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THE CANADA

EDUCATIONAL MONTHLY

AND SCHOOL MAGAZINE.

NOVEMBER, 1889.

THE STUDY OF LITERATURE.

INAUGURAL LECTURE BY PROF. ALEXANDER, TORONTO UNIVERSITY.

PERHAPS there is no subject of study in which there is a more general and widely diffused interest than Literature. All who read—and they in our day and generation constitute a very numerous and varied class—are in so far students of literature. It is partly for this very reason—from the fact that so many ill-trained and half-trained minds are in some measure devoted to its pursuit—that the aims and methods of literary culture are so generally misapprehended. The popularizing of the subject brings the claims of mediocrity to the forefront, and there follows the inevitable attempt to find some easy mechanical method whereby the secret of literary enjoyment and literary culture may be attained. Men adopt the method, and, ignorant of the true outcome of literary training, are unconscious that they miss the aim. Perhaps, for example, the aspirant to culture conscientiously wades through a supposed authoritative list of the one hundred best books. He completes his tale—the incongruous selection of individual caprice, the Iliad, the Koran, Don Quixote, Sartor Resartus, and so on—without one moment of keen literary enjoyment, unthrilled by a single passage, with scarce an iota of permanent result in the shape of intellectual openness, flexibility and polish which literature ought to give. He has won only the self-contentment and self-satisfaction of the sciolist, the worst outcome of that dangerous thing—a little knowledge. It is not the reading of many books, be they one hundred or one thousand, but the manner in which they are read that is essential. One play of Shakespeare, properly studied and properly appreciated, will do more for literary culture than countless books, however excellent, read, as most people read them. I think it very necessary, therefore, that in entering on our work together, we should come to an understanding as to the aim of our studies and the results which we expect to flow from them, and as to the methods by which these results are likely to be best attained.

Literature, like most other terms,

is ambiguous in its use and susceptible of a wider or of a narrower meaning. If we take it in its widest sense, in the sense sanctioned by its etymology, Literature is written thought. Anything written, provided it is not a mere jumble of words or letters, but represents some idea, belongs to the domain of literature. Of the infinite ideas which have swept in ceaseless streams through the numberless minds of successive generations, a few were recorded, and of these again a few are still preserved in written language. This is our material, be the nature of the ideas and the form of the expression what they may. Not merely the stately epic, the elaborate philosophical treatise, but the familiar letter, the monumental inscription, the scribbled sentences on Pompeiian walls form part of the literature of the world. So that we may find ourselves concerned, not only with such works as "The Iliad," or "Lear," but with others like Euclid's Elements, or Darwin's "Origin of Species," whose claim to the title of literature would be less generally admitted. In periods fertile of books, it is true, the purely literary student gives such works but scant attention, but in more barren times he is glad enough to accept them. The historian of Early English Literature readily admits the baldest statements of facts and does not scruple to dignify the Anglo-Saxon Chronicle and the Laws of Ine with the name of Literature.

Since, then, literature includes all sorts of books—philosophical, historical, scientific, and so on—we must next ask, how is our work as students of literature differentiated from that of the philosopher or historian? It is evident we are concerned with books only in so far as they are literature, *i.e.*, only so far as they are the expression of thought. One book may be intended to enlarge the bounds of philosophical knowledge, another to teach political economy, and, in so far the aim of one book and one writer differs from that of another. But thus much they all have in common—they are all representative of certain phases of thought and feeling in the mind of the writer, and it is his intention to reproduce these phases in the minds of others. It is the business of the student of literature to realize that intention. The written symbols are before him; it is for him to reproduce within himself the mental condition to which these symbols correspond. His work is simply that of interpretation. The scientific man reads the "Origin of Species" mainly to get at the truth which it may contain or suggest. The literary student, as such, stops short of that; it is his peculiar business to determine what exactly Darwin meant. So it is that we students of literature are interested in all departments of thought, and yet stand apart from and outside of all. Let us suppose, for example, that we are sceptical of the utility of philosophic discussion as such—think metaphysics a fruitless wrangle. Yet that does not prevent us, in the course of our study of the literature of England in the 18th Century from being deeply interested in the works of Locke, Berkeley and Hume. We set ourselves to determine just what these treatises of theirs contain and mean, not necessarily because we suppose they will afford any substantial result, but because we want to know what men have thought, because of the insight we gain into the character of these writers, and of the age and nation in which they lived.

It must not, however, be granted that because the work of the student of Literature is thus limited to interpretation, it is thereby to be adjudged unsatisfactory or superficial. Interpretation, in its fullest sense, gives, as I hope to show before I close, abund-

ant scope for the highest exercise of our faculties, and leads to the profoundest investigation of human nature. At times, indeed, our task is comparatively easy. Euclid writes: "Two straight lines which are parallel to the same straight line are parallel to one another"—and this is a proposition whose terms we have merely to comprehend in order to attain Euclid's point of view in writing it. But if we turn, for example, to the works of Herodotus, we find numerous stories whose terms indeed are not less easily comprehended than those of Euclid, but which strike us as childish or incredible. In merely understanding their purport, have we reproduced Herodotus' state of mind in writing them? Did the stories seem childish or incredible to him? The question calls for literary investigation. The student must examine the whole work of Herodotus and determine its general scope. He finds that it professes to be a serious history. and comes to the conclusion, perhaps, that Herodotus gives the narratives under consideration, in all seriousness and good faith. Still he does not understand the author's state of mind in writing the passage. How came a man of evident intellectual power and culture to believe fables whose absurdity is manifest to a school-boy of to-day? To answer this question the student betakes himself to the study of Greek history and Greek modes of thought; and until he has thrown himself into Hellenic life of the Fifth Century, and grasped Herodotus' relation to the civilization of his time, he will not have attained the aim of literary study—the reproduction in one's self of the writer's state of mind. Or, again, before we can be said to understand the Dialogues of Plato, we have numerous problems to solve. In the Socrates here represented, did Plato intend to give a picture of the historic Socrates? In how far are the opinions put in Socrates' mouth held by the author himself? What is the explanation of the manifest fallacies which occasionally mar the reasoning of the Dialogues? In answering the last question, the student learns how the intellectual power, even of a Plato, is subject to the limitations of his time, and unable, without the assistance of a formulated logic, to escape the snare of simple fallacies, and how the study of a language, other than the native tongue, was needful to enable men to distinguish between the thing and its name. Such inquiries as these give the positive results of literary work. How necessary the preliminary determinations are in order that the works of Herodotus and Plato may be used by the historian and philosopher respectively is sufficiently apparent. So, in all departments of study, written authorities must be submitted to the crucible of higher criticism (as it is called) before they can be safely and profitably employed. We may bring this home to ourselves by recalling the fact that the most interesting and one of the most active provinces of the higher criticism in our day is the canon of the Old and New Testament. The revision of the authorized version is an attempt by literary students to determine more exactly what the various sacred authors actually said; while the recent discussion between Professors Wace and Huxley has drawn popular opinion to the unprecedented activity in determining the authenticity, dates and relations of the various books of the Bible.

With the increasing of these positive results, however, we, in our course, have but little to do. Literature is with us an instrument of culture; and culture comes not from the results of investigation, but from the process. In the process of literary investigation, as we have seen, it is

sometimes needful for us to grasp the spirit of a nation, or of an age. At other times we must find our solution in the individual character of a writer. It may be, for example, that on comparing the works of Thucydides with those of the almost contemporary Herodotus, we should conclude that the peculiarities of the latter's history are due, not so much to the times, as to the personal character of the author himself. Thus the study of literature becomes the study of human nature under varying conditions. Its fundamental requisite is that the student should escape from himself, his own narrow conceptions and surroundings; that he should sympathize with, so far as to understand (for understanding postulates sympathy) men of very different character, in times and countries perhaps remote from his, with feelings and modes of thought even more remote. In no other pursuit is he in contact with such a variety of ideas, in no other study has he to make them so thoroughly his own. He has not done with them, as the scientific student, when he ascertains that they are false; he must comprehend their genesis, and how, though false, they once seemed true, whether the explanation lies in the writer or in his age. He becomes at home and at ease among ideas, as is the man of the world among men. As those qualities which characterize the man of the world are acquired through intercourse with men of various types, and not through intercourse simply, but through being obliged to use, and to manipulate them; so the analogous discipline of Literature gives the analogous qualities of intellectual openness and flexibility, which in turn beget a tolerance and coolness of judgment especially characteristic of thorough culture. The student of science comes into contact with facts; interrogated nature says that a thing is so or not so. The student of literature comes into contact with ideas, moulded to the mind which formulated them, intermixed with error and modified by emotion. He is under the necessity of comprehending how the form of a conception is the result of character and surroundings. He learns to do this in books of a more or less remote past, treating often of questions in which he has no immediate interest, and which he can therefore view with coolness and impartiality. Having acquired this habit of mind in a remote sphere, he is rendered capable of maintaining it in examining the burning questions of the day. Here, too, he analyses and makes allowance. He comprehends the relativity of truth, the inevitable limitations of the human intellect, the common obliquity of mental vision which afflicts whole generations. The novelty or apparent absurdity of an idea does not repel him. He is ready to investigate the grounds of an opinion with which he does not agree; and the residuum of truth which forms the basis of most errors, will not improbably serve to render his own conceptions more just. His comprehension of his opponent's position enables him to attack it more effectively, and to hold his own more surely. Were we absolutely fixed in relation to all objects, the visible world would appear to us a flat surface. Not less necessary is it that in the intellectual world we should be capable of assuming different points of view. To the man of undisciplined mind, nothing is more difficult. The presentation of the other side of a question causes him an uneasy feeling of insecurity and irritation. To him moral obliquity seems the necessary source of opinions differing from his own. The men in Gay's fable who disputed about the colour of the chameleon afford a typical example of the state

of mind from which literary discipline tends to set us free. Not chameleons alone, but political questions, social questions, religious questions present different aspects under different circumstances. Here then are two great results which may be expected to flow from all genuine literary training—first, openness of mind, that is, a readiness to admit ideas, however strange, and to comprehend and accept whatever of truth they contain; secondly, flexibility of mind, the capacity to seize a point of view not our own, to understand other men and other times—what, in short, we may call intellectual sympathy.

You will note that these qualities of mind are developed by the intellectual gymnastics of seizing the ideas of others, of putting ourselves at their standpoint; hence they are results that follow from the study of everything that can be called literature, however little inherent excellence it may possess. But we have further to consider the study of literature in its narrower, higher, and, perhaps, more usual sense. All presentation of thought which has maintained permanent vitality, possesses a certain power, fitness, or beauty of expression; for as thought, when once expressed, becomes common property, mankind naturally cares to preserve the words, not of him who expressed it first, but of him who expressed it best. In these treasured utterances, we have not the mere colourless presentation of an idea, or of an objective fact. There is an additional element of form impressed by the writer, and the literary student finds here wide scope for the interpretative function. To enter completely into the thought of the author in the case of purely objective statements, such as those of Euclid, was a simple matter. In Herodotus the interest and difficulty of our task were increased by the introduction of a subjective element. And, in general, it is true that the less purely objective the thought is, and the more the author impresses on it his personality, his emotions—sets it before us, not exactly as it is, but as it appears to him, the more does the student of literature find himself concerned with it. This subjective factor in literature makes itself generally felt through the manner, the form; and the most pervading manifestation of form is style. Style is that in the written thought which corresponds to the personality of the writer, and is the outcome of that personality. Two narratives may, as you are well aware, affect the reader very differently, although the framework of fact in each case may be the same. The difference in effect cannot result from the matter; it arises from the manner or style, and that, in turn, comes from the attitude of the writer toward the facts, an attitude which he reproduces in his reader. As that attitude may be analyzed into two elements—the permanent element of character, and the transient element of mood, so style, reflecting the varying mood of the writer, is pathetic, or humorous, or indignant; and yet, behind all that, there is a constant element of individual characteristics which serves to distinguish one author from another, and to which we refer in speaking of the style of Demosthenes or of Virgil, of Burke or of Milton. "*Le style*," says the adage, "*c'est l'homme.*" To the competent literary critic the genuine stylist depicts himself with unconscious fidelity in lineaments adequate and unmistakeable.

Through style, then, we come in contact with that which is greatest in man—character, that unity of tendency and impression which springs from all his moral and intellectual forces. Those who have been fortunate enough to encounter in life a great and noble personality, know

that it is the most inspiring and marvellous of spiritual forces. As the chord in one instrument responds to the vibrations of its fellow in another, so the emotions of the human soul vibrate under the influence of a great and ardent character. But in the limitations of time and space and circumstance by which our lives are bound, such encounters must needs be rare; and fortunate it is that through literature we are able to feel the kindling spiritual presence of the mighty dead. It is true that but few can thus transmit themselves through the ages; but these few are among the greatest spirits of our age. The power of style in the highest degree is the prerogative of genius alone. When style, in that highest degree, is present, we are not merely told how the writer felt, but his feelings are communicated to us; not how he saw, but we are enabled to see as he did; not what manner of man he was, but we are introduced into his very presence. In the sphere of studies, I know nothing comparable to this. History and biography tell us about men; we see them imaged in a more or less imperfect medium; but here we feel the thrill of their emotions, the power of their presence. So that, not only does literature bring us into contact with ideas, the higher literature brings us into contact with men, the choice and master spirits of all ages. Here is a society, ever open to us, the best and most desirable we can conceive—the truest aristocracy of the human race in their happiest moods, with their wisest and deepest thoughts on their lips.

It is in no figurative sense, but in sober truth, that I call this "society." From what has been said of style, it is manifest that the influence of a great work on a competent literary capacity does not differ in kind from the influence of personal contact. If somewhat is lost in vividness, many of the limitations of personal converse are absent. But if in the best literature we find, in no merely hyperbolical sense, "society," it is, like all good society, difficult of access. Not much of worth in this world but is the prize of merit, of toil, of patience. The gardens of the Hesperides stood ever open, but to fetch the golden apples was the labour of a Hercules. The books are waiting on the shelves, but he is far astray, indeed, who thinks to win the secret of Goethe, of Shakespeare, of him

> Who saw life steadily and saw it whole,
> The mellow glory of the Attic stage,

in the same easy fashion in which he skims through the last popular novel, or an ephemeral essay of the periodical press. To experience the power of literature, to appreciate style in its fulness, to feel, not merely the main emotion, but the whole complex of emotions with which the writer regards his subject, is the outcome only of constant and careful study, combined with a large innate susceptibility to literary art. Though the capacity for the highest literary appreciation is not common, in most men a measure of innate capability is dormant. To rouse this dormant capability, to guide it aright when roused, to teach the proper spirit in which to approach the masterpieces of literature, and to keep the mind in contact with them; this should form a main part of every course of literature. And I claim that, excluding the other benefits of college work, it would be no inadequate return, should the student gain this alone, the appreciation of what is noblest and best in books, and a love for that august company of whom we have spoken.

Style is the most pervading manifestation of form. We find it present when the literary structure is not otherwise elaborated. Thucydides' History, for example, has the simple mould of a chronicle of events nar-

rated year after year as they occurred. Its style, however, is very marked; the character of the writer is felt throughout, and with consummate skill he bathes such narratives as those of the plague at Athens, or the Sicilian Expedition, in a certain emotional atmosphere. But an author may not merely impress his character and mood upon his matter, he may shape that matter itself to the production of certain effects. Here we reach literature in its purest form—literature which is literature first of all—not history, or science, or philosophy. In it the writer's aim is primarily artistic, the embodiment of a beautiful conception in appropriate language. Of this species, there are several varieties, but we may take poetry as the best and highest representative. The poet is, in the fullest sense, creative; the subjective factor reaches its maximum; and hence poetry is, in an especial degree, the subject of the student of literature. In Euclid we have, as near as may be, the colourless presentation of fact. In Thucydides the main object is still the presentation of fact, though it is coloured by emotion. Poetry, on the other hand, is differentiated from these in that the production of emotion is here the chief aim in subordination to which the facts themselves are chosen and moulded. As by its form, then, so by its aim, poetry is the highest species of literature. For the highest manifestations of human nature are emotional. Emotion raises morality to religion. Nay more, the work of Christianity itself was to introduce the reign of emotion, to substitute for the tribunal of an unchanging code, the arbitrament of an inner and ever progressive emotional state.

(*To be continued.*)

A VISIT TO TWO NEW STATES.

BY AN UNDERGRADUATE OF TORONTO UNIVERSITY.

ON our journey in Montana we met cow-boys, who told us that ten years before they had seen the country, as far as the eye could reach, covered with herds of buffalo marching in dense columns. Now, all are gone, save a few herds in captivity, and possibly some scattered remnants in inaccessible parts of the mountains. It is an interesting commentary on the practical nature of the new era of western life that their bones which once lay scattered over the prairie have not been allowed to remain as memorials of their fate, but have been shipped down east as an article of commerce. Many a struggling settler has found in them a providential aid in his fight for independence, but now the country is picked so clean of them that nobody can afford time to gather what is left, except the Indians, with whom time is of less value than with the present masters of the country. The Indians, though manifestly a decaying race, have not, like the buffalo, disappeared entirely before the advance of the white man, but, slowly and painfully, and with more or less success, are learning to change their modes of life and make their living the way the white man does. As a public danger and hindrance to the development of the country they are no longer to be feared. The railway and telegraph have placed them completely at the mercy of the government. On the slightest symptom of

uprising in any district a few seconds serve to send word to the military centres, and in a few hours the troops are on the spot in overwhelming numbers. So the only trouble the Indian can make now is to hang on to his reservation when the government wants to take it from him or some railway wishes right of way through it. Occasionally we hear complaints of starvation in the winter, but it is doubtful if the red men are not better off now than when they had to depend solely on their own improvident housekeeping, and when Hiawatha rushed wildly out into the wintry forest imploring food for his Minnehaha.

Great systems of railway—the most potent influence in bringing about the new state of affairs—have been established with marvellous rapidity. The two States I visited—North Dakota and Montana—are traversed by two great lines. The older of these, the Northern Pacific, passes near the southern limits of these States, and extends from St. Paul to the Pacific coast, having numerous branches extending into the more thickly settled districts. Between the Northern Pacific and the Canadian Pacific another great line crosses the central plain, running from St. Paul through Dakota to Helena, the capital of Montana. This is known as the St. Paul, Minneapolis and Manitoba. Thus the country is amply supplied with main lines of railway, and to the south, the Chicago, Milwaukee and St. Paul, the Union Pacific, the Central Pacific, and a host of others bind the whole enormous country into one closely connected whole.

The earlier settlers in the west were compelled to take long waggon journeys to their destinations, but those of the present day are carried swiftly and with comparative comfort to any place where they may wish to establish themselves. Indeed, the most remote western settler nowadays is little farther from civilization than the inhabitants of the back townships living a short distance from some populous eastern city. Fuel, and some other of the necessaries of life are rather expensive as yet on the prairie, where there is no wood, and the native coal is as yet very little develoded, largely owing to the influence of the railways which make large profits on hauling the fuel from the east, but in other respects living is no higher than elsewhere for those who raise their own chief supplies, and the farming class is, of course, greatly in the majority. On the average the people enjoy as much comfort as those similarly circumstanced in point of wealth in older countries. Crops are not always successful in the west, but land is so cheap, and it is so easy to seed a large area that when a good crop comes it easily makes up for several bad ones.

This year the eastern part of the continent had abundance of rain in the spring and early summer, and as far as the Red River Valley. As a result the yield of grain in eastern Dakota and Manitoba has been enormous; but west from there, almost to the Pacific Ocean, the rainfall has been very slight. The climate is always drier the farther west one travels, and this year the great forest fires in the mountains of Montana and Idaho gave evidence of the condition of the country. In the part of Dakota where the writer spent most of the summer, considerable rain fell, and, although too late to save a large part of the crop, yet it secured a good growth of grass for the fall and winter's grazing. In no part of Dakota is the drought so severe as it is liable to become in Montana or Washington, and it will certainly prove a fine district for stock-raising. There is always abundance of water a few feet below the surface. This water is, it

is true, often more or less alkaline, but generally quite drinkable. One peculiarity of the prairie grass is its extreme richness, and the fact that it keeps its nutriment when withered, so that we saw places in Montana where the cattle were living almost entirely on the dried up grass of the previous year, and yet where they could get at water readily they were in as good condition as could be desired. This remarkable quality is in fact due chiefly to the small amount of rainfall, for in wet seasons the grass is, it is said, not nearly so rich.

A writer on "Dakota" in a late issue of *Harper's*, after stating that the signification of the Indian name "Dakota" is "leagued," remarks that it very aptly characterizes the present population, for one can hardly mention a nationality which does not here offer some representatives. As we all know, our own country has sent out a large contingent, and they are generally doing very well; the almost universal reputation of the Canadians being that they were not afraid of hard work, whether in the rising cities of the west, or on the farms and ranches of Dakota and Montana, or sailing on the great lakes. It is surprising how many of the officers and men on vessels flying Columbia's star spangled banner hail from north of the line. The captains of both the Lake Superior Transit Company's boats I travelled on were Canadians. Of Europeans, the Norwegians and their relatives the Swedes are most numerous. Then there are great numbers of Germans, of Russians, of Irish, of Hollanders, and many others. There are also people from every State and territory of the Union. Of these, very many have come from the neighbouring States, such as Minnesota, Wisconsin and Iowa, which, in spite of their being very lately colonized themselves, and not nearly filled up yet, are already sending out emigrants to other parts.

The sum total of this rather heterogeneous mixture is an active, intelligent, hard-working body of men and women. Some of them, notably the European peasantry, are very plain and homespun folks; but again there are educated and cultured people who, fired with the honourable ambition of helping to build new empires in the west, have left behind them such of the comforts of civilization as they could not bring along with their household treasures, and have joined that company of toilers whose energies are bent on the task of turning the unbroken prairies into fertile corn land and pasture. Here, where land is to be had for living on it, or for planting a field of trees, everybody is a farmer, whatever his proper profession may be. All are anxious to secure one of those fabulous crops we sometimes hear of, although the reality is often more modest than the visions the farmer had beforehand. Occasionally there are years when very careless farming gives wonderful returns, but, as in other countries, the price of success is usually hard work and very careful planning.

The practice of granting alternate sections of land to the railway is responsible for making settlement rather scattered, but as nearly everybody rides or drives in the west, this is not so much of an inconvenience as it might seem. The roads are called "trails," and are as the name implies, simply the beaten tracks made by previous travellers over the prairie; they do not go on the square always, but frequently cut across country over ploughed land and through farmers' back-yards at will, while the ploughman drives his plough right across the trail without the slightest compunction.

The chief disadvantage of scattered settlement perhaps is that a large

number of schools are needed in proportion to the population. Education is well attended to for so young a country. Before the territory was divided it contained two universities, an agricultural college, a school of mines, two normal schools, a school for deaf-mutes, besides a reformatory and other institutions. It is not generally known that Dakota gives promise of being an important mining country. Most of us have heard of the valuable deposits of coal and lignite which extend over large areas of the West, and of these Dakota has her full share. Her tin mines are less widely famed as yet, and it is only within the last year or two that they have been brought into notice at all, but the Black Hill district near the borders of Wyoming is likely to prove one of the world's great sources of this valuable metal.

Montana, to which the writer paid a short visit in company with a gentleman interested in stock-raising there, is more noted as a mining region. In 1887 gold, silver, copper, and lead were taken out of its mountains to the value of forty millions of dollars. There seems to be something fascinating in the life of a miner which leads men to spend their days among these rugged mountains searching for indications of the presence of precious metals, and only coming out occasionally to earn a little money to enable them to continue the search. We met men who had made wealth in the rush for gold in the early days of California, but riches seem to take wings more readily with miners than with other people. Indeed if any one with quiet tastes wishes to enjoy a visit to a mining camp he should select one where money is scarce, for when the average miner gets rich he forthwith sets to work to dispose of his wealth in the most rollicking manner possible.

The other great source of Montana's wealth is live stock. Horses, sheep and cattle graze here all the year round, although they are better to have a little food and shelter during severe storms. The ranges for stock are of great size, for instance in visiting three flocks of sheep we required to travel twenty-five miles, and did not see a solitary individual on the way but the shepherds and their dogs. Each shepherd has about three thousand sheep under his charge, and stays with them the year round, living in a little cabin beside the sheep-fold, to which the sheep are driven at night to be safe from the coyotes or prairie wolves. It seems a dreary life, for, except the supply-man once a week and an occasional stray traveller, he sees not a solitary human being. It is said that many of them become insane in time, yet the ones we met seemed cheerful enough. Montana's horses and cattle are well known, and the country is one of the homes of the cowboy—of romance I meant to say, but that would convey a wrong idea, for he is far from being the furious creature he is often pictured. Indeed the better class of them, at all events, feel considerably disgusted at the fictitious character they have received from novelists and newspaper men down east.

The trade of Montana and North Dakota centres largely in St. Paul and Minneapolis, while South Dakota goes to market in Chicago. The first mentioned cities, however, appear to be weakening Chicago's hold on the trade of a large number of the neighbouring States. Their growth has certainly been enormous during the last five years, and they now aggregate close on half a million inhabitants. During a flying visit paid on my return journey I saw some of the fine buildings of St. Paul, and also the Minneapolis Exposition and the Minnesota State Fair, two rival institutions run under the auspices of the

rival cities. Neither of the displays could compete with the Toronto Industrial, and it seems a pity that foolish rivalry should make two ordinary shows where there might be one magnificent one. In business and private buildings the "Twin Cities" far surpass Toronto, although this is not the case with regard to churches and public institutions.

After having seen the Great West, the writer is satisfied that his own part of the world is a pleasanter place to live in, and our Dakota cousins would gladly exchange a few of their spare acres of fertile prairie for some of our sheltering forest, which, besides its beauty to the eye, is, as one who has felt the prairie wind can testify, a very desirable protection; but for a person who feels that opportunities for advancement are scarce in the older countries, there are certainly far more chances in the west, and that country has its beauties and its advantages too.

LANGUAGE AND LINGUISTIC METHOD IN THE SCHOOL.*

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Lecture II.—The Distinction between Discipline and Training—Language as Substance of Thought—Method.

IN my first lecture I have indicated the threefold claim of language to a supreme place in education: first, as a formal or abstract study, that is to say, as the logical and historical analysis of words, forms, and sentences; secondly, as a real study conveying the substance of thought, and, thirdly, as literature in which are presented to us the forms of the ideal in Art.

I mean now to speak first of Language as a Real Study, as conveying the substance of thought, but before doing so I must make a few preliminary remarks.

I have said that formal study disciplines the intelligence more than the study of the real. Why is it that the study of the formal specially disciplines? For two reasons: first, because the spontaneous effort demanded of the pupil is greater than in other kinds of study; and, secondly, because the formal is only another name for the abstract, and as the abstract is removed to a certain distance, so to speak, from the substance or matter from which it is abstracted, dealing with the abstract is a purer exercise of the intellectual processes, simply as such, than the concrete or real possibly can be. Occupation with the abstract thus tends to give power to our intellectual processes—a power which, inasmuch as these processes are always the same, is of universal application. The exercise approaches in its character the exercise of mind simply as mind. For example, in mathematics, instruction in practical mensuration doubtless trains and disciplines the mind, but the abstract study of geometry, just because it is formal or abstract, disciplines the mind more effectually.

The logical study of language I shall henceforth, for shortness, call by the traditionary name, grammar. It stands, as we have seen, midway

* A Course of Six Lectures delivered at the University of Cambridge and at the College of Preceptors during the month of May, 1889.

between language as a real subject, conveying substance of thought, and logic. It is thus logic in a concrete form, and it is language in its abstract form. As such it disciplines; and where there is discipline there is necessarily also *training* of the intelligence.

The question now arises—and it is of great significance in education—Can I not *train* the intelligence without disciplining it by means of the formal or abstract? Is there any distinction between training and discipline which can justify me in saying that I can train without disciplining? I think there is, and the question is so important in its general educational bearings, as well as its linguistic, that I shall here introduce you to what I believe to be the true distinction between these words, which are almost always used as equivalent; and, in doing so, I shall necessarily make clearer what I have said about the formal or abstract.

Language studied as the substance of thought is *food* for the mind; but it is so only in so far as it is comprehended. Now, this act of comprehension carries the intelligence through a mental process. This process is necessarily the grammatical and logical process in the concrete, for language is the reflex not merely of thought but of the thinking process. But there are various stages of comprehension, rising from the vague and indefinite feeling that something has been said, to the partial and fragmentary understanding of what has been said (and this stage again has many degrees), and to the final grasping of the thought in all its particularity and fulness. When a piece of language is so grasped that the thought it conveys is reduced in the mind of the reader to that order and relative subordination of parts which it had when it first took complete shape in words, the reader has manifestly carried his mind through the mental processes which originally produced the thought and its word-vestment. Now, to the extent to which my mind is carried through such processes of thinking, it is, I hold, being *trained* as well as fed. This is training; let us now restate by way of contrast the nature of discipline.

It is only in so far as we look at the *relations* of the word-vestment apart from the concrete thought that we deal with the formal in thought and language—the abstract—the logical and grammatical. It is this occupation of the mind with form which, as I have tried to show, gives *discipline* to the intelligence as distinct from *training* (though it necessarily also comprehends training).

The fixing of the mind on the formal or the abstract, on thinking deprived of the support of the concrete, is a difficult exercise of mind, and rightly not attempted till boys have left school. It is formal logic. The fixing of mind on the generalized character of words and their inter-relations in a sentence is also a difficult exercise; but this, which is grammar and grammatical analysis, is not beyond the reach of the schoolboy, because his mind is supported by the symbols which we call words, and these are presented to his senses. It is by such exercises that we give what is to be distinctively called discipline. We thus strengthen reason for all particular exercises of whatsoever kind. For the subject-matter of formal exercises is not necessarily this or that *particular* thought or reasoned statement, but thinking, and reasoning, and the conditions of the rational expression through words as such. Formal exercises are thus universal in their relations and extend the range of mental power simply as power, and, while extending, also intensify the power.

The distinction between training and discipline is, I hope, made clear.

I would wish to press on your attention next, that training has constantly been assumed to be identical with, or at least to be included in, discipline. It certainly is contained in discipline; but I would point out that it *also* lies outside it, as is apparent from what I have said. To the neglect of the distinction which I have drawn between these two educational notions is due the corresponding neglect of a whole side of education. Had schoolmasters seen that mental training can be given by the study of language as the concrete embodiment of thought, and that accordingly you could give food to the mind, while, *at the same time*, securing the training of it, I think school would have been a pleasanter place, and the results of school work, both intellectual and moral, would have been much more satisfactory.

It is manifest that when a schoolmaster realizes that he can truly *train* the mind by getting it merely to understand literature, he will be the more ready to believe in the real or substance of language in education than if he regards reading as giving merely the matter of thought. He will see that the organism of words as making sentences has not to be studied with his pupils as an organism in order to secure training, but simply as substance or reality. And in this there will be a great gain for his pupils. The most real of all "things" are the thoughts of man. Food is what the hungry want, drink is what the thirsty want, and all human beings hunger and thirst more or less. One true thought, take it whence you will, once fairly rooted in the mind of a boy, will do more for him whether he is to be a shoemaker or statesman, than grammar or the calculus or the syllogism will do. So subtle are the secret relations of the material of feeling and the suggestions of experience which are always flowing into our consciousness, that one such rooted thought quickly finds some worthy mate, and is the father of a whole tribe. Nay, even a partial thought which fails to sustain itself, but dies where it took root, is not wholly lost; it enriches the soil and stimulates future productivity. Mind is not the machinery of thinking only, but it is a complex of substantial thought, and you nourish thought in the young only by thought.

Let us conclude, then, that by the study of language as a concrete study, as substance, as reality, we both feed and train the mind; we enrich the blood of mind, so to speak, and we teach it its courses.

Now, it will be apparent that if I had to choose between the formal or grammatical, and the real or substance of language in educating youth, I should unquestionably prefer the latter, and leave grammar out altogether. For more than 2000 years the formal has in all subjects been too much with us. Definition, precept, dogma. can be easily set down in propositions, and prescribed for a boy's learning. The work is memory work. The progress of the pupil thus seems to be something measurable in respect of quantity, and the master's task is easy; whereas, as a matter of fact, the true process of education is a matter of quality, and is not measurable.

You will not conclude, I hope, from this that I am disposed to set aside the formal in language—grammar. I have shown its bearing on the discipline and strengthening of the mind in all its relations, including the conduct of life. But I very decidedly hold that in the education of a boy or girl, language is to be regarded mainly as a concrete study, and that, as the medium of all thought, it is to be assigned a much more dominant place in the school than has hitherto been assigned to it.

What is the actual state of things? The technical arts of reading and

spelling being acquired with more or less success, the teacher's work is thereafter largely restricted by himself to the formal or grammatical. As I have pointed out, you certainly discipline the mind in this way, but you cannot so best educate it. The growth of mind, and the growth of language in the mind, go together. There has to be built up in the boy the language of his inner life, so that the language may grow with the life and the life may grow with the language. Now, this great object can only be attained by the pupil's reading and re-reading, and comprehending the thoughts of others as expressed in fitting words, and by his expressing his own observations and thoughts—native or borrowed—in fitting words. Both those intellectual occupations must be carried on together.

METHOD.

As I know that those who intend to be teachers desire to have placed before them, not only the aim of their work and the leading principles which should guide them, but the details of method, I shall now go into these details with reference to language in its three aspects. I. Language as substance of thought. II. Language as form of thought or grammar. III. Language as art, or literature.

I. LANGUAGE AS SUBSTANCE OF THOUGHT.

I shall take here for consideration the different stages of language-teaching, as these are fairly enough indicated by the external division of school work—the Infant, the Lower Primary, the Upper Primary, and the Secondary.

(*a*) *Infant Stage of Language Teaching in Relation to Thought.*—In the child up to the eighth year the range of language is very small; he probably confines himself to not more than 150 words. Our business as educators is to give to these words definite and clear significations, and to help the child in adding to his stock. For in adding to his stock of *understood* words we add to his stock of understood things, and, consequently, to his material for thought and the growth of mind.

In doing this we must follow the method which nature is itself pursuing—the pupil is daily and almost unconsciously adding to his store in conversing with others and in hearing the names of the common objects which pass daily and hourly before his eyes. The infant teacher, then, will not only respect—taking care that they are clarified, so to speak, and used in a determinate sense—the store of vocables already acquired, but will add to the stock in seven ways and so promote the parallel mental growth.

1. By conversing with the class on any subject suggested by the incidents of the day or of the class-room in such language as, while it may be in advance slightly of that which the children themselves use, is yet within their comprehension if they make a slight effort.

2. By telling them simple stories and narrating or reading fairy tales. Some educationalists have objected to fairy stories for children because of their fictitious character. I shall not discuss this question here, but merely point out that the imagination of little children is very active in the sphere of the possible and impossible, that this abnormal activity of the imagination contributes largely to the growth, culture, and enrichment of mind, and that it has to be taken advantage of by the educator who respects law wherever he finds it. Where would Homer and Sophocles have been had they not imbibed mythological lore with their mother's milk? Even the genius of Shakespeare would have perished in the thirsty desert of a childhood of bare facts. I would

further say, in passing, that what applies to children applies *a fortiori* to the adult; and that fiction, the drama, and art ought, in consistency, to be excluded from all life by those who would deny the unreal to children. It might also be shown, were this the place to do so, that in the active imaginations of children and the fairy stories which they greedily seize we see at work the capacity for art and religion.

3. By means—and this, at the earliest stage, chiefly—of object-lessons. Here words are learnt in close connection with the sensible things they denote.

4. By means of the reading-lessons and examination on them, or rather observations about them. You will see the importance of the kind of reading-books which should at this early period be preferred. They must contain all the ordinary words of child-life; they ought also to contain a gradual and graduated extension of the child's vocabulary; and give expression and shape to his infant thoughts and growing conceptions of the world and man.

By means of verses, *e.g.*, nursery rhymes first, and thereafter verses regarding incidents of child-life and descriptive of simple moral and religious story. These should be learnt by heart for repetition and singing.

6. By calling on the children to give an account in their own words of lessons they have read or stories that have been told to them.

7. By means of writing in the later stage. The writing of words, and simple sentences consisting of a few words, does much to lay the foundation of accurate expression—even though such exercises be only transcriptions from the book or blackboard.

(*b*) *Primary and Upper Primary School Stage* (*7 or 8 to 14*).—When the pupil has left the infant stage behind him, that is to say, when he has got his second teeth, and can take a firmer bite of the outer world, so to speak, and his fingers a firmer hold of all that comes within reach of his sense-tentacles, his instruction in language, as the highway to thought, as the gateway of the humanities is, so far as the school is concerned, generally regulated by the reading-books used. These language lessons constitute for the boy (except among the wealthier classes) his whole literary curriculum. How important it is then, that they should be so constructed as to fulfil the requirements of a literary course. By means of a good collection of prose and poetry we extend the range of thought and language. This is not to be done by reading one book devoted to one subject. Accordingly, I advocate collections of good pieces.

(*To be continued.*)

VALUE OF SCHOOL DISCIPLINE.

THE pillars on which public school education rest are BEHAVIOUR or deportment, and SCHOLARSHIP. The first requisite of the school is ORDER: each pupil must be taught first and foremost to conform his behaviour to a general standard. Only thus can the school as a community exist and fulfil its functions. In the outset, therefore, a whole family of virtues are taught the pupils, and these are taught so thoroughly, and so constantly enforced, that they become fixed in his character. The method of this moral training is, like that which rules everywhere in the practical world, one of division and repetition. The duty of being a well-behaved pupil is not a vague generality.

It divides into specific, well-defined duties.

(1) *Punctuality:* This stands first. The pupil must be at school in time. Sleep, meals, play, business, indisposition—all must give way to the duty of obedience to the external requirement of time. Punctuality does not end with getting to school. While in school it is of equal importance. Combination cannot be achieved without it. The pupil must have his lessons ready at the appointed time, must rise at the tap of the bell, move to the line, return; in short, go through all the evolutions with equal precision.

(2) *Regularity* is punctuality reduced to a system. Conformity to the requirements of time in a particular instance is punctuality; made general it becomes regularity.

But the school makes these duties the ground and means of higher duties. They are indispensable, but no ultimatum. They render possible higher spiritual culture. The quick and prompt obedience of the pupil in simple mechanical training, renders the child penetrable, and accessible to lessons of higher import, To this end the discipline extends to calisthenics; the pupil is taught to sacrifice his arbitrary control over his body, and to combine regularly and punctually with others in imitating prescribed bodily gestures or exercises. Thus his sense of rhythm—or regular combination with others—is further developed. Through this becomes possible the training to general habits of proper position for sitting and standing, proper modes of speaking, addressing others—in general, the formalities of polite intercourse. The highest discipline under the head of rhythm is reached in vocal music. This pre-supposes in the highest degree the training in punctual and regular habits, and a conscious participation in the result is reached by the pupil through his enjoyment of the harmony he assists in producing. Here—in vocal music—the external, mechanical, aspect of discipline softens, and a response to it is felt in the deepest inner being of the soul—the domain of feeling. This brings us to the next step in school discipline.

(3) *Silence* is the basis for the culture of internality or reflection—the soil in which thought grows. We become silent when we would think. The pupil is therefore taught habits of silence; to restrain his natural animal impulse to prate and chatter, or to excite attention by his occupation on the material world around him. All ascent above natural being arises through his ability to hold back the mind from utterance of the immediate impulse, and to correct its onesidedness by combination and generalization. The largest combination and widest generalization is the deepest and truest. Thus silence in the school-room has a two-fold significance. It is necessary to the attainment of combination with others, and besides this, it is a direct discipline in the art of combining the diffused and feeble efforts of the pupil himself. He begins his career with mental distraction, everything isolated in his mind, and learns to connect the scattered phases, classify and arrange them, and thus to generalize and reduce them. The first glance does not suffice; it is the repetition of mental effort, the *absorption* of the mind that digests the multiplicity before it. This depends directly upon silence. The distraction of the mind consequent upon garrulity, or the occupation of any of the senses exclusively, prevents reflection. Silence allows the repose of the senses, and the awakening of insight and reflection.

(4) *Truthfulness* is the fourth virtue in the ascending scale. *Truth* is the basis of the duties of a man toward

others. Truth makes free, says the old proverb. No positive relation with our fellowmen is possible except through truth. Untruth is the essence of discord. Earnestness and sincerity, honesty and reliability are the virtues that rest directly on truthfulness. The virtue of truthfulness is developed in a two-fold way in the school room. First, by the continual discipline of the recitation; the pupil is required to be accurate and comprehensive in his statements; he is taught that suppression of essential particulars makes his statement false; he is held strictly accountable to know what he says, *i.e.*, to have a clear conception of what is involved in the words he uses. Very much of the untruth and consequent distrust among men arise in the first instance from lack of clear insight into what was implied by the words used. It is only one step from a lie committed by mistake to a lie on purpose; for to suffer the penalty for a supposed vice is a temptation to enjoy its supposed selfish advantages. Careful attention to the implications of one's statements is the first step in the calculation of truth: and this can scarcely find a better discipline than in the properly conducted recitation. The second mode of securing truthfulness is the direct application of discipline to the behaviour of the pupil. Any lack of truthfulness in the pupil reveals itself at once in his struggles to conceal his misdemeanours. It is an object of constant care on the part of the teacher to suppress lying and dishonesty in whatever forms they may manifest themselves. The admonition of the teacher, the disgrace felt at exposure in presence of the class, are most powerful caustics to remove this moral disorder.

(5) *Justice* follows next to truthfulness, and finds partly its presupposition in the latter. Justice can be taught only in a community. In a well-ordered community it grows spontaneously. A system of measure established, by which conformity to rule and right is rewarded by recognition, and all breaches of discipline met by prompt exposure, appeals constantly to the sense of justice, and develops its normal exercise. A danger lies, however, in certain baneful practices sometimes adopted by educators. On the supposition that the child cannot see the legitimate and healthy results of doing his duty, he is offered a special reward for it. This goes far to sap the foundation of all morality. The feeling of responsibility is the essence of virtue, and an extraneous reward held up as the end sought tends to destroy what little internal self-determination the pupil may possess. The distinction between the inclination (the "I want") of the child, and his true ideal nature (expressed in "I ought"), should be continually kept before the child, not confused by concealing the duty under some shape of immediate self-interest.

(6) The highest virtue in our list—*Kindness* or love of mankind—like the sense of justice, requires a community for its culture—a community which, like the school, brings together all classes and conditions, and subjects them to the same trials and the same standard of success. The feeling of justice, fostered by a constant opportunity to see through the adventitious wrappings of social rank and condition, and observe the real substance of the character, prepares the basis for kindness. The discrepancy between good intent and deserts, which arouses childish sympathy most readily, is the first incitement. Justice proclaims that seeming and good intent are not sufficient—there must be adequate performance. If this principle did not prevail in society and the moral world at large, there would be no more strenuous exertion

to growth; the present would suffice. But the good intention baffled of its actual fruition through inadequate performance is ever an object that excites the deepest sympathy and commiseration in the kind heart. Not only is the good intention the object of kindness, but even the depraved and corrupt excite pity. The trials that all are alike subjected to reveal to each childish heart the temptations and struggles with passion and impulse, as well as the weakness of intellect and will that belong to his fellows. — *Commissioner Harris, U. S.A.*

THE MONTREAL SEMINARIES.

OF the many palace-like edifices which tower above the architectural routine of tne nearer panorama as seen from Mount Royal, there are perhaps not any, around which there centres more interest than the two educational institutions which have seemingly sought refuge within the shadows of the mountain, away from the rush of commerce which echoes on the slope below. The story of the College of Montreal precedes that of McGill College, though it is from the annals of these two institutions, the one with the other, that there is to be traced the history of the origin of the city and its progress after; for while the record of the one takes us back to the time when Maisonneuve leaped ashore on the site of Notre Dame Street to found a city, so the tale of the early struggles of the other takes us back to the time when men were turning away from the rougher intermittent life of the colonist to the more permanent experiences of the citizen who takes a pride in the city where fortune has smiled on him, and seeks to adorn it with the wealth he has acquired but which is theirs in common.

In the educational enterprise of the Sulpicians of Montreal, there is to be seen something of Laval's after-project in Quebec. As there were the two seminaries in Quebec, so were there two in Montreal—*Le Grand Seminaire* for the education of the priesthood, and *Le Petit Seminaire* for the classical training of the sons of the more wealthy colonists, or for youths destined for a professional life. The Sulpicians who settled in Montreal were an offshoot from a society of priests in France, which had been founded in 1642 by Jean Jacques Olier, the young curè of the church of St. Sulpice in Paris. Seized with the activity of the followers of Loyola, he had not only founded a seminary of priests in his own parish, but was successful in establishing branches of it in some of the provincial towns. He did not live, however, to witness the maturity of all his plans, though he was able before he died to arrange for the extension of his mission across the Atlantic, and to bestow upon Montreal the benefit of his enthusiasm and foresight.

Maisonneuve arrived in Canada in 1642, the year in which the society of St. Sulpice was founded. He came as the pioneer of the "Fifty Associates." His mission was twofold—to establish a trading station nearer the fur trade than Quebec, and to entice, as far as possible, the aborigines into the fold of the church. The site of the station has been agreed upon—a site which had been favourably spoken of ever since Cartier's return from the last of his voyages; while in furtherance of the second object of the enterprise there accompanied the new governor as far as Montreal, Made-

moiselle Mance, and Madame de la Peltrie—names familiar in the long list of devout women whose courage and religious zeal have left a golden page in the history of Canada.

But Maisonneuve soon found it necessary to seek further alliance in the interests of religion and education. The first fifteen years of Montreal was a rough experience of gain without progress—gain to the traders, but little of permanency in the way of living; and at last Maisonneuve was obliged to approach the curè of St. Sulpice to come to his assistance. By this time the congregation de Notre Dame, for the instruction of girls, had been established, as well as the Hotel-Dieu. But more than this was required. What the Jesuits were in Quebec, the St. Sulpicians might become in Montreal; and letters patent were issued giving the latter a grant of the whole island on which Montreal was situated. The gift was eagerly accepted by Olier, and in 1657 a company of his followers—three in number—sailed for New France, to take possession of the property. These were Gabriel de Quelus, Gabriel Souard and Dominique Galinèe—the first of their order to exercise feudal lordship over what has since become the prosperous centre of a great confederation.

From such an origin has sprung the wealthy corporation which has, out of its increasing revenues, built several churches, two colleges, and a number of elementary schools. The first of the colleges was, as has been said, organized exclusively for the training of priests and missionaries. The second, or *Le Petit Seminaire*, was the first classical school established in Montreal. It was opened under the name of St. Raphael's College in 1773, and had its class-rooms in a building previously the property of Governor Vaudreuil, which stood in what is now known as Jacques Cartier Square. Six years before this there had been a school opened in the presbytery of Longue Pointe under the auspices of the curè of the parish, but was closed when the Sulpicians obtained possession by purchase of a more suitable building for school purposes from the governor, and placed the curè of Longue Pointe in charge of it. The school had a very successful career. But thirty years afterwards the building in which it was conducted was destroyed by fire, and temporary quarters were provided for the pupils in *Le Grand Seminaire* until a new edifice had been erected. The new building was opened in 1806. It was situated on William Street, and from the date of its opening was known as the College of Montreal. For nearly half a century the institution remained in this part of the city until its removal to the more commodious premises, built for it within the precincts of *Le Grand Seminaire* situated at the south-east side of the mountain. The amalgamated institution has long been considered to be one of the largest and most complete of its kind in Canada. No expense has been spared in equipping it with all the modern appliances for school work. It is the largest of all the educational organizations in the Province of Quebec for the higher education of the French-speaking section of the community, and a long list of the most distinguished of the public men of the country have had their names as students inscribed on its books.

But, as has been said, the enterprise of the Sulpicians likewise extended to the organization and support of elementary schools. The first of these schools were probably held in or near the college building. Francis de Belmont is said to have been the first master to open a school under their auspices, This was in 1664. Jean Jacques Talbot was another of

the early schoolmasters of the city, among whom may be named De la Faye, Ramuyer, Remi and Girard. All these had schools under the supervision of the Seminary authorities. Indeed, before the arrival of the Christian Brothers, the Sulpicians opened primary schools in all the city districts and even in the suburbs. There was a school in the Bonsecours Church, another in the Church of the Recollets, as well as a large graded school opposite the seminary building itself. There were also schools opened at St. Henri, Cote des Neiges and Cote de la Visitation. The school opposite the seminary had its origin in 1686, when an association was organized by some of the citizens for the providing elementary instruction for boys. The school was a simple wooden structure at first, but in a few years the seminary having come into possession of it, took the structure down and erected a stone building on its site, for the accommodation of two schools, This building stood until 1858, when it was displaced by a large new parish lecture-hall. Of the two schools conducted in it one was called *la grande école*, perhaps from the more advanced character of the work. Its first master was Jean Martineau, who, after a labour of thirty years, was succeeded by Hugh Paisley. These schools were free. In 1795, there was another school established on St. Lawrence Street under the same auspices, and having for its headmaster Father Lucet, who for nearly fifty years was perhaps the best known schoolmaster among French-speaking boys in Montreal. As has been said of him, he was more severe than learned, and more pious than enlightened, though he seemed to understand perfectly well the requirements of the times and the locality. In 1786, the attendance at these schools conducted at the expense of the seminary numbered more than three hundred children. Indeed the Sulpicians inaugurated a system which could not well escape the attention of the Dorchester commission and probably the supervision they exercised so successfully over their elementary schools had something to do, as an example, with the outlined prerogatives of the Royal Institution, to whose organization attention must now be turned, leading, as it did, to the taking over of many of the elementary schools in the townships and elsewhere in the province for purposes of supervision, and the immediate oversight of McGill College in its earlier days. *J. M. Harper, in The Week.*

WATER-FILTRATION.

PROBABLY at no time has the condition of the water-supply of our cities and towns received more attention than at present, and perhaps no one thing has conduced to this state of affairs more than the discovery that certain salts contained in the earth act as renovators of all so-called "spring" waters, purging them, so to speak, of the foul matters held both in solution and in suspension.

Up to the time of this discovery, it was thought that the earth acted merely as a filter or strainer on a large scale, and that each grain or atom of earth acted its part toward opposing or arresting impurities in the passing water; in other words, that only mechanical straining or filtering took place, and nothing more.

Multitudes of filters have been made and put in operation in all ages

and countries with the expectation of seeing the water emerge from them as pure and sparkling as from a good "spring," and the greatest surprise has been manifested at the failure to secure the same results when apparently every condition was supplied. The question remains, "Was every condition supplied?" Modern science answers, "No."

The peculiar action of the above salts upon the portion of impurities said to be held in solution is well illustrated by the effects produced by dissolving soap in a water of great (so-called) hardness. The white flakes that almost instantly appear are composed not alone of dissolved soap (for soft water would not show such individualized flakes), but a mixture of soap and some substance hitherto held in undisturbed solution in the water, but now withdraw from that condition and floating about in mechanical suspension.

It will be plain that if this soap-treated water was now poured into the earth at one point, and made to emerge at another some distance off, it would be found purged of not alone the soap it contained, but also of the modicum of foreign matter held in its embrace, and which went to make up the quality of hardness spoked of.

This subject is so little (generally) understood, that it seems necessary to use the above illustration for the benefit of the casual reader, although to the chemist a hundred different applications of the same law will suggest themselves. Indeed, it is noted here for the purpose of calling more emphatic attention to the simple fact that water may contain impurities in absolute (chemical) solution, and that such impurities, by the addition of another substance, may be rendered tangible, and capable of withdrawal from the water by purely mechanical means.

Equally clear and understood should be the statement that water may contain impurities in a state of fine (mechanical) suspension,—so fine that they would flow wherever water would flow,—and these, by the addition of another substance to the water, be made to flock together into groups, a thousand or two into one (as clouds are condensed into drops); and that one, with its fellows, be tangible, and easily removed from the water by purely mechanical means.

It follows, that if the earth contains in abundance this "substance," which has the dual property of disengaging matter held in solution, and rendering the same tangible, and also of curdling together matter held in so fine a state of division as to almost elude the senses into a state of perfect tangibility, we at once get at the secret of how nature makes the true spring-water, so wonderfully pure and sweet to the taste, as well as brilliantly clear, and inviting to the eye.

What is this substance or substances? Usually some combination of lime, iron, potassium, aluminum, etc., with other bases, such as sulphur or carbon,—all existing naturally in the great mother matrix, the earth.

The almost universal diffusion of the aluminiferous earth (red clay) makes that substance take a more prominent place among the agents above alluded to. Water cannot flow far in any part of the world without encountering in its course the coagulating or curdling effect of this single element. Some of these clays are more heavily charged or freighted with aluminous compounds than others. Waters fouled by such are more quickly subsided. In this fact we have a clew to the explanation of why it is, that, of two different waters showing the same degree of turbidity from clayey impurities, such impurities will subside quickly in one, while in the other they may not subside in

months. As proof that the quick subsidence is due to the presence of these salts, we have only to add a minute proportion of such (usually aluminum sulphate) to the other water to produce the same effect. Hence, when water issues from the earth in a very clear and perfect state, we may always be sure that it has encountered somewhere on its travels a body of earth or mineral containing a suitable coagulant, the action of which coagulant upon the water accounts for its wonderful purity aside from and entirely independent of the mere filtering effect of the earth.

It has remained for the present decade to apply the above knowledge to the art of filtration of water, and for the first time produce results equal to nature.

As this industry extends, it will become a common thing to see "spring" water issue from our city faucets, as is already the case in a few American cities, notably Atlanta, Long Branch, and Newport.

The study of this subject furnishes a striking example of Nature's exhibiting, in the humble wayside "spring," the results of her perfect handiwork for the observation and admiration of man throughout all ages and countries, only to deliver up her secret to the pale student of this century of science.—*Science.*

A SANDY SIMOON IN THE NORTH-WEST.

MAY 6 and 7, 1889, will long be remembered by the residents of the North-West. On those days culminated the violence of the dry, south-easterly wind which had prevailed in some portions of the North-West, particularly in central and eastern Dakota, for several days previous. The wind itself, while not specially violent, varying from twenty to forty miles an hour, and perhaps in some places fifty miles an hour, was remarkable for carrying with it clouds of dust and sand, which filled the air and penetrated into houses, and blinded the traveller who happened to be caught in the roads, and compelled the cessation of nearly all outside labour. The wind prevailed over a large area. It seems to have reached farthest east, and been most violent, on the 6th and 7th of the month. The newspapers gave telegraphic accounts of it in Nebraska, South and North Dakota, Iowa and Minnesota. It probably also affected western Wisconsin and considerable portions of Missouri.

A strong south-easterly parching wind, prevailing for several days, about that time in the spring, is a familiar fact to old residents who have taken note of the peculiarities of the north-western climate. It more frequently comes after spring vegetation, is more advanced than it was this season on the days mentioned; and its effect on small, tender twigs is disastrous. It is enervating to all animals, and merciless on the wilting vegetation. But prior to this wind, which was followed everywhere by copious rains, the spring of 1889 in the North-west had been dry; and this was intensified in its effect on young vegetation by the preceding dry and open winter. All springs and streams were unwontedly low: hence the soil was loose, and exposed to the attack of the wind. Grass was not so large as usual, and did not shield the soil. Extensive prairie and forest fires had recently denuded large tracts of much of the protection which vegetation otherwise would have furnished. Circumstances were favourable, there-

fore, for the air to become filled with flying particles, caught up from the ploughed fields, from the blackened prairies, from the public roads, and from all sandy plains. These particles formed dense clouds, and rendered it as impossible to withstand the blast as it is to resist the blizzard which carries snow in the winter over the same region. The soil to the depth of four or five inches in some places was torn up, and scattered in all directions. Drifts of sand were formed, in favourable places, several feet deep, packed precisely as snowdrifts are under a blizzard. It seemed as if there were great sheets of dust and dirt blown recklessly in mid-air; and when the wind died down for a few moments, the dirt, fine and white, almost seemed to lie in layers in the atmosphere, clouding the sun, and hiding it entirely from sight for an hour or more at a time. It was so fine, and penetrated the clothing so, that life was burdensome to those who must face the storm. Mr. C. W. Fink of Woolsey, near Huron, Dak., stated that it was almost impossible to live out of doors at some periods of the storm, and that he would "much rather take his chances in the big blizzard of two years ago." While on his way to St. Paul over the St. Paul, Minneapolis, and Manitoba Railroad, Mr. Fink said the train passed through what was apparently a storm of fine dust which seemed to be almost white. It looked much like a snow-storm, and the sun was hid. It was impossible to distinguish obstacles at a distance of more than a few feet away. These phenomena in their intensity did not appear at Minneapolis; but they were witnessed in the more open or originally prairie tracts, and are given on the authority of others. During a residence of seventeen years at Minneapolis, the writer has not before witnessed anything that would compare with this simoom-like storm.

The occurrence of this storm has a bearing on theories of the origin of the loess. Its area is that over which the loess is abundant. It would not take long for any beholder to be convinced that there was enough material being transported in the wind to constitute, when deposited in water, or even piled up as dunes and spread as surface sheets, after a few years, a stratum as thick as, and constituted like, that of the Missouri-Mississippi Valley. Given such a wind over the same region, periodically, under the same parched condition of the surface, it would only require an expanse of water in which this dust could settle, to form a loess clay, or loam. With the accompanying and following rains, other particles would be washed down from the lands, mingling with some strata of sand or of gravel, and a transition from loess to drift-sand would be built up such as has been described in several places.—*Science.*

MOUNT STEPHEN.

THE Canadian Pacific Railway passes up the valley of the Bow River, from Banff, ascending the eastern slope of the Rocky Mountain range and entering the province of British Columbia, which is part of the Dominion of Canada. Passing the Summit Station, just a mile above the level of the sea, with three small green lakes in rocky recesses, it proceeds through the Kicking Horse Pass. Here the stream begins to flow westward to the Pacific Ocean. "Ten miles beyond the summit of the pass," says a descriptive writer, "we round the base of Mount Stephen, a stupendous mountain rising directly from the railway

to a height of more than 8,000 feet, holding on one of its shoulders, almost over our heads, a glacier whose shining green ice, 500 feet thick, is slowly crawling over the edge of a sheer precipice of dizzy height, from which falling fragments of ice are dashed to atoms below. We look down from the railway, clinging to the mountain side, upon the river valley, which here suddenly widening holds between the dark pine-clad mountains a mirror-like sheet of water, reflecting each peak and cliff with the most startling effect." Some distance beyond is the wide, forest-covered valley of the Columbia River, with mountains of the Selkirk Range.

British Columbia (including Vancouver, Queen Charlotte, and other islands along the coast) is that portion of Canada which looks out on the Pacific Ocean. It is the only British territory on the western or Pacific Ocean side of the North American continent. There is abundant proof of the existence of great mineral wealth in British Columbia. Gold, coal, silver, iron, copper, galena, mercury, platinum, antimony, bismuth, molybdenum, plumbago, mica, and other minerals have been discovered in different parts of the province, copper being very widely distributed. The rich valley of the Lower Fraser, or New Westminster district, is the largest compact agricultural district. It is on the mainland shore, opposite the south-eastern portion of Vancouver Island. The surface of the lower part of the valley is little above the sea level. This is the only large tract of choice agricultural land on the mainland of the North Pacific slope, and lies actually upon the ocean, with a shipping port in its midst. A navigable river cuts it through, which is sheltered at its mouth. The Canadian Pacific Railway, as already said, runs through the district. The river is full of salmon and other food fish, and the district abounds with game. The delta lands and the clay loams can hardly be equalled for strength and richness, yielding great yields with comparatively careless cultivation. Much also of the interior is good farming land, and some highland districts afford very fine pasturage. The climate of British Columbia, in general, is much more temperate than the climate of any part of Canada lying east of the Rocky Mountains. Behring's Straits, between America and Asia, are so narrow and shallow, that not much of the icy Arctic current flows along the British Columbia coast. The Rocky Mountains, in British Columbia, trending north-westerly, keep off the cold north winds. Other causes of the temperate climate are the existence of a warm ocean current in the Pacific Ocean, which flows toward the coast, the prevalent warm south-westerly winds from that ocean which blow over the country, and also the north and south direction of the principal valleys, up which warm air from the south is drawn. The forests yield a vast supply of timber, and the fisheries are of great value. The population of British Columbia is now about eighty thousand, its capital is Victoria, in Vancouver Island. — *Illustrated London News.*

Mohammedanism is to-day as aggressive as it ever was, and in India the Hindus are stirred up by it to great fury. Foreign dispatches say that if British authority were withdrawn the whole country would be involved in a religious war.

NOTES FOR TEACHERS.

AT a meeting of the council of the Victoria University, held at Owens College, Manchester, Professor Ward, Vice-chancellor, announced that it was proposed to erect a statue to Mr. Bright's memory at Rochdale, and that the surplus subscriptions would be devoted to the foundation of a scholarship, or some other method of encouraging English literature, in Victoria University.—*School Guardian*, London.

IT PAYS.—It pays for a teacher to be strong in self-control. The teacher who goes "off on a tangent" whenever his commands are not executed, or his purposes are thwarted, is a spectacle to cause the gods to weep over. It pays for a teacher to have a well modulated voice pitched on a musical key. There should be much music in a teacher's voice. A harsh, rasping voice is indicative of an unsympathetic mind and blunted sensibilities. It pays for a teacher to be polite and courteous. A rude, gruff, "slap-dash" teacher commands little respect from his pupils and is in continual warfare with them. It pays for a teacher to request his pupils to perform their tasks. The dictatorial, autocratic teacher is forever called on to exercise his authority, and school-room tasks are performed only under his eye and on his urgent compulsion. It pays for a teacher to be friendly with his class. The self-contained, reserved teacher fails to touch his pupils in their tenderest spot—their affections—and consequently fails to properly develop and ennoble them. It pays for a teacher to be neat and well-dressed. There is nothing more revolting in a school-room than an unkempt, untidy, carelessly clothed teacher. The example he sets is pernicious and oftentimes lasting. It pays for a teacher to be a man of irreproachable habits. A teacher whose clothes are reeking with the odour of stale tobacco smoke, whose breath is poisonous from the noxious quid, is unfit for his position. If he lives his habits openly before his pupils, he is assuredly setting a bad example; if he hides them and lives them in secret, he is a sneak. It pays for a teacher to be thoroughly interested in his work and devote some time outside of his school hours to consideration and preparation for his duties. The indifferent teacher, who niggardly gives the hours he is in the school-room and hastens from it when the closing hour arrives, is an unworthy occupant of a teacher's position and deserves what he generally receives—failure. It pays for a teacher to be manly, straightforward, honourable, honest, sympathetic, painstaking, devoted, self-sacrificing, resolute, dignified, earnest, hopeful, ambitious, tender, long-suffering, Christ-like.—*American Teacher.*

Church Bells says:—"A number of elementary school teachers are to visit Oxford this long vacation, and from July 27 to August 24 are to be housed at Wadham College. The good which they may derive from a month's residence and instruction in this ancient university is, we believe, by no means small, though it may not be of an immediate tangible character. If it is common to make too much of an university education, it is certainly nowadays more common to make too little of it. A month's residence once a year at Oxford is, of course, not an

university education; but where that is impossible a month's residence may be of real service to a man. It brings him in some measure under the influence of the finer intellectual traditions; it may arouse in him a new sense of what human 'learning' really is. To have this sense aroused is the greatest boon he can receive. It is worth more than all the detailed knowledge in the world, though this should enable him to pass examinations with surprising brilliancy and win innumerable certificates."—*School Guardian*, London.

WORTHY OF ATTENTION. — 1. Teachers should keep in view the fact that in every class of fifty children, there are probably about a dozen or more who have some defect of the hearing, and are, therefore, placed at a disadvantage as compared with their normally hearing fellows. 2. Children who are known to suffer from defective hearing should always occupy a position on the bench nearest to the teacher; and, if the defect is limited to one ear, the child should be placed so that the better ear shall be turned to the teacher. 3. Children whose hearing is extremely defective, or who are totally deaf, should not be placed in the ordinary classes, but should be taught in a separate class by one who is qualified to teach the German method of articulate speech and lip-reading. 4. In the cases of children whose progress is unsatisfactory, and who are inattentive, dull and idle, their capacity for hearing should be ascertained by proper tests, and if defective hearing is found, information of the fact should be sent to the parents, and their position in the class so arranged as to minimize the bad effects of the defective hearing. 5. If the ear disease from which a child suffers is attended by a discharge of matter from the interior of the ear, the child should cease to attend school until a doctor's certificate of fitness is furnished by the parents. 6. In all schools the head masters should issue stringent instructions to the assistants or pupil teachers that boxing the ears must never on any account be practised on children. 7. In the construction of new schools it is desirable that the class-rooms should not exceed twenty feet in length or breadth, or better, that the shape should be that of a parallelogram, with a long side of twenty-five feet and a short side of fifteen feet—the teacher occupying the position of centre of one of the short sides, and that the number of scholars in one class and room should not exceed fifty. If, as is frequently the case, the teacher stands in the centre of the long side of a parallelogram, especially in a large room, the children to the extreme right and left are badly situated for hearing. 8. In the selection of a site for a new school, a position should be chosen as far removed as possible from noisy works or main thoroughfares, the class-rooms should be situated as far as practicable from the public streets, and they should not lead directly off main staircases. 9. The walls separating class-room from class-room or from a staircase, should be sufficiently thick and of such material as to form bad conductors of sound. Wood, especially fir, is obviously unfitted for entering into the construction of such partition walls. 10. In order to guard against colds in the head, a common source of deafness in school children, class-rooms should be supplied with sufficient appliances for ventilation to do away with the necessity for opening windows while the class rooms are occupied by the children.

INDIA, it would seem, is practically uneducated. The total number of scholars in schools and colleges of all sorts is only three and a quarter mil-

lions, or $1\frac{1}{2}$ per cent. of the entire population. These are mainly confined to the cities and towns, and out of 250,000,000 in all India, less than 11,000,000 can read and write.

The memorandum recently issued from the India office, on some of the results of Indian administration during the past thirty years, contains striking evidence of the educational progress of British India during this period. The year 1858 begins a new epoch in Indian administration. It was in that year that the transfer of the Government of India from the East India Company to the Crown took place; but it is the year 1854 that marks the true starting point for a review of the educational system now in operation in India. The educational policy dictated by Sir Charles Wood's famous dispatch of that year is the policy which has ever since been pursued. It had begun to take effect when Her Majesty assumed the Government, in 1858. Three universities had been established in 1857, but they then attracted only a few undergraduates. In the larger provinces education departments had been formed, and a system of awarding grants in aid of the schools had been begun. From the very incomplete educational statistics of 1858 that exist, it appears that there were then about thirteen colleges, whilst the number of scholars in schools of all grades known to the Educational Department was about 400,000 The year 1865 is the earliest for which complete statistics are available, and the comparison of the figures of that year with a recent year will afford a good illustration of the progress that has been achieved in the interval. There were, in 1865, twenty colleges and college departments, with 1,582 undergraduate students In 1866 the number of colleges and college departments had risen to 110, and the number of undergraduates had increased to 10,538. In 1865 the number of schools of all grades was 19,201, with 619,260 scholars. In 1886 the number of schools had increased to 122,257, with 3,314,542 scholars. In every province, also, Normal Schools have been established for the training of men and women teachers, and a staff of inspectors visit and examine all schools on the departmental lists. The proportion of children passing in the several standards continues to increase. Equally satisfactory is the progress attained in secondary schools. In 1886 there were 404,000 boys and 25,000 girls in attendance at such schools. The great disparity in the number of girls is to be attributed to the unhappy social economy which assigns to the Indian woman a position for the due performance of which education is not supposed to be a necessity. Influences are, however, at work which must in no long time greatly increase the number of educated native women. A career of great promise and usefulness appears to be opening out for them through the agency of an excellent association, founded by the Marchioness of Dufferin, during the viceroyalty of her husband, which is now employing women doctors for work in women's hospitals and in Indian homes, and is imparting the necessary knowledge of medicine, surgery, and nursing to Indian women, to qualify them to undertake such work. The necessity and advantages of education will be brought home to the native mind by the beneficent work of this association in a way that cannot fail to induce Indians of all classes—inveterate prejudices and customs notwithstanding—to participate with greater eagerness than they have hitherto done in the means open to them for the education of their girls.

PUBLIC OPINION.

ABOUT four millions of Britons, not colonists, live abroad in foreign countries.

A TRUE Canadian would never be guilty of treasonable utterances. A true Canadian has some respect for the sacred associations of Sunday, and true Canadians have higher aspirations for their country than to make it the hewer of wood and drawer of water for the United States.—*The Chatham Planet.*

IN some of the best German elementary schools men of literary distinction, Doctors in Philosophy, are employed in teaching children how to read, and in the highly organized Jesuit Schools, it was a regulation that only those teachers who had been specially successful in the higher classes should be entrusted with the care of the lowest.—*Joseph Payne.*

No department needs an experienced and trained teacher more than our primary schools. Children should be taught and trained aright at first, as it is far more difficult to break up wrong habits acquired in the schoolroom than to teach correct ones. Our best teachers should be in the elementary branches of study. The idea that any one will do to teach small children is erroneous.—*The School Journal.*

SCHOOLBOYS, army candidates, and others will hear with mixed feelings that "an interesting discovery is stated to have been made in India"—nothing less than the lost books of Euclid, embalmed in a Sanskrit translation said to have been discovered at Jeypore. A paper on the subject was to be read at Stockholm by H. H. Dhruva, at the International Congress of Orientalists. In the interests of examined humanity it is to be hoped that these interesting documents will be explained away.

A LIVELY discussion at a recent meeting of the Woodstock School Board brought out the fact that the board has been in the habit of making appointments to the teaching staff of the schools without consulting the principal. Principal Garvin was quite right in pointing out that this is wrong and unfair. It is surprising that any board should think of making an appointment to any subordinate position, save with the full knowledge and consent of the man who is responsible for the efficiency of the work done. All such appointments should be made, as far as practicable, upon the recommendation of the principal, and it should be made clear, too, that with him rests virtually the power of dismissal. If the principal is held responsible, as he should be, for the work and conduct of the school, it is but reasonable that he should have the authority necessary to enable him to carry the responsibility.—*Ex.*

THERE are 3,064 languages in the world, and its inhabitants profess more than 1,000 religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. One quarter die previous to the age of seventeen. To 1,000 persons, only one reaches 100 years of life; to every 1,000, only six reach the age of sixty-five; and not more than one in 500 live to

eighty years. There are on the earth 1,000,000,000 inhabitants. Of these, 33,033,033 die every year; 91,824 every day; 3,730 every hour; and sixty every minute, or one every second. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour previous to fifty years of age than men have, but fewer afterward. The number of marriages is in the proportion of seventy-five to every 1,000 individuals. Marriages are more frequent after equinoxes—that is, during the months of June and December. Those born in spring are generally of a more robust constitution than others.

A SUBTERRANEAN RIVER IN LONDON.—An interesting public work at the south side of the Thames has just been interrupted by a curious obstruction. A company was recently formed, writes a correspondent, to run a sub railway from near London Bridge to near Clapham Common. All appears to have gone well until within 200 yards of the terminus. Here the drivers cut into a wall of gravel, and, dipping, found themselves over a subterranean bed of distinctly aqueous character. Further experiments led to the discovery that this stream crosses the peninsula formed by the eccentric bed of the Thames. It is part of the river Effra, up which good Queen Bess sailed from the Tower when she paid her visits to Sir Walter Raleigh, and it discharges still into the parent river hard by Lambeth Palace. Soundings on a cross cut, with a view to a deviation in the line, were made, but though a dip of 120 feet was made, the indispensable hard foundation has not yet been discovered; so the line sticks.

LET the teacher, when despondent, think of these words: "All who have meditated upon the art of governing mankind have felt that the fate of empires depended on the education of the young."—THOMAS ARNOLD. "I think that the influence of a good man and a good woman teaching ten or twelve children in a class is an influence in this world, and the world to come, which no man can measure, and the responsibility of which no man can calculate. It may raise and bless the individual. It may give comfort in the family circle, for the blessing which the child receives in the school it may take home to the family. It may check the barbarism even of the nation."—JOHN BRIGHT. "If we work upon marble, it will perish; if we work upon bronze, time will efface it; if we rear temples, they will crumble to the dust; but if we work upon immortal souls, if we imbue them with right principles of action, with just fear of wrong and love of right, we engrave on those tablets something which no time can obliterate, but which will grow brighter and brighter to all eternity."—DANIEL WEBSTER. "Our children are side altars in the temples of our lives; manhood's power of reasoning and calculation are sorry substitutes for their distinct consciences. He who plants a tree does well; he who fells and saws it into planks does well; he who makes a bench of the planks does well; he, who sitting on a bench, teaches a child, does better than the rest. The first three have added to the common capital of humanity, the last has added something to humanity itself."—EDMOND ABOUT.

THE German clerk has rendered such signal service to British commercial education, that it seems a pity to displace him from the position he has so long filled, of bugbear to

the English mercantile community. One of his own countrymen, however, who is Vice-Consul at Manheim, performs this office by writing a report on his position and training. The Vice Consul asserts that the merits of the German clerk are due largely to his having to serve two, three, or even four years as an apprentice, before he can become a clerk. School is not intended to produce excellence in any one direction, and between the youth of both countries on leaving school there is little difference. The German may be more provincial, steadier, perhaps more diligent, and more bent on self-education; but the English youth is probably quicker, more intelligent, more impulsive, and, for the moment at least, more energetic. The German is rarely a good ready reckoner on leaving school, frequently writes a bad hand, and expresses himself in writing without simplicity or clearness. He has indeed two experiences, at home and abroad, while his English competitor has only one. But apart from this, the superiority of German clerks in general to English, is, the Vice-Consul thinks, quite illusory. German business men constantly complain of the difficulty of finding efficient assistants. The clerks who go to England are frequently the very best; most of them are North Germans, and are most energetic and practical men. German office work, the Vice-Consul tells us, is painstaking to the minutest particular, and is old-fashioned, not to say pedantic. The present position of German trade is not due to any superior knowledge or skill on the part of the merchant, but to the boldness, energy, and enterprise born of the recent great political changes in Germany.

"BLESSED ARE THEY THAT MOURN."

Deem not that they are blest alone.
  Whose days a peaceful tenor keep;
The anointed Son of God makes known
  A blessing for the eyes that weep.

The light of smiles shall fill again
  The lids that overflow with tears;
And weary hours of woe and pain
  Are promises of happier years.

There is a day of sunny rest
  For every dark and troubled night;
Though grief may bide an evening guest
  Yet joy shall come with early light.

Nor let the good man's trust depart
  Though life its common gifts deny,
Though with a pierced and broken heart,
  And spurned of men, he goes to die.

For God has marked each sorrowing day
  And numbered every secret tear;
And Heaven's long age of bliss shall pay
  For all his children suffer here!

W. C. BRYANT.

BEATI, QUI LUGENT.

Ne credas benedictos hos,
  Qui vitam degunt otiis;
Nam benedixit oculos
  Suffusos Christus lachrymis.

Micavit autem flebilis
  Ocellus luce risuum;
Præcursor hora lugubris
  Feliciorum temporum.

Sic atra et nimbosa nox
  Cessit diei candido;
Sic vesperi tristatum mox
  Replevit mane gaudio.

Vir bonus, licet indigus,
  Fidem amittere nolit,
Etsi cor mæstum saucius
  Et spretus mortem oppetit.

Notatur enim lugubri
  In hora fusa lachryma,
Cui Christus longa gaudii,
  In coelo parat sæcula!

W. H. C. KERR.

EDITORIAL NOTES.

DURING 1889, in the columns of this magazine, have appeared brief sketches of Queen's University, Kingston, and of Trinity University, Toronto; also of the Toronto Collegiate Institute, and of the Kingston Collegiate Institute, and of the High School at Cornwall. Similar notices of other Universities, Collegiate Institutes and High Schools are in preparation. Many readers have taken a kindly interest in these brief annals of our educational institutions, recognizing the fitness of such a periodical as ours making an effort to preserve the early history of our seats of learning. At the end of the year we will have a few volumes of THE MONTHLY bound, so that those who wish may have a bound copy containing these sketches. For information address Box 2675.

PRIVATE SCHOOLS.

THE increased attention which of late is being given to the establishment of boarding schools for boys has revived the question: Are the day schools not adequately meeting the wants of modern society?

The answer in the case of girls has been a very decided negative. The number of Ladies' Colleges—that is, private schools for girls only—shows conclusively that the opinion of parents is that the public school does not properly meet the requirements of our daughters' education.

Many parents feel it to be an injustice that the law compels them to support by their taxes schools which, in their opinion, are unfit in various ways to supply proper schooling for a girl. The number of Ladies' Colleges bears emphatic testimony to the prevalence of this feeling among our people. Now apparently the same opinion is gaining ground in regard to boys as well as girls.

The foundation of the public school is the State; the State undertaking for itself, by itself, and through itself to educate all its children, irrespective of nation, church, parentage, or condition of wealth or poverty. A mighty undertaking, involving the expenditure of a large sum of money. Many hold the opinion that not only should every child attend some school, but that every child should be compelled to attend school at least for part of the year. Various and difficult questions arise in connection with the public school thus founded and supported. In every civilized community there are great diversities of wealth and of mental and moral culture. Some parents can afford to keep their children at school for years; others are compelled by straitened means to send their children to work as soon as they can help to keep the house. The latter objects to pay for the education of the son of the former, any further than he can keep his own son at the school. Hence the constant debate about the support of secondary schools, and even about having Fifth Book classes in public schools.

The wealthy unmarried man does not object more vehemently to pay for that for which he gets no direct equivalent than the man of culture and moral refinement protests that his children who are carefully tended and guarded at home are forced by the State to attend the common school of the country. The question of State supported schools and compulsory attendance involves far reaching consequences to the State, Church and family. We believe the family takes precedence in importance of all other

unities. If family life be pure, the Church and State are of necessity in a healthy and flourishing condition, and we hold most firmly that any people who have a reasonable future outlook must not allow the horizon of life to be circumscribed by the earth. There is only one vitalizing principle of which we know, and that has the promise of the life that now is and of that which is to come. Any people who ignores the streams which make for righteousness judges itself, and declares its earthiness, and is doomed to perish, like the cattle which enjoy the rich pastures provided for them by an intelligent and foreseeing mind. Therefore, it seems to us, that the people who hold on to the eternal verities of life and spirit will ultimately prevail; while only confusion awaits those who refuse to learn wisdom from the history of our race.

SCHOOL WORK.

MODERN LANGUAGES.

Editors { H. I. Strang, B.A., Goderich. W. H. Fraser, B.A., Toronto.

EXERCISES IN ENGLISH.

1. But we cannot end here. Whence comes the rain which forms the mountain streams? Observation enables you to answer the question. Rain does not come from a clear sky. It comes from clouds. But what are clouds? Is there nothing you are acquainted with, which they resemble? You discover at once a likeness between them and the condensed steam of a locomotive. At every puff of the engine, a cloud is projected into the air. Watch the cloud sharply; you notice that it at first forms at a little distance from the top of the funnel. Give close attention, and you will sometimes see a perfectly clear space between the funnel and the cloud. Through that clear space the thing which makes the cloud must pass. What then is this thing which at one moment is transparent and invisible, and at the next moment visible as a dense opaque cloud? (Fourth Reader, pp. 55-6.)

(*a*) How is the connection kept up with the preceding paragraph?

(*b*) Who are meant by *we* and *you?*

(*c*) Express what is meant by *here.*

(*d*) Why cannot we end here?

(*e*) Change the subordinate clause in the second sentence to the passive voice.

(*f*) Expand the third and ninth sentences to complex ones.

(*g*) Combine sentences four and five into one compound one.

(*h*) Contract sentence seven into a simple one.

(*i*) Parse *with* in sentence seven.

(*j*) Change sentence eleven from compound to complex.

(*k*) *Can you suggest any reason why in* sentences nine and twelve the adverbial adjunct is placed at the beginning instead of at the end of the sentence?

(*l*) Substitute equivalent words or phrases for resemble, discover, projected, transparent, visible, opaque.

(*m*) Form nouns from resemble, dense, condense, stream, engine, transparent.

(*n*) Form adjectives from cloud, end, mountain, notice, space, moment.

(*o*) *Enables, invisible, projected.* What is the force of the prefix in each case? Give, if you can, two other examples of each used with the same meaning.

(*p*) "At the next moment visible." Write out in full the clause of which this forms part.

(*q*) Write out the participles and the third singular of all the so-called tenses of the indicative mood of the verb *see.*

(*r*) Write out all the possible inflections of *make* and *give.*

2. Change to indirect narrative:

Taking a gun, I said to my two brothers, "Let us fight to the death. We are fighting for our country and our religion. Remember, our father has taught you that gentlemen are born to shed their blood for the service of God and the king."

3. Change to direct narrative:

The Genius asked him to take his eyes off the bridge and tell him if he saw anything that he did not comprehend.

4. Which is correct, and why?

(*a*) Who (whom) do you think it was that gave it to me?

(*b*) Who (whom) did you say that you got it from?

(*c*) There's the boy who (whom) we all expected would get it.

(*d*) Who (whom) do you suppose he took me to be?

(*e*) Who (whom) did you say you met in the office?

5. Fill the blanks with the proper preposition:

(*a*) The house is nearly surrounded —— trees.

(*b*) The house is to be sold —— auction to-morrow.

(*c*) He was accused —— having taken her purse.

(*d*) His answer was quite different —— mine.

(*e*) You will feel the need —— warm clothing.

(*f*) He divided it —— three equal parts.

CLASS-ROOM.

UNIVERSITY OF TORONTO.

JUNIOR MATRICULATION, 1889.

ENGLISH GRAMMAR—PASS.

Examiner: David Reid Keys, M.A.

NOTE.—Candidates for University Scholarships will take only those questions marked with an asterisk. All other candidates (whether for Pass or Honors, Second Class or First Class Certificates) must take the first five questions and any two of the remainder.

* 1. "Presently he reached the edge of the ridge, whence the rough track he was following sank sharply to the lower levels. Here was a marvellous point of view, and the Rector stood a moment, beside a bare weather-blasted fir, a ghostly shadow thrown behind him. All around the gorse, and heather seemed still radiating, light, as though the air had been so drenched in sunshine that even long after the sun had vanished the invading darkness found itself still unable to win firm possession of earth and sky. Every little stone in the sandy road was still weirdly visible; the colour of the heather, now in lavish bloom, could be felt though hardly seen."

(*a*) Make a list of the words of Latin origin in the above passage, giving the Latin root in each case.

(*b*) Analyze the second sentence: "Here . . . behind him."

(*c*) Parse all adverbs in the third sentence: "All around . . . and sky."

(*d*) Explain the difference in the grammatical function of *following*, *radiating*, *invading*; and of *sharply* and *ghostly*. Give examples of other powers of the termination *ing*.

(*e*) *Drenched*. What is the grammatical relation between this word and *drink*? Give two pairs of words similarly related.

(*f*) *Weather-blasted*, *sunshine*. How do these words illustrate the subject of word-composition?

(*g*) What is the force and origin of the suffix in: *sharply*, *marvellous*, *Rector*, *sandy*, *visible*?

(*h*) Why has *Rector* a capital?

(*i*) Explain the punctuation of the last sentence.

* 2. Indicate the pronunciation (marking the accent where necessary) of: creek, implacable, often, peremptory, pursuit, student, were.

3. Distinguish carefully between the two conjugations of English verbs.

* 4 What is the difference in meaning or in use between: "I shall do it to-morrow," and "I will do it to-morrow"; "If it is true," and "If it be true"; "They love each other," and "They love one another"; "He dares not do it," and "He dare not do it"; "O," and "Oh"?

* 5. What has been the effect of the Norman Conquest upon English Accidence?

* 6. Illustrate by examples the various syntactical relations in which a noun may be used in an English sentence.

* 7. What are the special characteristics of the relative pronoun?

* 8. Explain the meaning of the term *Case*, and criticize the use made of it in English grammar.

9. A short article upon Comparison of Adjectives.

* 10. Give arguments for and against the use of the expressions: "It is me"; "To-morrow is Friday."

ENGLISH POETICAL LITERATURE.

NOTE.--Candidates for University Scholarships will take only those questions marked with an asterisk. All other candidates (whether for Pass or Honours, Second Class or First Class Certificates) must take the first six questions and any two of the remainder.

I.

Breathes there the man, with soul so dead,

. . . .

Living shall forfeit his renown.

II.

O Caledonia! stern and wild,
Meet nurse for a poetic child!
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! what mortal hand
Can e'er untie the filial band,
That knits me to thy rugged strand?
Still, as I view each well-known scene;
Think what is now, and what hath been,
Seems as, to me, of all bereft
Sole friends thy woods and streams were left,

* 1. (*a*) To what causes is the popularity of the above passage due?

(*b*) State the subject of each of these stanzas, and show how they are connected with each other and with the general plan of the poem.

(*c*) Explain the various reasons for preferring the poet's word to that with which it is coupled in the following cases: *breathes*, l. 1, and *lives*; *hath*, l. 2, and *has*; *meet*, l. 18, and *fit*; *knits*, l. 23, and *binds*; *parting*, l. 36, and *dying*.

(*d*) By what rhetorical means has the author heightened the effect of ll. 17-23?

(*e*) Explain the italicized passages.

(*f*) What words seem to be used owing to the exigencies of rime?

(*g*) Derive *pelf*, *minstrel*, *stern*, *child*, *sires*.

(*h*) In what part of Scotland are Yarrow, Ettrick and Teviot? What special interest has each for the student of poetical literature?

* 2. To what class of poetry does "The Lay of the Last Minstrel" belong? How does it gain by the Minstrel telling it, instead of Scott himself?

* 3. What part in the story is played by the Goblin Page?

* 4. Show how the poem reflects its author's character.

5. Explain the following passages:

(*a*) Our slogan is their lyke-wake dirge.

(*b*) Me lists not at this tide declare.

(*c*) A merlin sat upon her wrist,
Held by a leash of silken twist.

(*d*) Both Scots and Southern chiefs prolong
Applauses of Fitztravers song;
These hated Henry's name as death,
And those still held the ancient faith.

(*e*) The standers-by might hear uneath,
Footstep, or voice, or high drawn breath.

* 6. Quote one (but not more than one) of the following descriptions: The Minstrel, Melrose Abbey, The Opening of the Wizard's Grave.

* 7. Scott has been charged with describing forms and externals more at length than inward feelings. Give your views on this subject with illustrative quotations.

* 8. How has the author taken advantage of feudal institutions to add interest to his poem? What are its deficiencies as a picture of feudalism?

* 9. Criticize the literary style of "The Lay of the Last Minstrel."

10. Criticize the introduction of supernatural machinery into the poem.

* 11. Indicate Scott's place among the poets of his time.

* 12. Compare his poetry with that of Tennyson.

HISTORY AND GEOGRAPHY—PASS.

Examiner: T. Arnold Haultain, M.A.

NOTE.—Candidates for University Scholarships will take only those questions marked with an asterisk. All other candidates (whether for Pass or Honors, Second Class or First Class Certificates) must take the first seven questions and any three of the remainder.

* 1. Sketch the career of Themistocles.

* 2. Remark on the Political measures proposed by C. Sempronius Gracchus.

* 3. What and where were Phocis, Cythera, Colophon; Lucania, Lilybæum, Cumæ?

* 4. Describe a method for ascertaining the circumference of the earth.

* 5. State the area, boundaries, and chief productions of Montana, Washington, and North and South Dakota.

* 6. Give generally the course of each of the chief canals of Canada.

* 7. Describe briefly the international political relationships subsisting between the great European powers immediately prior to the conclusion of the peace of Amiens, 1802.

* 8. Write a short note on the British North America Act.

* 9 "It is indeed from the fatal years which lie between the peace of Amiens and Waterloo that we must date that war of classes, that social severance between rich and poor, between employers and employed, which still forms the great difficulty of English politics."—GREEN.

Explain tersely what the historian means by this assertion.

* 10. Write short notes on each of the following: "Declaration of Rights" (1689); Stamp Act; Poynnig's Act; Fox's India Bill; Act of Union with Ireland; Abolition of the Slave Trade (1807).

11. Follow, very briefly, Clive through his Indian career.

12. Write short notes on each of the following: the letters of "Junius"; the first public reports of parliamentary debates; Burke's attitude towards the French Revolution; the prosecution of the *North Briton*.

EDUCATION DEPARTMENT, ONTARIO.

JULY EXAMINATIONS, 1889.

Third-Class Teachers.

FRENCH AUTHORS.

Examiners: W. H. Fraser, B.A.; J. E. Hodgson, M.A.

NOTE.—Candidates will take section I., and either section II. or section III.

I.

Translate: De Fivas' Reader, p. 88, "Dix mille francs de rente," from "Quand j'avais dix-huit ans" . . . to "pour faire mon petit commerce."

1. Give the plural of *voix, monsieur, chapeau, lieu;* the masculine singular of *belle, grosse;* and the feminine singular of *sec, vif, vil, vieux.*

2. Give the present infinitive of the following verbs, and write out in full the tense of which one person is given: *il vint, vous paraissez, je suis allé.*

3. *pièce.* Translate into French; "Give him a piece of this paper.

4. *il vint à passer.* Translate: *Un monsieur vient de passer la fenêtre. Mon frère viendra passer samedi ici.*

5. *J'allais, durant la belle saison . . . je payais mon tribut.* Explain why the imperfect tense is used.

II.

Translate: De Fivas' Reader, p. 80, Les Hirondelles, From "Nous avons en France" . . . to "les langues d'Europe."

1. *en France.* Translate into French: In Canada; in Toronto; in this room; in the garden; in Europe.

2. Give the present infinitive of the following verbs, and write out in full the tense of which one person is given: *ils meurent, il paraîtrait, il fait.*

3. *celles qu'on a trouvées ont pu être ramenées.* With what words do *trouvées* and *ramenées* respectively agree? Give reason for the agreement of the past participles *trouvées* and *ramenées.*

4. *il reste . . . les ranime.* Parse *reste* and *les.*

5. *proverbe qu'on trouve.* Why is *proverbe* without article?

III.

Translate: De Fivas' Reader, p. 32, V., from "Je me trouvai" . . . to "apprendre à la mépriser."

1. *Français.* Translate: The French woman studies English in an English city.

2. Give the present infinitive of the following verbs, and write out in full the tense of which one person is given: *nous fûmes, je perdis, je reconnus.*

3. *la main gauche* . . . *la jambe.* Why is the def. art. used?

4. *Vive la liberté!* Parse *vive.*

5. *bien mieux.* Parse both these words fully.

FRENCH GRAMMAR AND COMPOSITION.

NOTE.—Candidates will take any eight questions of section I., and all of section II.

I.

1. Write ten short sentences, each one to contain one of the following forms, and serving as an illustration of its correct use: *du, la sienne, leur* (pron.), *celles-là, les* (pron.), *cet, en* (pron.), *en* (prep.), *quelles, quelques-unes.*

2. Translate into French: Has nobody seen my black hat? Has this merchant any fine hats? He has none. I am not angry at him, but he is angry at me. I do not know that gentleman, but I know his brother. At what o'clock did they (have they) come?

3. Show how a knowledge of the following parts of the verb *finir* may be used in forming its remaining tenses: *finir, finissant, fini,* the present tense indicative, and the past definite (or preterit definite) indicative.

4. Translate into French: Give me that pen; do not give it to her. Here are some pretty cards (*carte,* fem.); let us send them to him. Let us not send them (cards) to him to-day. Whose books are those? Mine; my father has just given them to me.

5. Translate into French: She has neither time nor money. An old gentleman and an old lady were at our house this morning. When do you intend to write to your friends? This gentleman is a physician, and he has two brothers who are physicians also. The letters I had written were not sent.

6. Write a note, with examples, upon the comparison of adjectives.

7. Translate into French: Some one has stolen my gold watch. We were coming from your house, when it began to rain. Am I going, or are you going? I am having a stone house built. He must bring the money with him.

8. Rewrite the following sentence, (1) in interrogative form (two ways), (2) in negative form, (3) in interrogative negative form (two ways): *Une occasion se trouva bientôt.*

9. Translate into French: He has taken his pen, I have taken mine, and you have taken yours. The gardens in France are finer than those of this country. Go and get your umbrella; it might rain. It was raining yesterday, and I believe it might rain to-day. What were you reading this morning, when I knocked at your door.

10. State how the passive voice is formed in French, and translate the following into French: It is said that the king is dead. These girls have been praised by their mothers. We have been told that this house is to be sold. A house has been bought for me in this street. Is this house sold? No, it is not.

11. Translate into French: My room is larger than my brother's but it is not so fine. Please give me some ink; I have no more. I should go to your house, if I had time. It is said that the concert will not take place to-day. How long have you been learning French?

12. Write in full the present indicative of *s'en aller,* the imperfect indicative of *finir,* the past definite (preterit definite) of *faire,* the future indicative of *lire,* and the present subjunctive of *chanter.*

13. Translate into French: Give the children their toys. They arrived (have arrived) at half-past twelve last night. Are you thinking of what I said (have said) to you? Do not use that pen; use this one. Take care not to fall.

14. Translate the following, and state why the subjunctive is used in each case: Nous avions peur qu'il ne tombât Il faut qu'on nous dise cela. Voilà la plus magnifique maison que j'aie jamais vue. Nous

désirons beaucoup qu'il vienne nous voir. Qu'il fasse son devoir! Voilà le conseil que je lui donne.

15. Translate into French: Do not take that chair; take this one. The train will start (*partir*) at ten minutes to three. He goes to the city every week. We shall set out a week from to-morrow. He who studies is sure to succeed (*réussir*).

II.

Translate into French: When winter comes, the bear goes into a hole or cave, and there he makes a bed of leaves in order to sleep during the cold weather. When the snow comes, it covers the entrance (*entrée*) of the whole or cave where the bear is hidden. He closes his eyes and seems to sleep the whole winter. In the spring, when the snow is gone, and the green leaves appear, and the birds begin to sing, the bear wakes from his long sleep. Then he sets out again to roam (*rôder*) in the woods and to hunt for fruit and the hives (*ruche*) of the wild bees.

CONTEMPORARY LITERATURE

THE editorial Department of the *Sunday School Times* is a store of helpful reading, and the other departments are all good, as in former years. Bishop Warren, Dr. Trumbull, Faith Latimer, Dr. Schauffler, Dr. Cunningham Geikie and others, continue to help teachers and scholars through its pages. Few who have ever taken this paper would lightly consent to give it up.

THE October *Overland* pays great attention to the Canadian Pacific, as well as to the future of steam, electric machinery, and other subjects. Our neighbours seem to be somewhat afraid of our great railway, and are uneasy about the matter of subsidies. Interesting article on the Apaches and the Life of Judge Terry, several stories, poems by Grace Ellery Channing and others, complete the number.

THE *Youth's Companion*, issued weekly by Perry, Mason & Co., Boston, is one of the best papers published for young people. It is not by any means entirely devoted to fiction, every number containing descriptive articles, sketches, essays, etc., by good writers. It is famous for anecdotes and short tales of adventure, and favourably remembered for its wholesome tone. In the last issue we find articles on submarine cables and curiosities of instinct, a short poem by the Rev. Samuel Longfellow, etc. It is not uncommon to find good advice pleasantly given by the *Companion* to its readers, for instance, "Starting Out Right," a short article in the same number.

PROF. DE LAVELEYE, one of the foremost of European political scientists, contributes the leading article for the October *Forum*, on the present political situation in Europe, in which he makes a somewhat curious prophecy about the future relations of the powers of Europe, Asia and America. Mr. James, ex-Postmaster-General, advises the reduction of ocean-postage and money-order rates, also the separation of the postal service from politics. Other interesting papers are on "The Australian Ballot," "The Love of Notoriety," "Making a Name in Literature" (by Edmund Gosse), "Fashionable Society" (by Bishop F. D. Huntington).

THE new enlarged volume of the *English Illustrated*, which begins with the October number, is to have many attractive features, any one of which would be sure to increase its circulation and cause it to grow in public favour. We shall content ourselves with a brief enumeration of some of these. Besides contributions from H. R. H. Princess Christian, Mrs. Oliphant, D. Christie Murray, Archibald Forbes and others, Judge Hughes will write of Rugby in a series of articles on "English Public Schools;" Mrs. Molesworth on "English Girlhood," in a series of articles on "Girlhood in Different Countries;" Sir G. Baden Powell, M.P., on "The Canadian Pacific Railway and the New Ocean Route to Australia," in a series on "Great Travel Routes Throughout the World;" and the Earl of Dunraven on "Yacht Racing." Among the poets who

will contribute are Swinburne, Morris and Austin Dobson; and among the artists, Walter Crane, Hugh Thomson and Herbert Railton. A new story by Lord Lytton begins in the first number.

BOOKS RECEIVED.

Union School Song-Reader. (Boston: Ginn & Co.)

Calendar of the University of New Brunswick. Fredericton. 1889.

Law of Childhood, and other papers. By Prof. Hailman. (Chicago: Alice B. Stockham & Co.)

English Grammar and Analysis. Standards III., IV., V. (Edinburgh and London: William Blackwood & Sons.)

The Child and Child-Nature. By the Baroness Buelow. Translated. (Syracuse: C. W. Bardeen & Co.) $1.50.

Our World Reader. No. I. By Mary L. Hall. (Boston: Ginn & Co.)—An excellent book of first lessons in geography.

Round the World with the Poets. Selected and arranged by Mary C. Smith and Sarah C. Winn. (Boston: Charles H. Kilborn.)—A pretty collection of poems and extracts from poems about various places in the world.

Essentials of Method. By Prof. De Garmo. (Boston: D. C. Heath & Co.)—A practical discussion and investigation into the forms of instruction with a view to selecting those which are essential, as determined by psychological laws.

Wentworth's Primary Arithmetic. By G. A. Wentworth and E. N. Reed. (Boston: Ginn & Co.)—The Wentworth series of Mathematical Text-books is well and favourably known, and this primary work will compare favourably with others of the same kind.

Institutes of Economics. By Prof. Andrews. $1.30. (Boston: Silver Burdett & Co.)—This manual of political economy has several good points: notably—clearness, brevity, wealth of reference and illustration, and freshness of treatment. We think it will be found valuable for college work and general reading.

School Hygiene. By Dr. Newsholme. (Boston: D. C. Heath & Co.)—A good text book dealing with the laws of health in relation to school life, by a man of large practical experience, who is an authority on the subject. Irrelevant matter, so often found in text books on this subject, is conspicuously absent.

Autobiography of Friedrich Froebel. Translated and Annotated by Emilie Michaelis and H. K. Moore, B.A. (Syracuse: C. W. Bardeen.)—This work will, we doubt not, be well received. Teachers should study the lives of great teachers; there is much to be learned from them. We are glad to notice the appearance of the book.

Suplée's Trench on Words. (New York: A. C. Armstrong & Son.) 75c.—The American editor of Dean Trench's standard work has, in addition to revision, supplied an analysis, additional lists of words for illustration and examination questions. We need add nothing further to remarks made in reviewing former editions of this most valuable work.

English Verse. Selected and arranged by E. W. Howson, M.A., Assistant Master at Harrow. (London: Rivingtons.)—Care and poetical taste are displayed in this little volume, which is divided into Parts I., II., III., IV., respectively entitled "Religious," "Heroic," "Elegiac" and "Sentimental." The editor has not admitted anything weak or foolish, and we say with pleasure that this is one of the best books of the kind.

Macmillan's Geographical Series:

General Geography. By Hugh R. Mill, D. Sc., F.R.S.E. (London: Macmillan & Co.)—Many text-books are now appearing on this subject, and this one seems to have been written with care and skill, and to be adapted for use as an elementary class-book of geography. The first five chapters are perhaps the best in the book. For subsequent editions, the part relating to Canada should be re-written and enlarged. There is no place called "Salina" in the list of post offices in Canada. Nor is the statement "Most people can skate" correct in regard to its inhabitants.

Henry the Seventh. By James Gairdner. (London and New York: Macmillan & Co.)—Mr. Gairdner has succeeded admirably in his portraiture of this English king. He seems to have grasped and transferred to the pages of this book the real history of the monarch's life, and the manner of man that he was. Chapters IX. and X. on "Foreign Policy," and "Domestic History," may perhaps be mentioned as specially valuable.

Selections from Wordsworth. With Notes by Prof. George. (Boston: D. C. Heath & Co. $1.35.)—The reader of this book will be apt to get new views, and a new knowledge of the work of the poet Wordsworth in its purity and strength. The selections are made with good judgment, and the notes are very far different from notes that we have all read. They well repay perusal; they all, or nearly all, justify their insertion.

Les Trois Mousquetaires. Par Alexandre Dumas. Edited by Prof. Sumichrast. (Boston: Ginn & Co. 80 cents.)—The works of this gifted and popular French writer are not always suitable for reading, especially at school or college. In the present edition objectionable passages have been omitted and the long narrative somewhat condensed. The notes—explanatory, biographical and geographical—are valuable. The presswork, as is always the case with Messrs. Ginn & Co.'s books, is beautifully executed.

English Men of Action. Monk. By Julian Corbett. (London: Macmillan & Co., and New York.)—The success of this series is already secured by the earlier volumes, and the bright scarlet-covered books, we doubt not, look familiarly down by this time from many a student's book-shelf. General Monk's times are full of historical—sometimes of romantic—interest, and Mr. Corbett has skilfully written of this "workday" English soldier, of his energy, his resolution, his kind and faithful disposition, and the way that king, soldiers, and people confided in him. Some passages of the book, notably that which describes how he received Death like a king, when round his head his victories seemed to cluster, even as Death laid his hand upon it, rise to eloquence.

A General History. By President Myers, of Belmont College. (Boston: Ginn & Co.)—The interesting and useful treatises on "Ancient History," and "Mediæval and Modern History," by the same author, form the basis of this book, which is not, however, simply a condensation of these. The interest and the excellences of the plan remain, but the material is used in a different way. The latest results of study and discovery are utilized, and the book is in every way a good one for private reading or for school and college use.

1. *Sunday School Class Register.* 3*d.*

2. *Sunday School Admission Book.* 3*s.*

3. *Sunday School Superintendent's Register.* 3*s.* 6*d.* (London: National Society's Depository.)—A new edition of the National Society's Sunday School Registers, as above, has just been issued. We have found it somewhat difficult to obtain books such as (2) and (3) which should at once be convenient and suitable for the purpose, as well as properly bound and sensibly arranged, worth using and keeping. These books are the very thing for the purpose.

A Treatise on Geometrical Conics. By Arthur Cockshutt, M.A., and the Rev. F. B. Walters, M.A. (London: Macmillan & Co., and New York.)—The Association for the Improvement of Geometrical Teaching published a Syllabus of Geometrical Conics in January, 1884, and in the present volume proofs of these propositions are supplied, with certain other additions. These propositions are thirty-five in number, and deal with the Parabola, Orthogonal Projections, Ellipse, Hyperbola, and Sections of a Cylinder and Cone. The proofs, it is needless to add, are models.

A. (1) *The Queen's Scholarship Copy Book.* 4 Nos., 1*s.* 6*d.*, 2*s.* 3*d.*, 4*s.* 6*d.* per doz.

(2) *The High School Copy Book.* 7 Nos., 3*s.* per doz.

(3) *The Consecutive Copy Book.* 9 Nos., 1*s.* 6*d.* per doz. (Leeds: J. W. Bean & Son.)

B. *The Granville Series:*

(1) *The New Standard Copy Books.* 12 Nos., 2*d.* each.

(2) *The Granville Penny Copy Books.* 12 Nos., 1*d.* each. (London: Burns & Oates, Ltd.)

C. *The Payson, Dunton & Scribner Copy Books.* 12 Nos., 96c., 72c., 45c. per doz. (New York and Chicago. A. S. Barnes & Co.)—There seems to be some considerable dissatisfaction among us with regard to the writing of Canadian school children. We have heard it characterized by inspectors, parents, merchants and others as "hard to make out," "untidy," "bad," "very bad." Certainly there is no comparison between the writing of Old Country clerks and Canadian clerks. Whatever the explanation may be, we must try to find it out and remedy the matter. We ask the attention of our readers to the above-mentioned series. (C) Is too well known in this country to need description. It is the basis of nearly all the series now used in Ontario, and has had a large sale for thirty-six years. It has many good features. A. (1) Is a new style of penmanship, somewhat resembling the Jackson vertical style which is coming into favour in the Old Country, but more heavily shaded. (2) The book of this series differs considerably in appearance from the ordinary copy book, being more like a large exercise book. The copies set are both large and small hand—the well-known legible round hand. (3) Of all the series, "The Consecutive" is perhaps the best. The numbers are carefully prepared with a view to their use by pupils of different attainments. The last of the series gives models of addressing envelopes, letters, etc. (B) "The Granville Series" is also an excellent one. "The New Standard" and the "Penny Copy Books" differ chiefly in size. In mechanical execution and in other respects they rank among the best Copy Books published

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Our readers will observe that special attention is given to examination papers in this Magazine; in many cases hints and solutions are added. We hope subscribers and others will show in a practical way their appreciation of the valuable work done by the editors of the different departments of THE MONTHLY.

WE are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1889.

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

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