

The severest condemnation, however, that falls upon the "no-restraint" idea, is that it is entirely opposed to the fundamental principles of modern pedagogy. The educational aim of the present is to make the rising generation one of strong, moral-religious characters. Hence it is particularly the understanding and the will which the educator seeks to develop and influence and lead to harmonious agreement. If a child at school is permitted to follow only his own instincts and inclinations, the attainment of such a result is quite impossible. He must learn to subject his desires and wishes to the authority of reason. Until his own

reason is sufficiently developed that of the educator must supply what is lacking. Obedience to this authority must be obtained at any cost, and hence the need of *rational* government, supplemented by instruction and training which unite to broaden and deepen the child's insight into the moral-religious world, and at the same time so to develop and strengthen his will that it will be the truest expression of his inner self. The quaint old rule of Solomon holds good: "Bring up a child in the way he should go." Tolstoi would probably substitute for it the anarchistic maxim: "Let the child go wherever he pleases."—*The School Journal*.

AN OLD MASTER.

IT is the glory of a schoolmaster," says Guizot, "to make unnumbered sacrifices for those who profit by him, to labor, in a word, for man, and to wait for his reward from God." The tangible honours of earth are not for him, "storied urn and animated bust" do not, as a rule, perpetuate his good deeds; he is too often left to go down to the vile dust "unwept, unhonoured, and unsung." Still, here and there, we meet with one who, by the sheer force of a compelling individuality, fired with the enthusiasm of a life purpose, does manage in the tardy years to grip men's hearts to a grateful and unstinting recognition of his beneficent labours. More often than not the honour is a memorial. The decaying schoolmaster too frequently asks for bread, and receives a stone. Many years will pass before the profession wears the worldly honours due to it. Probably not for a generation will the sword of knighthood grace

the shoulder of the schoolmaster as it has recently done that of the author, the editor, the librarian, the actor. In France, with a clearer and more far-seeing vision, they decorate the master of a primary school, and inscribe the roll of the Legion of Honour with the record of his name.

For nigh on fifty years, Thomas Haswell, the master of the Royal Jubilee Schools, North Shields, lived for the children of his town. So deep was the impress of his devotion, sympathy, and power on the hearts of the Tynesiders that they were not willing to let the memory of his labors be interred with his bones. In the local art gallery they placed his portrait; on the wall of his school they graved an inscription, and within they sent his name ringing down the grooves of time by annually bestowing a medal on the *dux* of the school.

Now, his friends have authorised the publication of a sumptuous volume wherein the story of his life is elo-

quently told. The book is worthy, in all respects, of the name it honours, of the man on whom the populace spontaneously bestowed the title, "the Maister."

Around the personality of the "Maister" is woven a vivid narrative of social events during a century of rough-hewn life in the old port. To us, the great interest of the book is the flood of light it throws on the genesis of national responsibility in the great matter of popular education. The author of the volume, with rare generosity, bids us look on this individual career as "typical of the work done fifty years ago in the nooks, corners, and by-places of England by hundreds of humble, earnest, far-seeing, though wholly unseen, unnoticed or unvalued men—the elementary school teachers of the early and mid-century."

It is in an age of rapid progress that pioneers are neglected. The beginnings are so far back, and our erection is so lofty and stable, that we have little consideration for those who dug, with infinite labor, the humble foundations. This record amply illustrates the old maxim, "There is nothing new under the sun," and serves to show that much progress is, paradoxically enough, a turning backwards to things that have been.

Thomas Haswell was born in 1807, a period when mental darkness covered the face of the social world, and when the clamour of sordid strife drowned the feeble cry of the children. Education then was *taboo* in the eyes of the many, a dangerous menace to established authority and prescriptive privilege. The Shields shipowner, who refused a subscription to a charity school with the naive remonstrance, "Eddicashin! Eddicashin! Noa, we'll syun hev nee sarvints," was only the mouthpiece of current opinion. There were, of course, earnest men

labouring for illumination of the darkness, but their voice was faint in an atmosphere of distrust and heavy indifference. Still the world was moving on towards light, and at the jubilee of George III. there were those in Shields who ventured to ask whether the establishment of public free schools would not be a more worthy expression of jubilation than a universal saturnalia of riot and debauch.

The suggestion received an impetus and at the same time an eagerly-grasped limitation in the pious opinion of the old king that every poor child in his kingdom should be able to read the Bible. The Royal Jubilee Schools were opened in 1811, under the management of a body of Quakers who fully recognized the right of parents to an unfettered choice in the religious training of their children. Of course the curriculum was starveling, but even its slender proposals caused much head shaking, and doleful prognostication as to the stability of the Constitution. The duties of the master were clearly defined, and he was directed to report widely on the work done. The managers, however, did not desire to receive reports as to the ordinary punishments inflicted. This, doubtless, was wise in an age that paid paper duty. The prevailing faith was punitive, and the *hoi polloi* were wont to sum up a teacher's functions in the words of the Irish Schoolmaster's announcement, "Children taken in to bate." As a boy of eight, Thomas Haswell entered the school, where he remained for two-and-a-half years. Let him describe in his own words, the "larnin'" he got there.

"I could read the Bible very well for a boy of my years, which indeed was all that was then deemed necessary to constitute a scholar. Nothing else, at all events, had been attempted. No writing, no arithmetic, no grammar, no geography had I ever heard

of. But about this time the first two were added, the three subjects (the renowned three R's) being driven forward at a pretty rapid rate, followed closely by, not a manx cat, but one with the orthodox nine tails, which seemed to have discovered the long-sought perpetual motion. For it never ceased during school hours, but indeed made itself evident to all our five senses; and we could see, feel, hear, taste and even smell it from morning till night. Scripture lessons

printed in large type and pasted upon flat, wooden boards hung from pegs on the wall, and round these, standing, hands behind back, in a semicircle, the class of a dozen or more boys, turn by turn, read a portion, or, failing, were helped by the monitor (himself only one of the older boys), who, pointer in hand, stood at the head of the class. Writing was taught to beginners on sand, wooden syles, or the finger taking the place of pens, and a 'smoother' being used by the monitor to efface the rude efforts of the learner and prepare a fresh surface for him. More advanced pupils had ruled slates, but writing paper was never seen. The first four rules of arithmetic were all that it was deemed advisable to teach the classes, though it was supposed that the monitors were privately advanced to the compound rules.

Visitors to the school, on the occasion of the public anniversary, were so alarmed at the proficiency displayed that they were only deterred from withdrawing their subscriptions by the chairman's eager assurances that the shining lights had "finished" their education and were on the point of leaving.

Before he was eleven, Haswell had similarly "finished" his schooling. For the next few years he was variously employed in industrial capacities. The lad, however, was blessed with an insatiable longing for knowledge, and his efforts to obtain it were scarcely short of heroic. A decided bent for music was assiduously cultivated and afterwards turned to splendid account.

In 1839, after much earnest reflection, he became a school teacher. Under the guidance of Francis Mason of the Westoe-lane Schools, South Shields, he studied the "system," and after a short period of probation was appointed master of his old school, in

May, 1839. In the twenty-one years since he had left the "Jubilee" things had gone badly. The scholars had dwindled to forty; they were unpunctual and unruly, and outside opinion was bitterly opposed to any scheme of amelioration. The system in vogue was dull, monotonous, and stereotyped, lacking every element of vitality. With an ardour unspeakable, an intelligence unusual, and a sympathy unrestricted, Haswell set himself the task of making his ill-lighted and wholly unventilated barn a Palace of Delight. Thus the place is described:—

"The windows of the stuffy schoolroom were never opened, and the air growing sculler and more asphyxiating as the long day slowly spent itself, rendered the sprightliest youngster drowsy and dense in spite of himself. Narrow benches or forms too high to allow his feet to touch the ground, gave him 'pins and needles' in his legs, as the villainously ill-contrived 'desks' twisted his back and gave him a stitch in the side. To say that his lesson-books were printed as badly as they were written is to say that they could not have been worse—paper and type unsuited to the eyes of children were yet much too good for the dismal rubbish set forth by their means. Written by persons devoid of capacity for, to say nothing of experience of, teaching, many were couched in a tone of ponderous prigginess and turgid self-satisfaction, wholly detestable to any healthy mind."

Haswell set himself from the first to kindle in these deadened souls new interests, curiosity, wonder, anything which could rouse them out of the black stupour in which they were plunged. His first appeal was to the emotions. Music was the magician's rod to make these young hearts blossom in the dust. And the music was no mere reeling off a few hackneyed tunes by ear.

His scheme was genuine, thorough, systematic, and despite the difficulties of the old notation he worked wonders. His boys learnt to sing at sight the works of recognized composers chalked on a colossal music-

board, twelve or fourteen feet long, on which he had painted the staves. Then he turned to the grim, gaunt walls of his school, unadorned by either map or chart. On the chimney breast he painted a double alphabet of flourished capitals and soberer small characters. Then he projected two enormous terrestrial hemispheres of eight feet in diameter, which covered one entire wall.

The work was done after the duties of the day were over, a small boy being recompensed with sixpence a night for holding a candle to his artistic labours. Armed with these giant maps and a pair of globes, privately purchased out of his scanty salary, Haswell began the teaching of geography. For years after, the "Jubilee" lads were recognised and feared by Shields skippers as tartars at geographical cross-examination. Astronomy, too, was taken up, and on clear, wintry nights, oblivious of bare feet red with cold, and blue, watery noses, a crowd of charmed youngsters stood with him in the school-yard drinking in the lore of the skies.

Geometry followed as soon as the master had extemporised a set of wooden compasses. Paper was precious, and the work, together with that of freehand drawing, was done on black boards and unframed slates. The blatant utilitarians of the time could not daunt Haswell's zeal. One feature of the school was a remarkable contrivance known as an "alphabet mill."

"This strange engine formed a principal function of the master's desk—a huge, wooden, hollow, cube-shaped erection, like a hut, some four feet high, and perhaps as wide. Inside, on an axis, suspended against the face fronting the school, was a great disc, or wheel, the whole height of the desk; bearing on a circle drawn just within its periphery the alphabet in capitals, upon an inner circle the same in small characters, and on yet another (the innermost), a series of arithmetical figures. Three apertures in front of the desk, one above another, and

each closed by a slide, enabled the teacher to expose to the class the letters or figures of any of the series, one by one—but only one by one. A winch handle on the axle afforded the means for rotating the disc, and bringing to the open eye of the machine any of the characters—and in any order chosen to bewilder the class.

The utility of the engine appears doubtful, though one may see in it the predecessor of several of the new word-building contrivances.

Writing on sand had long passed away, and slates were common. Chalk and slate pencils were obtained by forays upon the quays and by excursions among the rocks on Saturdays. The "Maister," though, of course, cognisant of the imperative necessity of an acquaintance with our unprincipled English spelling, deplored bitterly the waste of time involved in overcoming artificial difficulties and in sharpening the tools whereby the 'prentice student was to cut his way up the steeps of knowledge. Of infinitely more importance he believed a "systematic course of training in the art of verbally defining shades of difference, and of giving the best and tersest expression of the meaning." If any man is ever before his time, surely the "Maister" was. The systematic use of the newspaper as a source of everyday idiomatic English was early grasped by Haswell, who regularly gave his older boys practice in reading the "special" articles, which were afterwards discussed, explained and criticised. Thus the dominie's passion for founding a taste in literature found its vent. Articulation was a strong point with him, and such expressions as "Our Father Chirton Heaven," Chirton being a suburb of the town, had short shrift. What the Maister would have said to this passage from the creed, "Suffered under Punch's spider," we can't imagine. Here is a peculiarly enlightened dictum, worthy of recollection to-day:—

"Anyone can teach a bright, capable boy; anyone can teach a boy what he has a special aptitude for; anyone can teach a scholar who by long attendance at school has acquired the momentum, so to speak, of being taught. But the true function of the teacher lies in developing the dormant faculties of the beginner, and directing them into the most suitable course, or in selecting the means by which the torpid wits of the mentally deficient can best be exercised."

Science found its way into the school, and "magical moments" were the result. On Saturdays there were rural excursions for pure delectation, heightened and not marred by surreptitious teaching, visits to the reed-grown sand dunes, jaunts to the shipping, botanical rambles and regular swimming lessons on the sands at Tynemouth. Winter and summer there was systematic marching and countermarching in the playground to the tune of drums and fifes, and a wholesome scheme of physical exercise which no one enjoyed more than the evergreen "maister."

No wonder the school was a paradise, no wonder brown sailors came rolling up to the half-door of the school, after long voyages, to have a word with the dominie, no wonder his letter-bag was full, and his cupboard stocked with curiosities from China to Peru. Our readers must remember that the man did all this and more, with no other assistance than that furnished by monitors.

The era of codes dawned, and our friend was urged to present himself for a Government certificate. A "First Class" was granted him, and Government inspectors came and went with the effect of "narrowing down" the wide educational scope of his teaching, and of elevating the three R's into a sort of scholastic trinity.

Haswell was out of his element, though he worked on with some success. He felt bitterly the baneful effect of the new principle, which made education a mere matter of

physic, to be poured into the learner to the top of his capacity. He marvelled at the ignorance which miscalled such ill-digested instruction, Education.

"The Government Grant, as the Maister had foreseen, brought in its train Government red-tape and circumlocution, and so, what with rigid codes repeatedly reversed and inverted, and stereotyped regulations, the fresh, breezy, invigorating, and flexible scheme which for a period of two generations had successfully equipped many thousands of boys for the battle of life was shackled and stifled; to be replaced by the procrustean methods, which, ignoring all individuality, all human nature, it might also be said, in the scholar are yet the ideal of the 'official' educationalist."

Could the old "Maister" revisit the glimpses of the moon, say in the year 1900, he might find a return to the old free method of sanity and life. We have no space to enter into the last phase of this remarkable career—as headmaster of a modernised board school. Full of years and renown, he retired on a Government pension in 1886. Shields does itself honour in revering the memory of a worker whose wonderful success is a powerful appeal for the freedom, individuality, and breadth of an emancipated teacher.
—*The School Master, Australia.*

ELECTRICITY.—Edison says we do not know what it is, but that it acts like a fluid as much as anything. The best theory is that it consists of an infinitely fine form of matter in a state of infinite motion and manifesting itself in whorls or vortex rings. It appears to be around the chemical atoms and be the cause of chemical action. An atom of oxygen, for example, is supposed to be a core, or center, around which electrical matter is whirling. Heat and light are caused by the effects of this matter on ordinary matter. "Chemical affinity and electricity are one and the same," says Helmholtz.—*The School Journal.*

THE POET'S FUNCTION AS INTERPRETER.

PEOPLE are apt to talk as if the poet had no function in the modern world, or at any rate as if his only function were to amuse and entertain, and as if the State, in its higher and political aspect, had no need of him. The poet, we are told in effect, is an anachronism in an age like the present,—a mere survival from more primitive times. Those who argue thus are badly instructed, and are reasoning from the imperfect premises afforded by the early and middle Victorian epoch. For a moment the world was exclusively occupied with industrial and other utilitarian objects, and naturally enough the poet seemed out of place. He proved nothing, he made nothing, and he discovered nothing,—or at any rate nothing in the regions of science and invention. But this overshadowing of the poet's function in the State was not real, but merely accidental and temporary. Though people thought so for the moment, machinery is not everything; nor is it the least true to say that the song of the singer is never something done, something actual. Tennyson put this with splendid insight when, in his plea for the poet, he reminded the world that—

“The song that stirs a nation's heart
Is in itself a deed.”

While the possible need for a Tyrtæus exists, and that need can never be wholly banished, the poet must always have a real use. But there are other functions no less real, and hardly less important, which a poet may perform in the modern State. He may act as interpreter to the nation, and show it, as only he can, the true relations and the true meaning of the different parts which make up the whole. The great difficulty of every nation is its inability

to realise and understand itself. Could it do this truly a nation could hardly take the wrong road, and bring itself to ruin and confusion. But few nations have this faculty, and therefore then need so sorely an interpreter; one who by his clear vision shall show them what they are, and whither they tend. And for the mass of mankind, only the poet can do this. The ordinary man, whether rich or poor, educated or uneducated, apprehends very little and very vaguely, save through his senses and his emotions. Maps and figures, dissertations and statistics, fall like water off a duck's back when you talk to him of the British Empire, of the magnitude of our rule in India, and of the problem of the dark races; of the growth of the English speaking people in Canada and in Australia; and of how our fate, as a nation, is inextricably bound up with the lordship of the sea. He hears, but he does not mark. But the poet, if he has the gift of the interpreter, and without that gift in some shape or form he is hardly a poet, whether he works in prose or verse, can bring home the secrets of Empire and the call of destiny to the hearts of the people. Of course he cannot touch all, but when he does touch he kindles. He lays the live coal on men's minds; and those who are capable of being roused have henceforth a new and different feeling and understanding of what he tells.

Mr. Kipling's fascinating poem, “The Native Born,” published in Monday's *Times*, is a reminder to us of how large a share he possesses of this interpreting power. His work is of extraordinary value in making the nation realise itself, especially as regards the Empire and the oneness of our kin. One of the great difficulties of the mere politician who knows

himself but cannot interpret, is to get the people of this country to understand that when the Englishmen born over-sea assert themselves, and express their glory in and love for the new land, they are not somehow injuring or slighting the old home. When Englishmen hear of, and but partly understand, the ideas of young Australia, young Canada, or young South Africa, as the case may be, they sadly or bitterly declare that there is no love of England left in the Colonies, and that the men of the new lands think only of themselves, and dislike or are indifferent to the mother-country. The way in which the pride and exultation of the "native born" is conveyed makes that pride and exultation misunderstood. When we hear people talk a language which we do not know, we are always apt to think that they are full of anger and contempt, and that we are the objects of this anger and contempt. Now the uninspired social analyst or the statistic politician might have preached and analysed for years, and yet not have got the nation to understand the true spirit of the "native born," and how in reality it neither slights the old land nor injures the unity of the Empire. His efforts to prove that the passionate feeling of the "native born" should be encouraged not suppressed, fall, for the most part, on empty ears. He may convince a few philosophers, but the great world heeds him not. But if and when the true poet comes, he can interpret for the mass of men and make clear and of good omen what before seemed dark and lowering. Take the new poem by Mr. Kipling to which we have just alluded. The poet does not reason with us, or argue, or bring proofs,—he enables us to enter into the spirit of the "native born," and by a flash of that lightning which he brings straight from heaven he makes us understand how the men of Aus-

tralia, and Canada, and Africa, feel towards the land in which they were born. Thus interpreted, their pride ceases to sound harsh to our ears, and we realise that the "native born" may love their deep-blue hills, their ice-bound lakes and snow-wreathed forests, their rolling uplands, or their palms and canes, and yet not neglect their duty to the mother-land or to the Empire and the race. Surely a man who can do this has done something, and something of vast importance for the whole English kin. He has dropped the tiny drop of solvent acid into the bowl, and made what was before a turbid mixture, a clear and lucent liquor. But we must not write of the poem and not remind our readers of its quality by a quotation. To show its power of interpretation, take the first three verses :

We've drunk to the Queen, God bless her!
 We've drunk to our mothers' land,
 We drunk to our English brother
 (But he does not understand) ;
 We've drunk to the wide creation
 And the Cross swings low to the dawn—
 Let toast, and o' obligation,—
 A health to the Native-born !

They change their skies above them
 But not their hearts that roam !
 We learned from our wistful mothers
 To call old England "home,"
 We read of the English sky-lark,
 Of the spring in the English lanes,
 But we screamed with the painted lories
 As we rode on the dusty plains !

They passed with their old-world legends—
 Their tales of wrong and dearth—
 Our fathers held by purchase
 But we by the right of birth ;
 Our heart's where they rocked our cradle,
 Our love where we spent our toil,
 And our faith and our hope and our honour
 We pledge to our native soil !

The verses, and those that follow, are a positive initiation. As we read them our hearts beat and cheeks glow, and as by fire we realise the feeling of the "native born,"—how he loves his own land, and yet gives his homage to "the dread high alters" of

the race. Let no one suppose when we speak thus of this particular poem that we imagine it is going suddenly to become a household word in England, Scotland, and Ireland, or that the world will immediately grasp its meaning. That is given to few poems. But without doing this, the poem, we believe, will have its effect on public opinion. Before it becomes popular in the ordinary sense, it will work its way into the minds, first, of the more imaginative politicians and journalists and men of letters. Then through them and by various channels it will filter down and affect the mass of the people. What will happen will be not unlike that which happened in regard to the feeling of the nation towards the privates of British Army. Mr. Kipling, in his capacity of interpreter, and by means of his "Barrack-room Ballads," made the nation appreciate and understand its soldiers infinitely better than they had ever done before. Indeed, it is not too much to say that by means of this process of interpretation he changed the attitude of the nation. But though many thousands of people read how—

It's Tommy this an' Tommy that, an'
 "chuck him out, the brute;"
 But it's "saviour of his country" when
 the guns begin to shoot,

the change was for the most part wrought indirectly. When you let fly into a whole heap of balls, all are moved and affected, though only one or two feel the impact direct. It is enough if the poet touches those who can influence the rest.

Another example of Mr. Kipling's power of interpretation as a poet is to be seen in his sea-poems. "The Bolivar," "The Clampherdown," and "The Flag of England" are of incalculable value in making Englishmen realise that they have been and are still the lords of the sea, and what that priceless heritage means. You may talk to Robinson, the bill broker,

till you are black in the face about the command of the sea, and its political, commercial, and moral importance. He agrees no doubt, and seems quite intelligent, but in reality marks you not. If, however, you can get him to listen to what the four winds made answer when they were asked what and where is the flag of England, who knows but you may have lighted a flame of inspiration which will remain with him and make him realise the grandeur and high destiny of this realm of England. Take, again, the way in which Mr. Kipling has interpreted the native East for Englishmen and made them understand, as but few of them understood before, the gulf that stretches between the East and West, and realise that East and West, though each has its destiny, can never be one. Yet another example of Mr. Kipling's power of interpretation is to be found in the marvellous poem which he wrote on the American spirit, taking the Chicago riots as his "peg." The poet, as we pointed out at the time, was not as careful as he ought to have been to avoid wounding the feelings of our American kinsfolk, but for insight and exposition it was a work of rare genius. It interpreted a certain side of the American character to perfection. And to do this at that moment was a most useful work, for over here men were bewildered and distracted by what was happening in the West. We have spoken above only of Mr. Kipling, but it must not be supposed that we regard him as the only poet who acts as interpreter to the nation. We chose him because he does so to such practical effect, and because his last poem is just now in men's minds. All true poets are, as we have said, interpreters, each in his own sphere. If they are not, they are mere embroiderers of melodious words. Mr. Watson, for example, has shown true

inspiration in interpreting for us the great poets and the great movements of literature. His verses on Wordsworth, on Shelley, on Matthew Arnold, and on Burns are examples of what we mean. In those noble poems he brought many of us far nearer these mighty singers than we had ever yet approached, but before long the world will have an opportunity of seeing how he can interpret for his countrymen the splendid pageant of their past, and as the lightning calls hill and dale out of the darkness, call up for an instant the mighty dead of England. No, as long as States are made and unmade, and men in their communities grope and wander, asking for the light, so long

will the world need the poet's help. While there is anything to interpret and make clear to men who will act on what comes to them through their emotions but will remain cold to the mere teachings of reason, the poet and his art will survive. When we are all so coldly reasonable that we cannot be stirred by "Chevy Chase," then, but not till then, will the poet's occupation be gone. Meantime, let us remember that we lost America because we did not understand the feelings of the "native born," and thank heaven we have a poet-interpreter to help save us from another such treason to our race as that to which George III. and Lord North incited.—*The Spectator.*

NOTES FOR TEACHERS.

SCHOOL ENGLISH.—The Committee of the Overseers of Harvard College on Composition and Rhetoric have issued a second report on the lamentable ignorance of English which they still find in the compositions of those who are entering college. They have certainly justified their criticisms by the examples which they give, and any defense of the state of affairs would be useless. Two things are perfectly plain; first, the ignorance of English which is found in boys of 18 or 19, who are supposed to have had the best schooling which the country affords, is simply disgraceful; secondly, it is a pitiful waste of the resources of a great university to spend them in a vain attempt to teach English in college to persons who are so helplessly ignorant, for no teaching which a college has a right to give can be of the slightest use to them.

We come back to the oft-repeated truth—which is as stubborn as ever,

though few comprehend its deep significance—that our students come to college at an average age of 19, in most cases poorly prepared to pass an examination which schoolboys of 16 or 17 would easily pass in England, France, or Germany. These youths have generally spent the previous three or four years doing boys' work, which they should have finished before they were 15 or 16. The teachers see that time is precious to these belated wayfarers, and they do their best to hurry them through what is absolutely required for admission to college in the easiest manner. And this is probably the best that can be done for them under the circumstances. It is too late to lay the foundations of accurate scholarship after they come to the high school, but they can be pushed into college by skillful management. They are too old to be taught English like boys, and they have generally fallen into careless habits of writing, which

only severe and regular discipline can eradicate; but for this they have neither time nor patience. If the teachers were to insist on every translation from Latin, Greek, or French being presented in correct, idiomatic English, the requisite amount of these languages could never be crammed into such pupil's heads.

The result is what might be expected. In a large class of schools, English is taught as a thing by itself, in the hours assigned to it, and the other languages are taught as if English did not exist; and large numbers of their pupils come to college every year badly prepared in most of the elementary learning which is required of them, and with no solid foundations of scholarship in any branch. Perhaps none of our schools are entirely free from this class of pupils. Besides the large class of belated and hurrying pupils, who suffer from want of early training through no fault of their own, every school has its share of the stupid and the lazy, who cannot or will not use even the advantages which are offered them. These would, of course, be a drag on scholarship under any system. The original compositions published by the committee seem to come from both of these classes of students. The worst translations must come from the class of idlers and dunces, as they generally show no better knowledge of the classics than of English. They are simply trying to translate from one unknown tongue into another. It is hopeless to attempt to improve these by any change in system or by any better instruction. Other translations, which show a better knowledge of Latin or Greek, but the same slovenly and ungrammatical English, must come from the other class, whose want of elementary training in youth obliged them to omit the "humanities" in their preparation for college. These

victims of a bad system can be helped, and it is our duty to help them, or at least their successors.—*The Nation*.

ARGON AND HELIUM.—Free argon and helium have now been found in the sulphurous waters of springs in the Pyrennees at La Raillère and Bois; introduced either into a Plücker tube containing magnesium wire and subjected to the silent discharge of electricity they combined with the magnesium. They also combine with platinum in the same way.—*The School Journal*

THE FUTURE OF THE ELECTRIC TELEGRAPH.—Recent improvements in the perforating machine, transmitter, and receiving instrument for automatic chemical telegraphy have at last brought this ideal plan of rapid communication to a degree of perfection which cannot fail to bring about sweeping changes in transmission of correspondence in general. Between New York and Philadelphia over a copper wire weighing 300 lbs. to the mile 3,000 words per minute can be recorded perfectly, and, with a copper wire weighing 850 lbs. to the mile, 1,000 words per minute can be carried from New York to Chicago. It is between such large centers and over such long distances that the importance of such an achievement can be appreciated. The field for such a system lies between the present telegraph rate of, for example, 40 cents for ten words from New York to Chicago, and the letter by rail, occupying nearly 30 hours, for two cents. At a speed of 1,000 words per minute over one wire, it is estimated that a 50-word message can be perforated in New York, transmitted automatically, type-written, and dropped in the post-office in Chicago at an actual labor cost of three cents, to which the cost of the stamp must be added. Two

wires of the character named, worked to their highest capacity, would carry all the letters now exchanged between New York and Chicago, provided their average length is not more than 50 words, and all the messages handled by the telegraph companies as well. A car travels 40 miles an hour, a current 200,000 miles a second. The automatic chemical telegraph will send a message of 16 words from New York to Chicago every second, and 50 words—about the average of a business letter—in three seconds. If time be reckoned as the basis of value for correspondence, which will appeal most to the business man,—a letter occupying 24 hours in covering 1,000 miles for two cents, or a telegram going the same distance in three seconds for 15 cents? Would not a very large proportion of business communications warrant the extra 13 cents? Could a man using the train mails compete in business with another using the telegraph? Not any more than a man traveling by canal could rival another going by the limited express.—*The Engineering Magazine*.

REVIEW QUESTIONS.—How is commerce between distant nations generally carried on? Which class of vessels is more dependent upon winds? What sometimes prevents a sailing vessel from making a direct course? Where is the region of trade winds? Why so called? In what direction do they blow? Are they *east* or *west* winds? What are monsoons?

What is the direction of the winds of the Temperate Zone? Of the Torrid? Which blow more steadily?

Voyages from the Atlantic Ports of United States to Europe. What zone? What winds?

Voyages from Atlantic Ports of United States and Europe to Asia and Australia. Through what belt of winds must the ship first pass? What belt

follows? What belt south of the trade winds?

Suppose a vessel, bound from Portland, Maine, to Calcutta arrives in the Indian Ocean in December, will she find the monsoons favorable or unfavorable? If she goes from Calcutta to Cape Town, in what months will she make the quickest passage? *Popular Educator*.

CITY GOVERNMENT.—The Corporation of the City of London is one of the most ancient bodies in England, and its record shows a constant succession of capable men and a uniform policy. It was in existence before Parliament, and it has seen the downfall of more than one royal house. The secret of its success has lain in the fact that municipal dignity has always been confided to the hands of men of business, who had shown their capacity to manage private affairs of great magnitude before they were intrusted with those of their neighbors. Their training had been such as to remove them as far from the hide-bound conservatism of the official as from the destructive reforming energy of the professional politician. As an instance of the methods employed may be cited the fact that perfect and exact records, with the exception of three years, of every penny spent on London Bridge, since 1831, are in existence and in splendid preservation. These facts, which we take from *Engineering*, differ so extremely from those brought to light by the recent reform investigations in American cities as to seem worthy of notice.—*The Popular Science Monthly*.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end!—*Carlyle*.

PUBLIC OPINION.

WHY DO NOT COLLEGE GIRLS MARRY?—As a woman who has had a college education, who is a bachelor of arts, is not married, and who is not obliged to support herself, I write to *The Bachelor* for an unprejudiced answer to certain questions. While engaged in obtaining my college education I succeeded in getting a very fair idea of what men consider woman's position to be, and I also succeeded in coming to the very definite conclusion that my ideas did not coincide with theirs. Men like women to be feminine and subservient, tender, loving, faithful, and not too well informed. Most men are not well read, and they fight shy of a woman who may, at any moment, inadvertently bring them to shame by referring casually and as a matter of course to books, writers, or ideas that they have never heard of. The average man dreads such a woman. These remarks apply to college men as well as to others.

My conclusions are that there is no reason why a woman should marry, nor why she should fit herself to marry. It is said that marriage is woman's natural end in life and the "nursery," as Dr. McKenzie says, "is her sphere." That may be true from the standpoint of the human race, but suppose one does not care to sacrifice one's self for the human race—what then? I think, therefore, that college education does tend to unfit a woman to be the wife of a modern man; for it makes her feel her individuality, and to test him by a severer scrutiny, and to think things out for herself. It also trains her so that she will have a better chance of supporting herself if she is compelled to do so. I think that there is among women an unjustifiable awe

and respect for men and their views, and I am glad to have escaped from this form of hypnotism. I should hate to be a school-teacher, or a market gardener, or a bookbinder, but I should rather be any of these than be a too submissive wife.

"ALUMNA."

The statement of "Alumna" seems to me very far "advanced." I am not a graduate of a woman's "college," nor do I wear a conspicuous Greek letter society badge on my collar. I was not "graduated" from any institution, and the people I know are not at all what are called the "college set." I confess that I cannot easily understand the position of a girl who admits she is "pretty," going about, and seeing how little men know. I can tell her that the men I happen to know—college men, some of them—would soon pass the word around that a Boston "blue" had escaped and was at large, and she would have absolutely no one who would take her out at a german, or who would make himself useful with bouquets, and in other ways. Men have their uses, we all know, and it isn't always to open their mouths and pour out "information." Generally, I consider men who think it necessary to tell me a lot of uninteresting facts, dreadful bores. I can go and read the encyclopedia, myself.

As to marriage, men want wives who will love them and be good-natured, dress well and soothe them after their business anxieties. I must say I think we are very silly in trying to be "learned" and not trying to be agreeable if we can. I do not want to fight my own way in the world and lead a lonely existence of self-support—not I. And if "submissiveness"

as a wife means yielding to a stronger nature who has a better knowledge of the world than I have, and who loves me, and who will stand between

me and the world, and who will protect and care for me—then, really, I prefer to be “submissive.”

AN OLD FASHIONED GIRL.

GEOGRAPHY

HISTORICAL SURVEY OF PRE-CHRISTIAN EDUCATION.—Perhaps no series of articles in an educational journal has attracted more attention from thoughtful readers than the remarkable articles on the history of education which have appeared in the *School Review* at intervals during the past two years. These articles have now been collected, with but few changes and the addition of a chapter on Quintilian, to form the volume under notice. The work represents the fruits of the widest scholarship, of one who may certainly be esteemed the foremost living writer in his field in either England or America. Prof. Laurie's conception of education is so broad that in treating the history of the subject, he deals first of all with those political, social, and religious conditions of the people which determine its ideals. Towards these ideals education is directed. Such a conception as this removes at once the danger that the book will fall into a mere chapter of annals. The period chosen for this work is that in which the materials are most difficult to obtain and most intractable. An extraordinary range of reading in the fields of history, archæology, and other sciences that now light up the past, is betrayed on every page of Prof. Laurie's work. In dealing with the education of each people, the writer has selected as typical the period at which the culture and civilization of that people reached its highest development. One might suppose at first that there would be little of practical value for the teacher of to-day in a survey of educational conditions so remote from our time, but the truth is that at every step

strong side lights are thrown on one or another of the educational theories that prevail or assail in our day. Incidentally the debt that civilization as well as education owes to each of the races discussed, is clearly revealed. To some of the races, the Chinese notably, it is only too evident that education and civilization owe practically nothing, and the conditions that account for this fact stand out as warning beacons that nations of our day may avoid their fate. Students who have read the “Institutes of Education” and have perhaps been somewhat repelled by the too great brevity, conciseness, and apparent dogmatism of that book, will find another side of Professor Laurie's work revealed in this history. The style is most interesting and attractive. Indeed, there are few educational works that are as delightful reading. The work fills a vacant place in English pedagogical literature. The author has already made a valuable contribution to educational history in his “Rise and Early Constitutions of Universities.” The hope may be expressed that at no remote date he will find opportunity and impulse to bridge over the gap between the two works, and thus form a practically continuous history of education from the earliest times to the beginning of the modern period. It has always been a matter of regret that we had not in English an adequate history of education. If Professor Laurie could only be made to consider the whole field of education on the same plan that he has now worked out for the Pre-Christian period alone, this regret would no longer exist.

EDITORIAL NOTES.

PUBLIC OPINION.

"I wish my boy to cypher," says a parent. Why this request? Doubtless, because the parent has been taught by the experience of life that number, and the knowledge of how to use number, meets him everywhere in the affairs of daily life. Man must speak in order to have intercourse with his fellows; therefore, language must be attended to from the very beginning of school life, yea, even from the very beginning of childhood. A discussion, tending to little profit, is that discussion which seeks to determine whether language or number first comes to the consciousness of a child. Sufficient for us to say that both language and number are absolutely necessary for the ordinary business of life. The evidence is forthcoming day by day in the requests of parents, "I want my boy to write a decent letter," "My boy must cipher." The too great Scholastic needs of the people are summed up, directly and indirectly, in this sentence.

The millions of Canada, and other countries, as well, do not know anything, and if possible care less, about the interesting speculation, whether the study of Literature or that of Mathematics effects the greater area of the brain surface. This investigation specialists in psychology may take seriously, but, even to the intelligent citizen, this whole subject lies in the broad field of the imagination. To him life is real, life is earnest, and its facts must be dealt with in the ever moving

stream of affairs; therefore, his boy must cypher and he must write a decent letter, and school programmes must be shaped accordingly.

Recently, with a few well meaning persons, no doubt, it has become a sort of habit to decry arithmetic and its educational value, and curiously, grammar also has fallen into disfavour.

A person of a few years standing in age, may, perhaps, be amused and allowed to exclaim, "How are the mighty fallen!" No sooner does he allow his infirmity thus to overcome him than he pulls himself together and recollects life and its multitudinous affairs, and on sober second thought, concludes that those who advocate the early removal of grammar and arithmetic from our schools are kicking against the pricks, the experience of busy men and also the lessons of Psychology. Grammar and arithmetic to be ruled out of the studies of children of 14 years old, or to be got rid of by a majestic wave of the hand, surely this is vain imagining. That arithmetic and grammar cannot be excluded at an early stage from our secondary schools without loss to the pupil is our conviction.

A very important contribution to the psychology of number is made in the book, published by Dr. McLellan, of Toronto, and Dewey, of Chicago, both keen thinkers, and one an expert educationist. *Re Arithmetic*, Dr. W. T. Harris of Washington, Commissioner of Education for United States of America, says:—There is no subject taught that is more dangerous to the pupil in the way of deadening his mind and arresting its development, if bad methods be used. The *mechanical* side of training must be joined to the

"The Psychology of Number." International Educational Series. By James A. McLellan, LL.D., and John Dewey, Ph.D. Cloth. 309. pp Price \$1.50. New York: D. Appleton & Co.

intellectual in such a form as to prevent the fixing of the mind in thoughtless habits. While the mere processes become mechanical, the mind should, by ever-deepening insight, continually increase its power to grasp details in more extensive combinations."

The authors affirm that the attacks upon arithmetic should be directed against the "stupid and stupefying" ways in which it is taught. They assert that arithmetic as it is taught cuts across the natural grain of the mental structure and resists the straightforward workings of the mental machinery, wastes time, creates apathy and disgust, dulls the power of quick perception, and cultivates habits of inaccurate and disconnected attention.

There is this difference, that Messrs. Walker and Eliot arraigned arithmetic as a study, while Messrs. McLellan and Dewey magnify the importance of the study, but arraign the "stupid and stupefying" methods. They say that it is a subject which stands *par excellence* for clear and clean-cut methods of thought, forms the introduction to all *effective interpretation of nature*, and is a powerful instrument in the regulation of social intercourse. Number represents the measured adjustment of means to an end, the rhythmical balancing of parts in a whole. The mastery of numbers represents directness, accuracy, and economy of perception, the power to discriminate the relevant from the irrelevant. Mastery of numbers represents precisely what we understand by good sense, by good judgment, "the power to put *two and two* together."

In antagonizing the fad criticisms of arithmetic as being formal, while other studies deal with the content, they play upon Kant's famous thought in this line, and say, while form without content is barren, content without form is *mushy*.

Psychology of number antagonizes all existent methods of teaching arithmetic with a fixed unit. The new idea is that number merely represents valuation; that number is the tool whereby modern society in its vast and intricate processes of exchange introduces system, balance, and economy into those relationships upon which daily life depends.

TEACHERS' ASSOCIATION.

Mr. W. H. Harlan, Secretary of the Public School Department of the Ontario Educational Association, wishes us to announce to all Secretaries of Teachers' Institutes, that he will be obliged to them if they would forward to him any resolutions relating to education passed at these conventions in order that they may be in hand for the purpose intended. The editor of the CANADA EDUCATIONAL MONTHLY will be glad to publish any such resolutions if they are forwarded to him in proper time. These resolutions show what the teachers in various parts of the Province consider of importance in connection with their work and publication will be helpful.

We are taught, and we teach, by something about us that never goes into language at all. I believe that often this is the very highest kind of teaching.—*Bishop Huntington*.

A noble and attractive every-day bearing comes of goodness, of sincerity, of refinement. And these are bred in years, not moments. Children are not educated till they catch the charm that makes a gentleman or lady.—*Bishop Huntington*.

Whenever you find yourself beginning in a tone of friendliness and lively interest, you may feel sure of holding the attention.—*Marcus Dods*.

THE NATIVE-BORN.

We've drunk to the Queen. God
bless her !

We've drunk to our mothers' land,
We've drunk to our English brother
(But he does not understand) :
We've drunk to the wide creation.
And the Cross swings low to the
dawn—

Last toast, and of obligation—
A health to the Native-born !

They change their skies above them
But not their hearts that roam !
We learned from our wistful mothers
To call old England " home."
We read of the English skylark,
Of the spring in the English lanes,
But we screamed with the painted
lories
As we rode on the dusty plains !

They passed, with their old-world
legends—
Their tales of wrong and dearth—
Our fathers held by purchase
But we by the right of birth :
Our heart's where they rocked our
cradle.
Our love where we spent our toil,
And our faith, and our hope and our
honour
We pledge to our native soil !

I charge you charge your glasses—
I charge you drink with me
To the men of the Four New Peoples,
And the Islands of the Sea—
To the last least lump of coral
That none may stand outside.
And our own good pride shall teach
us
To praise our comrade's pride.

To the hush of the breathless morn-
ing
On the thin, tin crackling roofs,
To the haze of the burned back-ranges
And the drum of the shoeless
hoofs—

To the risk of a death by drowning,
To the risk of a death by drouth—
To the men of a million acres,
To the Sons of the Golden South.

To the Sons of the Golden South
(Stand up !)
And the life we live and know :
Let a fellow sing o' the little things
he cares about
If a fellow fights for the little things
he cares about
With the weight of a single blow !

To the smoke of a hundred coasters,
To the sheep on a thousand hills,
To the sun that never blisters,
To the rain that never chills—
To the land of the waiting spring-
time,
To our five-meal meat-fed men,
To the tall, deep-bosomed women,
And the children nine and ten !

And the children nine and ten (Stand
up !)
And the life we live and know.
Let a fellow sing o' the little things
he cares about
If a fellows fights for the little things
he cares about
With the weight of a two-fold blow !

To the far-flung fenceless prairie,
Where the quick-cloud shadows
trail,
To our neighbors' barn—in the
offing—
And the line of the new-cut rail,
To the plough in her league-long
furrow,
With the grey lake gulls behind,
To the weight of a half-year's winter
And the warm wet western wind !

To the home of the floods and thun-
der,
To her pale, dry, healing blue—
To the lift of the great Cape combers,

And the smell of the baked Karroo,
To the growl of the siuicing stamp-
head—

To the reef and the water-gold,
To the last and the largest Empire,
To the map that is half unrolled !

To our dear dark foster mothers,
To the heathen songs they sung—
To the heathen speech we babbled,
Ere we came to the white man's
tongue,

To the cool of our deep verandahs—
To the blaze of our jewelled main,
To the night, to the palms in the
moonlight,
And the fire-fly in the cane !

To the hearth of our people's people—
To her well ploughed, windy sea,
To the hush of our dread high-altars
Where the Abbey makes us We,
To the grist of the slow-ground ages.
To the gain that is yours and mine
To the Bank of the Open Credit,
To the Power-House of the Line !

We've drunk to the Queen—God
bless her !—

We've drunk to our mother's land ;
We've drunk to our English brother
(And we hope he'll understand).

We've drunk as much as we're able
And the Cross swings low to the
dawn :

Last toast—and your foot on the
table—

A health to the Native-born !

A health to the Native-born (Stand
up !)

We're six white men arow,
All bound to sing o' the little things
we care about,

All bound to fight for the little things
we care about,

With the weight of a six-fold blow !

By the might of our cable tow (Take
hands !)

From the Orkneys to the Horn,
All round the world (and a little
loop to pull it by)

All round the world (and a little strap
to buckle it)

A health to the Native-born !

—*Rudyard Kipling in the Times.*

SCHOOL WORK.

QUESTIONS ON CÆSAR.

BOOK V. CHAPTERS 38-48.

I. Translate into good idiomatic
English the last two sentences of
chapter 41. *Errare eos, etc.*

1. Construction of *praesidii, animo,*
illis, ad jutore.

2. Change *sese tamen*—*proficisci*
to oratio recta

3. *Ad haec.* Why not *his* ?

4. *Pro ejus justitia.* Exemplify
other meanings of *pro.*

5. Decline *armato hoste* in the

plural and *quascunque partes* in the
singular.

II. Translate chapter 43, *Hic dies*
to the end.

1. Parse *primis, adacta, quorum.*

2. Exemplify as many distinct uses
of the ablative case as you can from
the passage.

3. Account for the subjunctive in
the passage.

4. *Nemo.* What parts of this word
are in good use ?

5. *Ausus est.* What kind of verb ?
Name and conjugate others of the
same class.

III. Translate the last sentence of chapter 47.

1 *Cohortium*. What classes of nouns of the third declension make *ium* in the genitive plural?

2. Classify the subjunctives in the passage.

3. *Veritus*. Distinguish *vereor ne (ut) hoc faciant*. Exemplify the use of the infinitive after *vereor*.

4 *Efferrī*. Give all the other infinitive forms of this verb.

5. *Similem, hibernis, litteris, equitatus*. Mention any peculiarity of each of these words respectively.

IV. Translate idiomatically.

(a) *Nihil esse negotii subito oppressam legionem quae cum Cicerone hiemet interfici.*

(b) *Cum acerrime pugnaretur, "Quid dubitas," Varene, inquit Pulio, "aut quem locum tuae probandae virtutis expectas? hic dies de nostris controversus iudicabit."*

(c) *Ille perlectam in conventu militum recitat, maximeque omnes laetitia afficit.*

1. Change (b) to *oratio obliqua*.

V. 1. Mark the penult of *removet, recitat, recusat, captivis, pristinam*.

2 Give 3rd sing. fut. ind. and the perf. inf. active of *dempta, parata, efferrī, perspicit, velint, exhaurire, adhaesit*.

3. Give the nom. genit. and gender of *saluti, scalis, sagulis, fumi*

4. Pres. infin. of *adfore, contempserunt, praestiterant, percusso devexerat*.

5. Derive *caespitem, cruciatu, stramentum, deinceps, consuetudo*

6. Superlative of *crebriores, diligenter, postero, facile*.

7 Exemplify the formation of Frequentative and Inceptive verbs.

8. When is *ut* followed by the indicative?

VI. Translate into idiomatic Latin.

1 On hearing this Cæsar set out a little before midnight with the two

legions he had with him, and about 700 cavalry, and stopping neither night nor day reached the river at noon on the third day.

2. He has promised to write me, after he returns to the city, a full account of what took place among the Ardui the previous year.

3 The lieutenant, who had been charged (*praecipis*) to await the arrival of the reinforcements which had been sent for, gave orders that no one should leave the camp in our absence.

4 These two centurions showed such valor in that contest that it was impossible to decide which was the braver.

QUESTIONS ON ENGLISH GRAMMAR.

FOR ENTRANCE.

1. Analyse the following simple sentences.

(a) Apparently every swarm of bees, before *leaving* the *parent* hive, sends out exploring parties to choose the future home.

(b) One *day*, standing on a street corner in the city, I noticed a line of bees carrying *off* sweets from a grocery.

(c) On going *nearer* I spied a hairy spider partly *concealed* under a leaf and evidently *lying* in wait for his victim.

2. Classify the italicized words, and give their relation.

3 Write out separately in full each clause in the following sentences, and give its relation.

(a) Another curious fact is *that* generally you will get track of a bee-tree *sooner*, when you are *half* a mile from it than when you are *only* a few yards *distant*.

(b) Presently he saw two rats come out of a hole *near* him in a great hurry and *run up* the cellar

wall, and *along* the top till they came to a floor timber *that* stopped their further progress.

4. Classify the italicized words and give their relation.

5. Write the third singular of each tense of the indicative active of *lying*, and passive of *leaving*.

6. Write all the separate inflections of *give* and *go*.

7. Give nouns corresponding to *choose*, *evident*, *future*, *conceal*, *curious*, *explore*, and adjectives corresponding to *parent*, *day*, *leaf*, *progress*.

8. Rewrite the simple sentence 1 (a), changing the finite verb to the passive voice.

9. Expand the simple sentence 1 (b) into a complex sentence with two subordinate clauses.

10. Write sentences using the following words with a different grammatical value from what they have in 3 (b), telling the value in each case: *near*, *hurry*, *cellar*, *till*, *progress*.

11. Show that the word *where* may begin a noun, an adjective, or an adverb clause.

12. Correct any errors, giving your reasons.

(a) Neither of the witnesses were willing to admit that it might have been he that did it.

(b) Between you and I he only paid fifty cents for it.

(c) He don't seem to care what kind of a hat he wears.

(d) He could do it easy enough if he was in earnest.

FOR PUBLIC SCHOOL LEAVING.

1. Write out in full the subordinate clauses, classify each and give its relation.

(a) One *autumn* when engaged in this pursuit my eyes became *so trained* that bees were *nearly* as easy to it as birds.

(b) It was evident that the poor bee had forced his way *into* the virgin *carolla* as if determined to know its

secret but had been *unable* to return with the knowledge he had gained.

2. Parse the italicized words.

3. Classify the italicized words in the following:

(a) Jumping *off* the fence he put *on* his coat and picking *up* his rifle followed the animal slowly *up* the lane

(b) *There* is no harm in my *telling* him *what* I saw them *doing*.

4. Write sentences to show what different parts of speech *like*, *close* may be, telling the part in each case.

5. Write sentences to show what different functions an infinitive phrase may perform in the analysis of a simple sentence.

6. Distinguish. If he did that he will (would be) fined.

7. Exemplify an adverb modifying (a) a phrase (b) a clause.

8. Write sentences using the clause "that no one can hear" as a noun, an objective, and an adverb.

9. Form as many derivatives as you can from the English word *true* and the Latin word *scribo* (scriptum) meaning to *write*.

10. Correct any misused words in the following.

(a) I hope you will profit from what you have heard.

(b) You need not expect to get a different reception than they did.

(c) I expect that he felt kind of frightened the first time he seen one.

(d) I hold the same opinion with the gentleman who has just spoken.

(e) He expects to return inside a month.

FOR PRIMARY.

1. Write out in full the subordinate clauses, classify each and give its relation.

(a) It isn't every *day* *ones* gets a chance to hear music *like* *what* we have listened to

(b) I feel confident that the oftener you use it *the* *better* you will like it.

(c) *Much* as I should like to see it, *there* are several reasons why I do not think it advisable that I should go to it.

(d) It is quite *probable* that he came to the conclusion that such an event was less likely than *ever* to take place.

(e) That *such* was the case any one may see *that* will take the trouble to read the evidence he gave at the inquest.

2. Parse the underlined words.

3. Exemplify—

(a) *but*, used as a "negative relative."

(b) *rising* used as a gerund.

(c) a preposition governing a phrase.

(d) a preposition governing a clause.

(e) *little* used as an adverb.

4. Write sentences using the clause "who offered to buy it" restrictively, descriptively and coordinately.

5. Define or explain the terms *Accidence*, *Copula*, *Cognate*, *Object*, *Neuter Verb*, *Anacoluthic*, *Subject*.

6. Criticise the following sentences, and make such changes as seem necessary.

(a) His name appears in the minutes as having been present at the meeting.

(b) The Knight asked his host for liquor, who brought him a cup of pure water.

(c) Locksley wanted to plant a mark like he was used to shoot at.

(d) There were over thirty persons applied for the position.

(e) Locksley shot his arrow two inches nearer the centre without hardly looking at the mark.

THE HIGH SCHOOL PRIMARY.

ENGLISH LITERATURE AND RHETORIC.

Examiners: W. J. ALEXANDER, PH.D, A. CARRUTHERS, B.A., W. TYTLER, B.A.
A.

More things are wrought by prayer

Than this world dreams of. Wherefore, let thy voice

Bound by gold chains about the feet of God.

1. Analyse the above extract so as to show the various clauses (principal and subordinate) of which it is composed, and their relations to one another. Especially point out clearly and fully the grammatical function of each *Subordinate* clause, and indicate in each case the word or words modified by such clause.

2 Define *phrase* as used in its grammatical sense. Point out (a) the Adjectival Phrases, (b) the Adverbial Phrases in the first five lines of the extract, and show clearly their grammatical relation to the words with which they are connected in sense.

3. Show clearly the grammatical functions and relations of:

"Wherefore" (line 2).

"fountain" (line 3),

"what" (line 4),

"both" (line 7),

"friend" (line 7),

"way" (line 8).

4. Distinguish in value the clauses in the extract which are introduced by relative pronouns.

5. Give the grammatical name and value of the italicised words in the following sentences. Show clearly their relation to the words with which they are connected in sense:—

(a) *Of making* books *there* is no end.

(b) They had kept me *waiting*.

(c) We were all set *laughing* by his witty remarks.

(d) I think it foolish to *forbid* him to *come*.

(e) They were all glad to *hear* the news.

(f) *Let him go feed* upon the public ways.

B.

The accession of George the First marked a change in the position of England in the European Commonwealth. From the age of the Plantagenets the country had stood apart from more than passing contact with the fortunes of the Continent. But the Revolution had forced her to join the Great Alliance of the European peoples; and shameful as were some of its incidents, the Peace of Utrecht left her the main barrier against the ambition of the House of Bourbon. And not only did the Revolution set England irrevocably among the powers of Europe, but it assigned her a special place among them. The result of the alliance and the war had been to establish what was then called a "balance of power" between the great European states; a balance which rested indeed not so much on any natural equilibrium of forces as on a compromise wrung from warring nations by the exhaustion of a great struggle; but which, once recognised and established, could be adapted and readjusted, it was hoped, to the varying political conditions of the time. Of this balance of power, as recognised and defined in the Treaty of Utrecht and its successors, England became the special guardian. The stubborn policy of the Georgian statesmen has left its mark on our policy ever since. In struggling for peace and the sanctity of treaties, even though the struggle was one of selfish interest, England took a ply which she has never wholly lost. Warlike

and imperious as is her national temper, she has never been able to free herself from a sense that her business in the world is to seek peace alike for herself and for the nations about her, and that the best security for peace lies in her recognition, amidst whatever difficulties and seductions, of the force of international engagements and the sanctity of treaties.

6. (a) What is the main statement of this paragraph, and where is it found?

(b) What is the bearing of each of the first four sentences on this statement?

7 (a) Rewrite sentence 6 ("Of this . . . guardian"), substituting the natural for the inverted order; and state, giving reasons for your choice, which you consider preferable.

(b) Rewrite the last sentence, replacing the concessive clause ("Warlike . . . temper") by a phrase, and the concessive phrase ("amidst . . . seductions") by a clause.

8. Give three rules for Paragraph-structure, and show how far the paragraph here given complies with each.

THE HIGH SCHOOL PRIMARY.

ENGLISH POETICAL LITERATURE.

A.

The verse adorn again

Fierce War, and faithful Love,

That lost in long futurity expire.

—Gray

1. State, in a single phrase, the subject of these ten lines.

2. Explain the meaning of the first three lines.

3. Explain the connection between the original meaning of "buskin'd" and its meaning in line 4.

4. Explain "measures" in line 4

5. Show what is meant by "pleasing Pain" in line 5.
 6. What is the allusion in lines 7 and 8?

B.

Sweet Highland girl, a very shower
 Like something fashion'd in a dream.
 —Wordsworth.

7. "Dower" (line 2). What is the ordinary meaning of this word in prose? What is its meaning as used here?
 8. Explain fully the meaning of "consenting" in line 3.
 9. "Bounty" (line 4). Specify in plain prose, what is the "bounty."
 10. Wherein lies the resemblance to "something fashion'd in a dream" in line 12?

11. Quote either a stanza from *The Cloud*, or three consecutive stanzas of *The Isles of Greece*, or the sonnet *On Chapman's Homer*.

12. With regard to six of the following passages, indicate the poem in which each occurs, and the connection:—

- (a) Benignity and home-bred sense
 Ripening in perfect innocence.
 (b) The golden silence of the Greek,
 The gravest wisdom of the wise.
 (c) The poetry of earth is never dead.
 (d) Praise is deeper than the lips.
 (e) Dear, as the light that visits
 these sad eyes,
 Dear, as the ruddy drops that
 warm my heart.
 (f) The Sensual and the Dark rebel
 in vain,
 Slaves by their own compulsion!
 (g) All at once the color flushes
 Her sweet face from brow to
 chin.

(h) In native swords, and native
 ranks,
 The only hope of courage
 dwells.

13. Tell, in your own words, the story of *Herve Riel*, reproducing, as far as you can, the spirit of the original. Short quotations may be introduced.

TO THE DAISY.

Bright flower, whose home is every-
 where!

A hope for times that are unkind
 And every season.

—Wordsworth

* "Th' rough" meaning "through."

14. What peculiarities of the daisy suggest this poem to the poet?
 15. What, in your own words, is the moral lesson drawn by the poet?
 16. Explain clearly in simple prose the meaning of line 2.
 17. "And wherefore?" (line 9). Write the question in full.
 18. Explain fully what you conceive to be the meaning of lines 10, 11 and 12.

ENGLISH COMPOSITION.

NOTE.—The candidate will write on ONE, and only one, of the following themes:

1. Astrology and Alchemy. 2. A Fair.

(Any proper names that may be used must be fictitious, not real names.)

3. Confederation. 4. Oliver Cromwell. 5. French Canada. 6. Description of the Province of Ontario. 7. Queen Elizabeth.

CONTEMPORARY LITERATURE.

The Christmas number of the *Toronto Saturday Night* is very short-ly to appear and we are glad to be-speak for it a hearty welcome. The ad-vance copies indicate that this will be the best number yet issued by the Saturday Night. Among many pleas-ing stories, sketches and poems we mention, "As a Little Child," by Miss Evelyn Durand, a poem re-markable for its poetic strength and insight.

The Century Magazine celebrates its twenty-fifth anniversary in the November number by appearing in an entirely new dress, the type is espe-cially fine and the illustrations are as usual remarkable both for the skill of their reproduction and for the excel-lence of their choice. One of the most attractive things in the number in a literary way is a short story by Bret Harte called "The Devotion of Enriquez," excellent in its quiet strength and humor. The author of "The Cat and the Cherub" con-tributes a story called "The Tragedy of the Comedy" which is good but rather painful, we would very much prefer the author in his earlier and more un-sophisticated manner. "Sir George Tressady," Mrs. Humphrey Ward's new serial, opens well. It is evident that we are to meet Marcella some-what older than when we saw her last. It is impossible to mention every one of the contributions though that might easily be done as far as their excel-lence goes.

One of the leading features in *St Nicholas* for 1896 will be a series of letters written to young people from Samoa by Robert Louis Stevenson. Many grown-ups will count them-selves fortunate in obtaining a glimpse of the children's favorite magazine in

order to read these. Rudyard Kip-ling is to contribute during the year along with many others who have proved their special aptitude in one of the most difficult arts, writing for a younger audience.

The November *Cosmopolitan* has given a large part of its attention to the means of rapid transit, one of the articles being by the editor, John Brisbane Walker.

Littell's Living Age for 1896 is to be \$6.00 instead of \$8.00 as it was last year. In the present issue there is an amusing short story entitled "A Hymeneal Fiasco" taken from the *Cornhill*.

Table Talk is well to the front as a Thanksgiving magazine, touching that subject many times in various ways between its covers. The leading article is "Thanksgiving Day," by Mrs. Burton Kingsland, including a typical dinner menu. The usual de-partments are full and valuable.

MacMillan's have again been for-tunate in securing a most interesting as well as excellently written serial story. It is called the "Bride Elect" and is worthy of its predecessor. On this side of the Atlantic we have grown accustomed to seeing the name of the writer follow what he has writ-ten and so it is rather a disappoint-ment not to know to whom we are indebted for these stories. It must be discouraging to the author. The other articles in the issue are well-written and timely.

One of the most valuable articles in the November *Review of Reviews* is on "Pasteur," whose character seems to have been as kindly as his intellect was remarkable. He was

one of the few who are aware from their earliest days of the trend of the life before them. Henry W. Lanier contributes an article on "International Sports" and calls attention to the proposed athletic meeting to be held at Athens in 1896, looked forward to as a revival of the Olympic games.

In the *Modern Language Series*, from W. C. Heath & Co., there is issued a first German reader edited with Vocabulary and Questions in German, by H. A. Guerber. This is a collection of very easy but interesting stories arranged with care to suit the requirements of beginners in German. While the best results will be obtained with a teacher, it can easily be used by students who are learning by themselves. It will prove a valuable help to language teachers.

In the same series, "Lectures Courantes," by C. Fontaine. The system adopted here is to give a short extract in French followed by a number of questions in the same language. Towards the end of the book the extracts will be found translated.

In *Moffatt's Pupil Teacher Course*, edited by Thomas Page, is issued "Geography and History," division 2. As in other issues of the same course this contains a large amount of information arranged in a convenient form to memorize or for reference.

The same firm issue "Henry Fifth." There is an extraordinary fullness of detail in the introduction and notes but the reliable character of this series of Shakespear's plays has long been well established.

In the *Longman's English Classics* series appears Scott's "Woodstock," edited by Bliss Perry. This is a reprint from the 1829 edition and is well worthy in every respect of the series to which it belongs. One of the

most charming of Scott's portraits is given as a frontispiece.

In the same series and edited by G. R. Carpenter is "Daniel Defoe's Journal of the Plague Year." A portrait of Daniel Defoe is given, after an engraving by Van der Gucht. The work has been divided into chapters for the greater convenience in class-reading.

The *Religions of the World*, by G. M. Grant, D D., A. & C. Black, London. This is an enlarged edition of a book which has proved very successful in another form. It belongs to the Guild Library, a series of publications which has accomplished much good in the spreading of religious knowledge.

From E. L. Kellogg and Company, New York, *Inductive Psychology*, by E. A. Kirkpatrick. This is a text book intended more especially for young teachers in Normal Schools and with that aim in view the author has endeavored to make it somewhat practical in its nature, giving a large part of the work to suggestive questions and directions for the study of mental phenomena. The chapter on "Child Study" is more than usually good.

Practical Exercises in English, by H. G. Buerhler, Harper and Bros., New York. This book is compiled on the principle that a good English style is obtained by the imitation of good models and not to any extent by the correction of mistakes. The exercises are carefully prepared.

Eye-Teaching in the Sunday School, by R. W. Sundall, The Sunday School Union, London. It has been the aim of the author of this work to keep to the more simple forms of illustration which could be easily reproduced by those who do not possess any special training. In younger classes this form of pictorial

teaching is specially valuable and we have no doubt that those who avail themselves of the suggestions offered in this carefully prepared work will find them most helpful.

The following books we have received from Ginn and Company, Boston, U. S. A. :—*The Principles of Argumentation*, by George P. Baker. This is another of the successful efforts made by those interested in the formal study of English in Harvard University to bring the branches of that subject more especially considered to belong to the professor simply, within the reach of the ordinary student. The author believes that there is much in argumentation which would be of benefit to others than lawyers and the proof of his theory is made interesting and clear to anyone who reads this book. The teaching is very largely by example. Extracts are given which show a remarkably wide and varied knowledge of the writings of English authors.

In the *School Classics Series*, the present issue is the "Viri Romae," edited with notes, exercises, vocabulary, etc., by B. L. D'Ooge, of the Michigan State Normal School. It is intended as a step between the first year's study of Latin and that ordinarily taken, the study of Cæsar. Those who are interested in teaching Latin will be aware of the great advantage of having a book of this kind which is healthfully interesting and at the same time contains pure Latin.

Defoe's History of the Great Plague in London, edited with an introduction and notes by Byron S. Hurlburt. The text of this edition is based upon that of Edward Wedlake Brayley published in 1839, now out of print. The notes show chiefly the sources of Defoe's information and give comparisons with other writers of the same time. There is nothing to dis-

turb the effect of the text itself; what is necessary is given, and the author is left to take his own way with the reader.

The Letter of James the First arranged for College classes by Dr. Stryker. This is a most interesting and suggestive form of Bible study. Here the student will find conveniently arranged eight different versions of what is justly considered one of the most profitable sections of the New Testament, Greek, Vulgate, Italian, French, German, followed by a precise English rendering by the editor and then the versions of Wycliffe and Tyndal. This will be found most valuable, not only for classes, but also for the individual student.

The Individual and the State, an Essay on Justice, by Thomas Wardlaw Taylor, Jr. It is stated that this is a thesis accepted by the Faculty of Cornell for the degree of Doctor of Philosophy. The treatment is careful and scholarly and the literary form promises well for any future work of this young Canadian lawyer.

Emilia Galotti, with introduction and notes, by Max Poll, instructor in German in Harvard University. The text is a reprint from Lachmann's edition of Lessing's works which is closely followed, except in a very few cases where the present editor considers that a better reading could be found. The notes are intended to be explanatory and not to do away with the use of a dictionary. The introduction is a careful and extended history and criticism of the play.

To D. C. Heath and Company we are indebted for Corneille's *Le Cid*, edited by F. M. Warren, an edition intended to bring out the literary significance of the play. The notes are short and valuable, mainly consisting of explanation. The art of the play is ably discussed in the introduction.