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NOV., 1881.

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THE  
EDUCATIONAL RECORD

OF THE

PROVINCE OF QUEBEC,

PUBLISHED MONTHLY, UNDER THE AUTHORITY OF THE PROTESTANT COMMITTEE OF  
THE BOARD OF EDUCATION, AND CONTAINING THE OFFICIAL  
ANNOUNCEMENTS OF THE BOARD.

EDITED BY R. W. BOODLE.

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MONTREAL:

GAZETTE PRINTING COMPANY.

1881.

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## ABSTRACT.

1. Assets 30th April, 1880.....	\$4,297,852
2. Income for the year ending 30th April, 1880.....	835,856
3. Income (included in above) for the year from interest and profit on sale of Debentures.....	243,357
4. Claims by death during the year.....	192,948
5. Do. as estimated and provided for by the Company's tables.....	296,878
6. Number of Policies issued during the year—2107, amounting to.....	3,965,062
7. New premiums on above.....	111,382
8. Proposals declined by Directors—171—for.....	291,200
9. Policies in force 30th April, 1880, 12,586, upon 10,540 lives.	
10. Amount assured thereby.....	21,547,759
11. Death claims fell short of expectation by.....	103,930
12. Interest revenue exceeded Death claims by.....	50,309

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AGENCIES THROUGHOUT THE PROVINCE.

THE  
EDUCATIONAL RECORD  
OF THE  
PROVINCE OF QUEBEC.

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No. 11.

NOVEMBER, 1881.

VOL. I.

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PROPOSED CONSOLIDATION OF THE ACTS  
RELATING TO PUBLIC INSTRUCTION,  
PROVINCE OF QUEBEC.

We have been requested to publish the following memoranda, and to invite discussion on the several questions raised, as being matters of great importance to the community, and more especially to the Protestant population of the Province of Quebec.

*Memorandum of the Protestant Committee of the Council of Public Instruction, with reference to the amended draft of School Bill, prepared for transmission to the Provincial Government and to the Catholic Committee of the Council of Public Instruction.*

In the present divided state of education in the Province, and in view of the great disadvantages under which the minority scattered throughout the province must labor; and more especially in view of the recognition under the proposed new educational law of a more complete separation of the Roman Catholic and Protestant Schools, the following provisions seem absolutely necessary:

1. All persons not Roman Catholics shall, for the purposes of the Education Act, be regarded as Protestants.
2. For the special administration of Protestant schools there shall be a superintending officer appointed by the Government on recommendation of the Protestant Committee of the Council of Public Instruction, who shall, under regulations of said Committee, approved by the Governor-in-Council, have supervision of

Protestant Schools, and shall be Secretary of the Committee, the Inspector of Academies, and Chief Inspector of Protestant schools.

3. The sum granted by the Legislature for the inspection of schools shall be divided, and that portion appropriated to Protestant Schools shall be expended under the regulations of the Protestant Committee, approved as above.

4. The aid granted to poor Municipalities shall also be divided, and the portion allotted to Protestant Schools shall be administered by the Committee.

5. The school tax of scattered families of Protestants unable to sustain dissentient schools shall be collected and paid over to the Committee to be expended in aid of schools for such families.

6. Joint stock companies or corporations, whether incorporated in Canada or acting under English Charter and represented by an officer only in Canada, may, by a vote at a legally convened meeting of their shareholders, annually decide as to the disposal of their School taxes, whether to Catholic or Protestant schools, or in part to each, and failing such vote they shall be divided according to population.

7. For the examination of Protestant Teachers there shall be a central examining Board, appointed by the Government, on recommendation of the Committee, of which the Protestant Superintendent shall be chairman, which shall issue examination papers and examine and decide on the answers returned from the local Boards.

8. The Committee shall have the power from time to time to decide what university or other educational examinations shall be held sufficient in the case of Protestant candidates for entrance into the study of the Legal, Medical or Notarial professions, and shall notify the Boards or Councils of said professions of such decisions.

9. The grades of Protestant Educational institutions recognized by law shall be as follows :

#### A. SUPERIOR EDUCATION.

1. Chartered Universities and incorporated Colleges affiliated to them.
2. The McGill Normal School.
3. Academies or High Schools providing instruction in Classics,

Mathematics, the English branches and Science, adequate to the standard of Matriculation in the Universities, or for the diploma of Associate in Arts.

### B. ELEMENTARY EDUCATION.

1. Model Schools or first class Elementary Schools having teachers holding Model School diplomas and teaching in addition to subjects of Elementary Schools, Geometry and Algebra or other branches prescribed by regulation of the Committees as equivalent, and receiving at least \$——from the Municipality. Such schools shall be entitled to receive, from the Common School funds, special aids amounting to——per cent. in addition to their allowance as Common Schools.

2. Elementary Schools having teachers holding the Elementary diploma, and teaching the ordinary English branches with Arithmetic, Geography and Grammar.

The localities in which Academies and High Schools shall be established shall be determined by the Committee, which may establish one such Academy in each County, or for a district of two or more Counties, or a second in any County where there may be a sufficient Protestant population.

*Extract of the proceedings of the Catholic Committee of the Council of Public Instruction, held in Quebec on the 24th and 25th February, 1881.*

*Resolved*—That the report of the Sub-Committee appointed to prepare answers to the memorial to the Protestant Committee of the said council be adopted, and the resolutions therein contained are declared to be adopted; and that copies of the same be transmitted to the Government and to the said Protestant Committee.

*Resolution*—1. That in the opinion of this committee, nothing in the Bill which has been submitted to it justifies the fears apparently entertained by the Protestant Committee nor the new measures asked for as resulting from such fears; and that moreover the principle of the law, now in force, is neither changed nor altered by that bill, by virtue of which public schools will continue to be carried on as at the present time.

2. That the law established in 1869 was upon the whole question, the putting into force of the schemes adopted prior to confederation, and the result of an understanding between the representatives of

the Protestant and Catholic interests, and that such legislation was then considered and ought to be now regarded as a compromise and a definite settlement of the questions which were then raised ; and nothing in the Bill alters in any manner the basis of that compromise.

3. That in the opinion of this Committee, it will be unwise and imprudent to re-open that which was well and definitely settled, at that time, after mature deliberation.

4. That this Committee does not see fit to unite with the Protestant Committee in those demands which do not appear to them to be just in themselves, notably that the effect of which would be to allow banks and commercial or mercantile associations to give their school taxes to the Catholic or Protestant schools, as they might choose, as it would be putting the minority of the shareholders at the mercy of the majority ; seeing that its very difficult to distribute those taxes according to the religious belief of each shareholder, as the Protestant Committee itself appears to recognize in recommending that such distribution be made *as far as possible on that basis*.

5. That the present mode of distribution, which is made according to the number of the respective populations, is more just than that which is proposed, more especially as the companies and associations above mentioned are not deemed to have any religious character, but are all interested in the advantages which education must confer upon society, without distinction of religion or nationality, and that profits realized by these associations are derived from the Catholic and Protestant populations.

6. That the mode of distribution of school taxes now in force in the city of Montreal and in some of the other localities embraced in the compromise above mentioned serves as a guarantee for the loans effected by the Catholic School Commissioners, and that a change in the basis of such distribution will be unjust and contrary to the rights acquired by that legislation.

7. That in case the Government do name a Protestant Superintendent, as asked for by the second paragraph of their memorial, such officer be remunerated out of the moneys appropriated for the education of Protestants.

8. That this Committee is of opinion that the fifth proposition is almost impracticable ; but if it must form part of the law, that

the same disposition be applied to Catholics under similar circumstances.

9. That this Committee cannot admit that all persons who are not Roman Catholics, ought to be considered as being Protestants; but declare that the principle, laid down in the law now in force and contained in the Bill, ought to be maintained.

*Report on the above by a Sub-Committee of the Protestant Committee.*

The Protestant Committee, having taken cognizance of the above, referred the matter to the Sub-Committee—the report of which is as follows:

The Sub-Committee appointed to consider the resolutions of the Catholic Committee in answer to the memorandum of the Protestant Committee—beg to report on these resolutions as follows:

*Resolution—1.* The Roman Catholic Committee are of opinion that the proposed Bill will not alter the principle of the existing laws.

The Sub-Committee regret that they are obliged to differ from the Roman Catholic Committee on this point. The language of the proposed Bill in their opinion completely changes the principle of the existing law, and destroys its Common School character. At the same time if there was no intention to make any such change, they would suggest the omission of the words “faith,” “religion,” “persuasion,” &c., &c.—all implying an uniform religious belief on the part of Protestants. They hold that the word “Protestant” as applied to the Acts relating to public instruction, was intended to mean “Non-Roman Catholic,” nothing more nor less.

*Resolution—2 and 3.* The Roman Catholic Committee allude to a compromise between “the representatives of the Protestant and Catholic interests.”

On this point the Sub-Committee have nothing before them to prove that any authorized representatives of either body had any grounds for such compromise—but even if such be the case, the minority should be able notwithstanding to represent any real grievance under which they may suffer with a view to its being remedied.

*Resolutions 4 and 5.* The matter discussed in these resolutions is one of great difficulty, owing to the religious distinctions in education under our system. The Roman Catholic argument claims that the money of Corporations should be given in propor-



tion to population, ignoring the desires arising from conscientious scruples of shareholders. And yet objection is taken to the system of a vote of shareholders, because the minority might feel their conscientious scruples over-ruled by the majority.

Under the present law scruples of conscience are taken into account in the case of individuals, though they constitute members of Municipalities, and this indeed is the general principle of the law now in force, which is deviated from, when the several members of a Corporation (an aggregation of individuals) are supposed to have no conscience.

Scarcely any great work is now undertaken except by joint stock companies or syndicates. The advance of the country in wealth and importance depends on the joint action of men—rather than on individuals—but there can be no reason why men should lose their rights of conscience by the mere fact of their forming themselves into a Company.

Again the argument of the Roman Catholic Committee, that companies and associations are interested in the advantages which education must confer on society without distinction of religion or nationality, and that the profits realized by these associations is derived from the Catholic and Protestant population, seems to your committee to be inapplicable to the case in hand. All men of all creeds and nationalities as fellow citizens of the same state are interested in the education of the whole people. It is on this ground alone that taxation for Schools is held to be just, and the Common School system is the natural outcome of this state of things. Again all employers of labor, whether Catholic or Protestant, whether as individuals or joined together in partnership, or formed into associations or companies, expect to derive benefit from the people they employ without distinction of race or creed. Notwithstanding these facts, our law, which is in this particular expressly framed to suit the principles of Roman Catholics as to separate education, recognizes the rights of conscience in individuals in School districts and municipalities, but most inconsistently refuses such recognition, or any conscience clause in the case of commercial companies or corporations. The only justification of this is that there is a difficulty in ascertaining the wishes of the corporate body, or the association—whereas no difficulty is felt in the case of the individual. The principle should be the same in all cases—the application is the difficulty.

It must be remembered also, that the difficulty is not one of Protestant creation—Protestants generally are satisfied with the Common School system, pure and simple. Roman Catholics demand that in their case education should be based on religion.

If the system of a vote in the case of a Corporation be unsatisfactory—then surely the present system is much more so. In the former case a minority could be heard, their wishes could be represented, and in most, if not in all cases, a vote would be passed distributing the tax proportionately. But under the present system it is compulsory on the minority in the very manner in which compulsion is most obnoxious to the tax payer, for he is debarred from a hearing and has no voice in the matter.

There may be other ways perhaps more satisfactory than a vote of shareholders to meet the case. Say, for instance, that each shareholder should have the right to notify the proper officer of the company of his wishes in this respect. His conscientious scruples could thus be maintained.

*Resolution 6.* Your Committee think the objection herein raised may be dealt with by legislation.

*Resolution 7.* Your Committee are of opinion that the recommendation made in the memorandum of the Protestant Committee regarding the appointment of a Deputy Superintendent was so made because of the impression which existed that the bill contemplated a complete separation of schools. If this is not so, all that is necessary is to confirm the present position and power of the Protestant Committee, with the right if they shall see fit, to appoint their own secretary.

*Resolution 8.* The clause in the memorandum of the Protestant Committee was based on the separation of the schools, in which case Roman Catholics amongst a Protestant population, and Protestants among Roman Catholics should be treated alike.

*Resolution 9.* On this point the two Committees are directly at issue, and your Sub-Committee deeply regret that it should be so.

It is a question of fundamental principle, respecting which no Protestant, whatever may be his religious views, has any doubt. Society is divided into two classes, the one Roman Catholic, the other all persons who will not accept Roman Catholic doctrine. Amongst these latter there is neither uniformity of religious opinions nor uniformity as to worship. The class embraces every phase of belief, and includes agnostics and atheists, if such there

be, and these require education quite as much as do the Roman Catholics. The word Protestant has been used as a term of convenience, and should be defined as Non-Roman Catholic in order to meet the full requirements of the case.

Apart from the memorandum of the Protestant Committee and the answer thereto, the Sub-Committee think that several modifications should be made in the existing laws, as for instance :

1. Corporations through their representative officer should have all the privileges of rate payers.

2. The reading of secular notices at Church doors after service on Sunday should be discontinued in the case of Protestants.

3. No verbal service of a notice should be allowed.

4. Auditors should be appointed in the same manner as is provided in the Municipal Code, and the accounts of Secretary-Treasurer should be presented to the School Commissioners twice in each year, duly audited.

5. No school district should exceed a certain limited area, such for instance as would enable every child within the district to attend the school, the building being always placed as nearly as possible in the centre of the district.

6. Taxes should be levied in each district for the support of its own schools, but in case the whole municipality be taxed, the money raised in a district in which there is no school should be husbanded and allowed to accumulate by being deposited at interest in a chartered bank. After five years, if the district still remains without a school, the money should be returned to the proprietors.

7. No person should be eligible as a School Commissioner who cannot read and write.

8. There should be a term for the prescription of taxes as in the Municipal Code.

Your Committee think that it would be wise in the first place to prepare a draft showing the consolidation of the existing laws, without introducing any amendments. A list of amendments might then be prepared separately, and could be discussed with a precise understanding of their bearing on the existing law, which is scarcely possible in the case of the Bill submitted to the Committees, in consequence of the want of consolidation and the combination of new and old matter.

## THE SOCIAL STATUS OF THE SCHOOLMASTER.

BY AN EDUCATIONAL MOLECULE.

There is something deplorable in the social status of a schoolmaster in this country. One would think that a man or woman to whom, on account of intellectual abilities and general good character, people are willing to entrust the mental and moral training of the rising generation, ought to be a fit associate for the begettors of such generation. Is this so? No. Strange as it may appear, in a country where all men are, to a great extent, considered "free and equal," the schoolmaster is so looked down on as to interfere materially with his work. Unless some extraneous circumstance acts as a corrective, the schoolmaster is looked upon as of a lower order of being. The profession alone does not entitle a man to an *entrée* into the kind of society which may really assist him in the work he has to do, and to which the dignity of his profession should entitle him. Schoolmasters are regarded much, as, I imagine, those slaves were to whom, in Roman times, was entrusted the general development of the patrician youth. They were expected to instruct their pupils in the language of their country, in such other languages as might be the fashion, and to keep them in decent order, morally speaking, or rather, to get them out of any scrapes into which they might fall. Still, they were *slaves*. Their tutorships gave them no title to mix socially with their masters. It was only another mode of doing their slave-duties, instead of opening their masters' *lectica* or *rheda*, or washing dishes, or running before them in the street. So, to a great extent, is the profession of the schoolmaster looked upon here. Every man who in trade of some kind or other is making, say \$1000 a year, looks down on the schoolmaster as a kind of public slave. He is to teach his boy everything that may make him a more intelligent man than his father is; he is to imbue him with moral sentiment of a higher type than his father ever dreamed of; he is to improve him out of all possible recognition of his parentage; he is, in fact, to do what that parent, from ignorance, could never do for him—to make a man of the world of him: but he is never to claim equality, socially-speaking, with that parent, unless he is so connected, or has means enough of his own to entitle him to do so. What do years of hard study, or—to look at it from a commercial point of

view—a large expenditure of money, the schoolmaster's capital, matter? He is a schoolmaster, a being of a lower order—the teacher,' as they call him, and a proud title too!

And what is this 'teacher'—this man who is to do a slave's work with no gratitude from the parents whose boys he teaches? Generally a man who has gone through an university course, at least a man who, having studied at home, has passed an examination which very few of the parents could pass satisfactorily. In the sense that he is to be regarded as a make-shift, as a man who is to do what parents do not care to do, he might be regarded by some of them as an *equal*, but by those who are not capable of doing what he does, it is rather 'hard lines' that he should be looked upon as an inferior.

Now it seems to me that the schoolmaster's profession is, if second to any, only second to that of the clergyman. Every clergyman takes, as is his due, the very highest social status. It must be a very flagrant breach of the rules of society which condemns a clergyman to being 'cut,' as the expression goes. Now admitting, as I do, that all schoolmasters are not fit to take the highest social standing, (which is accorded to all clergymen until they shew themselves unfit), I am yet free to state that schoolmasters in Canada are not admitted to that social standing which they have every right to expect. I have in my mind now, more particularly, a man, who, with a good classical education, a knowledge of music which it is above most of us to attain, a manner which would do no discredit to any drawing-room in Montreal, is yet relegated to a second class position socially in our community. Give to that man \$5000 a year, and none would be more sought after, but because, lacking the money, he is a schoolmaster, he is regarded as not worthy the consideration of our Plutocracy. It might be fairly argued that all schoolmasters are not 'cultured,' but this at once loses its force when we consider that to the majority of our community this is a matter of indifference. In fact, leaving out our clergymen—who are, as a rule, men of very high attainments—were we to consider only those who have in the smallest degree attained to culture, we should find the proportion very small. And in this respect I do not speak of culture as a friendship, or even an acquaintance with the classics, but as an ordinary knowledge of our own literature and that of other nations.

Men inured to business are just as apt to look down on men of letters as men of letters are inclined to look down on them. Abilities of a high type are necessary both in commerce and in letters, and the devotees of both are liable to hold in small consideration those abilities which lead to success in the paths which they themselves have not chosen. It is by no means uncommon for parents to speak in disrespectful terms of the schoolmaster. And there is no doubt that this derogates from his authority at school. It is easy to tell at once when authority is kept up at home, and those are the most docile boys who are taught to reverence the schoolmaster as a second parent. Once let it be understood by a boy that his master is not on a social equality with his parents, and the chances are that all ideas of discipline are sapped in that boy's mind. That is one of the reasons why boys, promoted to a High School from Common Schools, are so much more amenable to discipline, and are so much better behaved than the majority of boys who come from our "upper ten."

Our system of schools does not admit of separating boys from home influences, simply because most of our schools are day schools. In boarding schools boys get a respect for their teachers, as being *in loco parentis*, which they cannot have in day schools. Take for example the teaching of English Grammar. If a boy is in the habit of hearing bad grammar spoken at home, and in the majority of cases it seems that he is, it is most difficult to make him change his home experience for that of school. Many a time will a boy say, "But my father says that," in defence of a most flagrant violation of the rules of English speaking! And such a man would consider it an act of condescension to give the "teacher" an invitation to tea, and if he did, would, in all probability be careful to ask none of his friends to meet him because he happens to be one.

Now men may have in themselves elements which bar their entrance into society, but I hold that schoolmasters, as a rule, are men free from vices; men who act up to a fairly high moral standard; men who are to be depended upon; men who, as educators of the youth of this country, have a title to be considered as benefactors and equals by our highest classes; men whom clergymen do not disdain to acknowledge as fellow-workers, and therefore men who ought to hold a social status inferior to none.

It is just this looking-down on schoolmasters and schoolmis-

tresses, (for while speaking of one sex I include both), which is likely to make our education inferior. Men and women cannot go on working without recognition. Let the town set the example and the country will follow. Is it a pleasant task to be a country schoolmistress with \$200 a year, perhaps hardly that; to have to slave for it is slaving, ten months in the year; to be looked upon as a miserable inferior by the farmer's wife who sends her children to school to you; and, because you happen to be better educated than your surroundings, to have to be isolated from anything in the shape of improvement? And yet this is a common lot where school teachers are concerned. In town it is different, because school teachers can meet amongst themselves. But how often do citizens give them encouragement? What is a speech from an Alderman, when we know that no alderman would invite teachers to his house to meet any of his "swell" friends!

There can be no doubt about it that education in our Province can never take the stand it ought to take, until the social status of the teacher or schoolmaster (whichever you choose to call him) is recognized. And depend upon it that the recognition of the social status of the schoolmaster will lead to a better class of teachers; will lead to teachers who are not only up in the subjects they have to teach, but also teachers who are more generally well-informed, and who, feeling that teaching is not a despised profession, will regard themselves as honoured by belonging to it, and will work to make themselves an honour to it.

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## OUTLINES OF ENGLISH LITERATURE.

### NO VI.

BY CHAS. E. MOYSE, B.A.

At the end of the last article we said we should discuss the artistic excellence of the Celt other than literary, and should then examine the merits of his literature.

*The artistic excellence of the Celt other than literary.*—The Celts invaded Britain probably in the Bronze age, and without doubt soon conquered foes who fought as best they could with implements of stone. The metal weapons of the invaders, although exhibiting what many might hastily call the mere rudiments of art, are of worth in proving the artistic faculty of the race. Axe,

dagger, and later, sword and bronze-tipped javelin, were figured with various designs, generally of regular shape. In some cases these show no common craft of hand. Concentric circles, triangles made up of rows of dots, or of parallel lines, sometimes drawn horizontally, sometimes perpendicularly, at others obliquely, together with crosses of like construction, seemed to have been the leading patterns. The clothing of the Celt was an advance on what had been. He wore woollen cloth, instead of Neolithic linen; in Scandinavia he encased his legs in leather and wore sandals. In some parts of the continent at least, he made a towering pyramid of his hair, as savage tribes do still, and laid his head on a rest at night to preserve his handiwork intact. Bracelets encircled his wrist, chains of twisted metal his neck; pins, brooches, pendants, rings, hooks, clasps, and buckles decked his person. Gold was used at the same time as bronze, and of a golden bracelet which was made by simply twisting a narrow band of metal, Burton (*Hist. of Scotland*, vol. i, cap. iii.) says, with pardonable enthusiasm, that it, as a feminine decoration, outstrips "all the ornaments in a drawing room." There lies before me an illustration of a golden cap made by an Irish Celt. It is profusely ornamented from brim to crown with designs not unlike those of Oriental workmanship. As time went on, the craftsman became more ambitious. A bronze head-ring found in Roxburghshire, a chaste piece of work, is decorated with volutes and flamboyants. If they were Celts who wrought the round bronze shields brought to light in Scotland, we have further evidence of marked artistic skill, for the surface of the metal is covered with a series of bead-like circles and has raised mouldings. It is interesting to note that of all the ornaments just mentioned, one, the brooch, has always been peculiarly the favourite of a section of the Celts, the Gaels of Scotland. The jewellers of the present day are said to have recourse to Celtic designs when they make these trinkets, but in some points they fall short of their models. In an advanced state of Celtic art brooches were more richly adorned than now and were much larger. "Among other forms," says Burton, "the circle sometimes bristled all round with tall cylinders, or pillars tipped with coloured rock-crystal, or some other ornamental stone. In some instances one side of the circle was broadened and covered with filagree work or gems, while the rest of the circle, where the pin was attached, was plain and narrow."



What has been said applies to early Celtic work and to the efforts of individuals, but it is possible to find some very strong writing from a recognized authority on Architecture, when he comes to regard the artistic worth of the Celt in general. Mr. Fergusson in his history of Architecture commences his subject by considering the leading mental endowments of such races as have expressed them artistically. The Celt, of course, is of great importance there, and although he, so says Mr. Fergusson, has achieved nothing at once peculiar and grand, yet this is due rather to unfortunate surroundings than to infirmity of purpose—a reason different from that of Matthew Arnold. Mr. Fergusson's warm sympathy, which at times seems to lean towards partiality, reads thus:—

The true glory of the Celt in Europe is his artistic eminence. It is perhaps not too much to assert that without his intervention we should not have possessed in modern times a church worthy of admiration, or a picture or a statue we could look at without shame.

In their arts, too, either from their higher status, or from admixture with Aryans, we escape the instinctive fixity which makes the arts of the pure Turanian as unprogressive as the works of birds or of beavers. Restless intellectual progress characterizes everything they perform; and had their arts not been nipped in the bud by circumstances over which they had no control, we might have seen something that would have shamed even Greece and wholly eclipsed the arts of Rome.....

When a people are so mixed up with other races as the Celts are in Europe, frequently so fused as to be undistinguishable, it is almost impossible to speak with precision in regard either to their arts or influence. It must in consequence be safer to assert that where no Celtic blood existed, there no real art is found; though it is perhaps equally true to assert that not only Architecture, but Painting and Sculpture have been patronised, and have flourished in the exact ratio in which Celtic blood is found prevailing in any people in Europe, and has died out, as Aryan influence prevailed, in spite of their methodical efforts to indoctrinate themselves with what must be the spontaneous impulse of genius, if it is to be of any value.

In the body of the work, Mr. Fergusson attempts to shew that the architectural designs of Scotland are borrowed, but that Ireland can produce a true Celtic style both interesting and peculiar. The buildings which display it are the churches, all of them surprisingly small, round towers often forming a part of churches, and also crosses, sometimes of elaborate workmanship. He adds that traces "of an intimate connection with the farther East" are visible, and came, as may already be surmised, "by some of the more southerly commercial routes."

REQUISITES FOR  
AN UNSUCCESSFUL SCHOOLMASTER.

BY ONE.

We have heard so much lately in the RECORD about successful schoolmasters that it is only fair to let an unsuccessful one have his say. Indeed, in all seriousness, it may be that a brief recital of the causes to which the writer attributes his own pedagogic failure, after a brief career in the profession, may be of some use in cautioning others to beware of the like faults,—just as, in history, the blunders of one generation serve as a warning to the next.

First, then, what qualifications had I to induce me to suppose that I *should* be a good schoolmaster? Well, as to scholarship, it would be only false modesty not to say that I had far more than could be conceivably required in the mastership I accepted. Over and above this I had a great fondness for boys, and a natural capacity for “getting on” with them. Not, only, however, was I destined to prove that these two requisites (as I thought them) were not alone sufficient to ensure success, but in both cases I found my own weapons a source of weakness, and fell hoist, in part at any rate, with my own petard.

Now as to scholarship, it need not be said that one must have enough for teaching what one is supposed to teach, but I am inclined to believe that the possession of a great deal more is likely to prove, to a *young master*, rather a snare. In the case of an *experienced* master, long habit will have enabled him to gauge exactly the mental capacity of his boys, and he can suit his teaching to that capacity with great accuracy; but a new teacher will be very liable to find himself lecturing, as the phrase goes, over their heads. He will be tempted, should the lesson be classical, to spend time in illustrating the meaning of the author, that is being read, by citing “parallel passages” from other writers; or to waste the precious hour, should the subject be history, in endeavouring to trace a chain of causation to explain the various events; instead of, in each case, confining himself during at least three fourths of the time, to the actual ground covered by the lesson itself. A man to whom Latin is like English finds it a little difficult to appreciate exactly where a boy will find a passage to be easy or hard in the first book of Cæsar. I myself learnt the

first book of Euclid from a third wrangler, who was as unable to see my difficulties as I was to understand his scientific explanations, the consequences being that it took me far longer to learn than it would otherwise have done.

Turning to the question of fondness for boys, I think there can be no doubt that a man who possesses no fondness at all would find teaching horrible drudgery, and throw it up in despair; but, on the other hand, this quality, like others, has, as Aristotle would say, its "excess" as well as its "defect," and if it prevails to so great an extent as to make recourse to severity almost impossible, the excess may be the worst extreme of the two. I doubt if I shall ever forget the first occasion on which I was obliged, (under instructions from superiors) to have recourse to corporal punishment. To say that I should have been glad if a chasm in the floor had received me, would be a mild expression, but I got through it somehow, without, I trust, showing the effort it required.

Among the other defects to which I attribute my failure was an inability to resist wheedling, in the shape of a boy to whom I had awarded some small penalty staying after school with his un-failing "Oh, Sir, I didn't think there was any harm in doing so and so, Sir, I really didn't; I'll be careful not to do so again, Sir;" *etc. ad lib.* Still harder did resistance become, I am ashamed to say, should the boy add "I am sure, Sir, *you* wouldn't wish to do anything not quite fair, Sir;" for I am among the number of those with whom a little blarney goes a long way. These are serious, if not fatal, defects; if a master is once satisfied that an imposition is just and necessary he ought to be able to steel his heart against after-school cajoling and whining. Another weak point with me was an inability to come to an immediate conclusion, on the spur of the moment as it were; give me five minutes to consider what to do, and I think my judgment will generally be good, but it is sometimes necessary in a class to decide a matter quite instantaneously. I was prevented from doing this both from a semi-physical hesitation, and from an over-anxiety to avoid the possibility of doing an injustice,—which last consideration would sometimes impel me to let a boy go on arguing when I ought to have simply told him to be quiet. Of the two alternatives it is better to run the risk of being too hard once in twenty times than incur the chance of one's authority being set at naught. Boys are very forgiving when they know that one has erred in ignorance, and a quiet word to one of

them afterwards will always put things right. Like the Athenians in the theatre, I know what it is right to do, but I cannot do it.

Another point that I may mention is the subject of mixing with boys in play hours. I did not at first recognize that there was a difference in this respect between a boarding and a day school. In an English boarding school, where the distance between master and boy is great, a master can (and does) unbend to any extent in the playground without the least fear of any sort of liberty being taken with him in school the next day; but here, where the day school makes the "potestas" of the master less, and where, (if I may be pardoned for saying so,) the natural sense of reverence is weaker, one may possibly have to pay in school for having been too much like one of the boys out at football. I hope I shall not be accused of intending a John Bullish sneer at Canadian boys; as long as I live in this country I hope never to lay myself open to this accusation; but I *do* say, as a sincere friend of my temporary home, that there is a lack of sense of "pictas" towards elders and teachers among the boys here that strikes one newly arrived very painfully, and which indisputably (in my opinion) goes against the formation of intimate friendship between master and pupil.

And now, it is only fair that I should end with a point in which this country compares favourably with my own; I mean in that of the special training of teachers. At home it is too often taken for granted that a good scholar will be necessarily a good teacher, and lessons on the "Art of teaching" are almost unknown. I will freely admit that I believe I lost by not having heard lectures on this subject, and should therefore advise intending teachers to avail themselves of the opportunities afforded in this country for learning the first technicalities of their profession. I said I would end with this point, but another, and one of great importance, occurs to me, namely, that in teaching, even more than anything else, "ce n'est que le premier pas qui coute," or, as the country-folk at home say, "well begun is half done." The first fortnight is the critical time, for in this short time the boys will have formed a very fair opinion of one's strength of character, and will know if they can "carry on" with one or not. The writer of this paper erred in this respect also, and found out the importance of the first fortnight just when it was too late. Boys must recognize the master to be so in reality, for which reason I am inclined to prefer

the English term "master" to the Canadian "teacher"—though, of course, to be the latter with success one must be the former too. If any intending pedagogue should find anything in this paper of the smallest service to him, I shall be glad to have written it.

### SOME AMERICAN BOOKS ON ENGLISH ETYMOLOGY.\*

It is recorded that Christina of Sweden pronounced the celebrated Isaac Vossius to be the most troublesome person in the world, because he made almost every word exhibit its passport, declare whence it came, and whither it was going. Charles Lever appears to have had in view some kindred philological bore, when he introduced into his novel of *Roland Cashel* the Dean of Drumcondra. The words *unde derivatur*, are perpetually on his lips. One instance will suffice. Some one at a dinner party uses the expression, *topsy-turvy*. "Unde topsy-turvy, Softly?" said the Dean, turning fiercely on the curate. "Whence topsy-turvy? Do you give it up? Do you, Mr. Attorney? Do you, my Lord? Do you give it up, eh? I thought so! Topsy-turvy, *quasi*, top side t'other way." "It's vera ingenious,"† said Sir Andrew McFarlane, (a practical old Scotchman at the table) "but I maun say, I see no needcessity to be always looking back to where a word gat his birth, parentage, or eddication."

Most people, no doubt, are of the same opinion as Sir Andrew, and are content to use words in their current sense without troubling themselves about their pedigree. They have, like the poet Cowper, a supreme contempt for all

"Those learned philologists who trace  
A panting syllable through time and space,  
Start it at home, and hunt it in the dark  
To Gaul—to Greece—and in o Noah's ark."

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\* AFFIXES IN THEIR ORIGIN AND APPLICATION, exhibiting the etymologic structure of English words. By S. S. Haldeman, I.L.D., M.N.A.S., Professor of Comparative Philology in the University of Pennsylvania; Ex-president of the American Philological Association.

By the same author:—

OUTLINES OF ETYMOLOGY. (Lippincott: Philadelphia, 1877,) and

WORD-BUILDING: for the use of Classes in Etymology, (Lippincott, 1881).

† It may be noted *en passant*, that the Dean's derivation (though probably thought ridiculous by Lever) is undoubtedly correct. See Richardson's *Dictionary*—and Trench's *English Past and Present*, p. 305.

Nevertheless, as Archbishop Trench tells us, if we would know what a man really now is, we must know his 'antecedents,' (to use a modern phrase) that is, what he has been, and what he has done in times past. And so with words. We must know what they have been. In spite of Sir Andrew McFarlane, we must ascertain, if possible, the date and place of their birth,—their subsequent history—the company they have kept—the roads they have travelled—in short, their "antecedents."

But even the educated few, who are as inquisitive as Vossius, have frequently, until a late period, become disgusted with etymology, and have regarded it as the art of happy guessing, rather than as its name denotes, "The Science of Truth." It was this belief that wrung from Voltaire his famous sarcasm—"L'étymologie est une science où les voyelles ne font rien, et les consonnes fort peu de chose;" *i e.*, "Etymology is a science in which vowels are of no account, and consonants of very little"; and which, in later times, induced one of our own writers on language to declare "Etymology has been so unsuccessful in establishing clear and definite principles, or so unfortunate in applying them, that many persons regard it as bearing the same relation to grammar, that astrology bears to astronomy, alchemy to chemistry, or perpetual motion to mechanics."

De Quincey, (though Trench attributes the saying to Niebuhr) speaks of the 'unspeakable spirit of absurdity, which came over both Greeks and Romans the moment they meddled with etymology.' This, however, as Canon Farrar points out, was but natural, in days before Etymology existed, or could have existed as a Science, and resulted from their unavoidable ignorance of every language except their own. It would be amusing, but is unnecessary, to quote some of their philosophical vagaries. It is more to the purpose to note that 'unspeakable absurdities,' pardonable perhaps in Varro, Donatus, Festus, or Charisius, did not cease with these writers, but became even more glaring, when the knowledge of many tongues was acquired by the learned. Only ten years before the death of Shakespeare, an erudite Frenchman published at Paris "An Etymological Harmony of the Hebrew, Chaldaic, Syriac, Greek, Latin, Italian, Spanish, German, Flemish and English Languages." In this comprehensive work we meet with the following astonishing statement: "As to the derivation of words by adding, subtracting, transposing, and inverting their

letters, it is certain that this can, and must be, done, if we want to discover etymologies. This is not at all difficult to believe, if we consider that the Hebrews write from right to left, while the Greeks and others from left to right." Nearly half a century later, M. Guichard was equalled, if not surpassed, by Ménage in his two folio volumes on *Les Origines de la Langue Française*. One of his own countrymen, M. Génin, (in his *Récréations Philologiques*) writes as follows of the ingenious word-hunter: "Ménage, like all his predecessors, and most of his successors, seems to have had but one single principle as regards etymology. Here it is, expressed as briefly as possible. Every word comes from the word that resembles it the most. That being granted, Ménage, with his polyglot erudition, fastens on Greek, Latin, Italian, Spanish, German or Celtic, and makes no difficulty in having recourse even to Hebrew. He does not trouble himself in the least to point out the route by which a Hebrew or a Carthaginian word could have travelled before coming to settle in France. It is there—he sees it—that is enough. The identity of the two cannot be questioned in the face of the resemblance!" I am of opinion that more than justice has been done to Ménage in these words; for, in most instances, the following seems to have been his mode of procedure. He assumed at a venture a very dissimilar word as the origin of the word under investigation, and then, in order to connect the two extremes, invented fictitious Low Latin intermediates, which led him to the point he wished to reach. In such cases, as has been well observed, the detection of the falsehood was difficult, and its refutation nearly impossible; for, in the chaos of Monkish and secular writers in that corrupted dialect, who can say what barbarism may not occur? I will merely refer, without dwelling on them, to a few instances of his linguistic legerdemain. He derives *blanc* from *albicus*—*haricot* from *faba*—*laquais* from *verna*—and *rat* from *mus*!

The lesson to be derived from all the errors that have been hitherto noticed, is this—that it is perilous to etymologize at random, and on the strength of mere similarities of sound. We refuse any longer to believe St. Augustine, who declared that the explanation of words depends on the fancy of each person, and likened it to the interpreting of dreams. Scientific etymology, says M. Bréal, does not consist in a vague statement of the affinity which may exist between two words; it must track

out, letter by letter, the history of the formation of a word, and shew all the intermediate stages through which it has passed. What Voltaire intended as a sarcasm has now, according to Max Müller, become one of the acknowledged principles of etymology, for it is a science in which similarity, or identity, whether of sound or of meaning, is of no importance whatever. "Sound etymology," continues Müller, "has nothing to do with sound." Of course, as Professor Whitney remarked in reviewing the *Lectures on Language*, our author does not mean precisely what this says: he has only given way, perhaps not altogether wisely, to an inclination to put forth his proposition in a paradoxical and punning form. What he intends, as appears abundantly from the context, is, that similarity, or dissimilarity, of form or meaning is no decisive evidence for, or against, the relationship of words. The same pun occurs in Sayce's *Principles of Comparative Philology*, (p. 14) when he says: "One of the first results of Comparative Philology was to affirm the principle that mere similarity of sound could establish no basis for a sound comparison." M. Brachet, perhaps, goes further than either Müller or Sayce, in laying it down as an axiom in etymology that "two identical words are never derived from one another." The reader who will examine the different derivations of *poêle*, a canopy, *poêle*, a stove, and *poêle*, a frying-pan; and *souris*, a mouse, and *souris*, a smile; will understand what M. Brachet means by this. More than a century and a half ago the illustrious scholar, Leibnitz, had remarked: "Sape fit ut etymologia veræ sint, quæ primo aspectu verisimiles non sunt," that is to say, many etymologies are true which at first sight seem improbable; and, we may add in the words of a later scholar, many seem probable which are not true. *Le vrai n'est pas toujours le vraisemblable, ni le vraisemblable le vrai.*

The ingenious person who derived the word *violet* from the two Latin words, *vi olet*, because the flower smells strong, had sound, but assuredly not truth, on his side. In the same way, *pancake* (on account of its supposed indigestible qualities) has been ludicrously derived from the Greek *pan* and *kakon*, meaning, "altogether bad." The inventor of this etymon had probably been reading "The Watergrasshill Carousal" (p. 99 Prout's *Reliques*), in which Father Mahony describes the dainty as "that barbarous and unnatural combination — that horrible amalgam, yclept a *pancake*, than which nothing can be more



detestable." It is strange how we cling to a fanciful derivation which we may have admired in the days of childhood! Even Max Müller showed slight symptoms of indecision when he wrote in his *Science of Language* (vol. ii., 88): "As *elementa* is used in Latin for A B C, it has been supposed (though I doubt whether in real earnest) that it was formed from the three letters l, m, n." How many have been tempted to derive the French *écuyer* (which gave rise to the English, *esquire*) from the Latin *equus*, a horse. whereas the acute accent on the initial *e*, showing that an *s* has been absorbed (as we find from the old spelling *escuyer*), clearly proves that it comes from the Latin *scutarius*, i.e., the squire, who carried the *scutum* or shield of a knight. From *écu*, a shield, is formed *écussion*, a little shield, from which we derive our *escutcheon*. *Écurie*, a stable, in like manner, has nothing to do with *equus*, but is from the Merov. Latin *securia*, which is of German origin. It is from *écurie*, and not from *equus*, that the English word *equery* or *equerry* (meaning either a stable or an officer who had care of horses) is derived. At p. 149 of Mr. G. F. Graham's well known "*Book about Words*" I find the following amusing error. He is comparing the English word *shoe* with the French *soulier*, and remarks: "They both represent the same article of dress, but our word *shoe* is that into which we *shove* the foot, whereas the French *soulier* rather suggests 'sandal' than 'shoe,' properly so called. It means, literally, something 'bound under' (*sous-lié*), i.e., under the foot." The plausibility of this has doubtless satisfied many people. Mr. Graham might further have quoted as words analogous to his imaginary *sous-lié* the Greek *hupodéma* (translated *shoe* in the New Testament) and the Latin *subligar*, a waistband (from *sub*, and *ligo*, I bind), which is found in Martial, Juvenal and Pliny. Nevertheless, the etymologist has been deceived by mere sound, as the fox in the fable by the empty drum. The word *soulier* is from the Low Latin *solarium*, a shoe. The Latin *o* becomes *ou* sometimes in French as *nos* becomes *nous*; *totum*, *tout*; *amorem*, *amour*: while the Latin termination *arium* (denoting a receptacle) becomes *ier* in French, as *columbarium*, *colombier*; *focarium*, *foyer*, and *granarium*, *grenier*. But let us take a final instance of erroneous derivation from a better known author than Mr. Graham. At page 70 of *Companions of my Solitude*, by Sir Arthur Helps, I find the following sentence: "It was not all

dense wood : but here and there were *glades*, such open spots, I mean, as would be cut through by the *sword* for an army to pass ; for that, I take it, is the meaning of the word *glade*." Now, though it is hard to say what the true derivation of *glade* is, Sir Arthur is undoubtedly wrong in connecting it with the Latin *gladius*, a sword. Mere pleasing fancifulness is not scientific etymology. His explanation of the meaning of *glade*, as an open spot in a wood, is certainly the popular notion of the word, and Thompson in his *Seasons* constantly speaks of "sunny glades," and "glades, mild opening to the golden day : " but if the reader will refer to Horne Tooke's *Diversions of Purlsey* (p. 448), he will find the word defined as "a spot covered or hidden with trees," with nine passages quoted from Spenser's *Faerie Queene* to justify the definition. In three of these passages mention is made of a "gloomy glade ;" in five, it is a "covert glade," and in the remaining quotation "a pleasant glade." This shews that the word is but little understood, and has at different times been used in a very inaccurate way. Tooke connects *glade* with the words *lid* and *cloud*, and asserts that it always has the meaning of covered or hidden. Hensleigh Wedgwood in his *Dictionary of English Etymology* says : "The fundamental meaning of the word is a passage for the light, either through trees or through clouds." He compares the Norwegian *gletta*, a clear spot among clouds. For myself, as I believe in the sunny glade of Thompson rather than in the gloomy glade of Spenser, I am inclined to connect the word with the adjective *glad* (in the sense of bright, cheerful), and with the numerous class of words which begin with *gl*, founded on the notion of shining. Turning for help to Dr. Haldeman's second book, which is named in a note to the heading of this article, I find the following at p. 76 :—

"Welsh, *gla*, brightness. *Glan*, pure, clean. Lat., *clarus*, clear, loud, bright. Ger., *klar*, Fr., *clair*, Eng., *clear*. *Gla-cies*, ice ; *glo-ria*, fame renown. Irish, *clu*, report, fame. Scotch, *glu-ik*, a *gla-nce*"

After this Dr. Haldeman remarks : "A word which was first applied to a sensation received through the eye, may by a metaphor, or transfer, be extended to things, which affect the ear, the body, or even the mind. Hence, we speak of a *clear* sky, voice, passage or idea ; a *clear* conscience ; a *glo-wing* description ; a *gla-ring* inconsistency. Stars *glisten*, jewels *glitter*. A bright object may emit an agreeable *glow*, an unpleasant *glare*, a faint *gleam*.

The *glair* of an egg is used to clarify liquids. The *glow* of evening passes into *gloom*. In Scotland, *gloam* is twilight, and Venus is the *gloamin*-star. A *glade* is an open passage in a wood. Compare *gloss*, *glass*, *glance*, *glimpse*, and *gleed* (a burning or bright coal)." Dr. Haldeman should, I think, have added *glad*, with which I have connected *glade*: but enough is here quoted to shew the interesting way in which he groups words, and attempts to point out the radical connection between them. Throughout all his works he is strongly opposed to the old-fashioned and uncritical modes of dealing with language, and proves by numerous examples that mere guesses, however plausible, must be discarded from the province of linguistic science. Like Max Müller, he tells us that what etymology proposes to teach is no longer merely that one word is derived from another, but how to demonstrate, step by step, that one word was regularly and necessarily changed into another. Casual resemblances between words, however striking in themselves, and amusing to the lovers of the curious, are worth nothing in a philological point of view, except, indeed, (as another American professor remarks) to teach that affinities of language must not be sought for in mere outward and accidental analogies. Coincidences of this kind, says the learned Pott, are alike only as flour and arsenic resemble each other. Ask the rats, he adds, after they have eaten the arsenic, if they have found out the difference. M. Brachet, who throughout his valuable works has applied to Etymology the method of the natural sciences, rightly considers that words ought to explain themselves, and that, instead of inventing systems, we ought to observe facts, by the aid of three instruments: (1) The *History* of the word, which by regular transitions leads us up to the derivation we are seeking, or, at any rate, brings us nearer to it; (2) *Phonetics*, which gives us rules of transition from one language to another—rules, to which we must submit blindly, or we shall lose our way; (3) *Comparison*, which assures and confirms the results attained. Due allowance must, of course, be made for the part played by caprice and corruption in the formation of a language—more especially in the case of a language like the English, which has been termed "a well-stored antiquarian Museum." Those who are interested in this subject will find what may be called the three Canons of English etymology neatly stated by the Rev. Walter W. Skeat in *Notes and Queries* of April 1, 1876. His views coincide in a remarkable manner with those of M. Brachet.

To discourage an empirical mode of investigating language, and to induce the youthful scholar to prosecute his philological studies with thoughtfulness and accuracy, are the main objects that Dr. Haldeman had in view in publishing his works on Etymology. Many persons will doubtless consider them tedious and unnecessary. Such persons should read the first chapter of Trench's *English Past and Present*, and take to heart the following words of Mr. Marsh, the American Philologist: "English is not a language which teaches itself by mere unreflecting usage. It can be mastered in all its wealth, and in all its power, only by conscientious, persistent labour: and, therefore, when all the world is awaking to the value of general philological science, it would ill become us to be slow in recognizing the special importance of our own tongue."

GEO. MURRAY.

## THE MULTIPLICATION OF NEGATIVE QUANTITIES.

### AN ALGEBRAICAL NOTE.

We have received the following question from a correspondent :

"Can you explain the *logical* principle by which in Algebra, while two negative expressions *added together* produce a *negative* result, two such expressions *multiplied together* give a *positive* product. Thus,

$$-a \text{ added to } -a = -2a$$

$$\text{While } -a \text{ multiplied by } a = a^2$$

As a result of this, when we come to the powers of a negative term, they are alternately negative and positive. Thus,  $(a)^2 = a^2$ ;  $(a)^3 = -a^3$ ;  $(-a)^4 = a^4$ ;  $(a)^5 = a^5$ . Now, I have always considered Algebra to be the most logical of all the sciences, and yet I cannot find a perfectly clear explanation of this very obvious difficulty in any book that I have consulted."

To answer the question, it is necessary to examine the reasons for the rules for—

1st. The addition of negative quantities ;

2ndly. The multiplication of negative quantities.

These reasons will probably be most readily understood by confining the attention to numerical examples. The difficulty so commonly felt in the matter possibly arises from two sources:—First, from not keeping before the mind a clear idea of the meaning of the symbol —. Secondly, from not observing that the term "multiplication" is used in a sense which is not the

same as in Arithmetic. Even in Arithmetic the word is used in different senses, the multiplication of fractions being obviously different from the multiplication of integers.

As regards the meaning of the symbol, let us take for example  $-3$ , and consider the  $-$  as indicating an operation to be performed with 3, *i.e.*, that 3 is to be *subtracted* from some other number. To fix the ideas, we may suppose that it indicates, in a kind of a short-hand, that 3 dollars are to be taken out of a purse containing a larger sum. Let us now examine the two rules.

1st. *Rule for addition of negative quantities.*—Take the example  $-3 - 5 - 6 - 4$ . What is the meaning of it? Clearly that 3, 5, 6 and 4 dollars are to be taken in succession from the same purse. The result is obviously represented by  $-18$ . Generalizing the reasoning involved here, we have an explanation of the rule:

2nd. *Rule for the multiplication of negative quantities.*—In its primitive sense in Arithmetic, multiplication is only a *repetition of the operation* of adding a particular number. Taking, then, the term in this sense of the *repetition of an operation*, let us ask what is the meaning of multiplying  $-3$  by 4. It is simply a repetition of the operation  $-3$  a certain number of times, *i.e.*, it is equivalent to

$$-3 - 3 - 3 - 3$$

or 12 dollars in all are to be taken out of the purse. This result is represented by  $-12$ . Hence, the reason of the *rule for multiplying a negative number by an integer which is not negative* is clear.

Next, what is the meaning of *multiplying a negative number by a negative number*,  $-3$  by  $-1$  for example? Here the symbol  $-$  before the 1 indicates that the 1 itself is subtractive, *i.e.*, may be subtracted from another number. Suppose this to be 4. Let us imagine, in short, that, when the thought of the multiplication of  $-3$  by  $-1$  occurred first to the mind of a mathematician, it arose from some problem in which he had to multiply  $-3$  by  $4 - 1$ .

Considering this, we ought to observe that, although  $4 - 1$  is equivalent to 3, it is *not the same* as 3. We may, in fact, interpret the multiplication of  $-3$  by  $4 - 1$  as signifying that the operation  $-3$  has been performed 4 times, that this has been found to be once too often, and that to counter-balance this it has been necessary to perform the opposite operation, or, as we may say, to *reverse the operation*. In the first four

operations 3 dollars too many have been taken from the purse. It is necessary, therefore, to put so many back into the purse, *i.e.*, to counterbalance subtraction by addition. Thus,  $-3 \times 4$  being equivalent to  $-12$ , we find that  $-3$  multiplied by  $-1$  must be equivalent to  $+3$ . Continuing this reasoning, we come to the conclusion that multiplying a negative or positive number by  $-1$  is equivalent to reversing the operation indicated by the negative or positive sign prefixed to the number. Hence, multiplying by  $-2$ , or  $-3$ , or  $-4$  would mean a repetition of the reversing process 2, 3 or 4 times respectively.

In general then we may say that multiplying by a negative number means not merely the repetition of an operation, but the *repetition of the operation opposite to that indicated in the multiplier*, or a repetition of the reversing process, as it has been called above. How this applies to powers of negative numbers is obvious.

## THE BRITISH AND AMERICAN ASSOCIATIONS FOR THE ADVANCEMENT OF SCIENCE.

By J. T. DONALD, B.A.

These two associations composed of the Scientific men of Britain and America meet annually at one of the larger cities in their respective territories. At these annual meetings the members report the results of the year's work, announce any discoveries they may have made, indicate the lines in which, in their opinion, various departments of work may be carried on to greater advantage, consult and advise with their fellow labourers, and visit places of interest in the vicinity of the cities where the meetings are held. The Associations are divided into sections under such heads as Geography, Geology, Biology, Chemistry, &c., each of which is still further divided into Departments. Unusual interest centred in the late meeting of the British Association, which was held at York, on August 31st, and the following days, for it was in the same city just fifty years ago that the first meeting of this Association was held. The idea of such a gathering of scientists originated with Sir David Brewster, but the real founder of the British Association was Mr. W. V. Harcourt, who writes: "Brewster first proposed that a craft should be built wherein the united crew of British science might sail, \* \* \* but for myself I must be

allowed to claim that I manned the ship, that I constructed her charts and piloted the vessel for six years." Whilst the Association has not moved exactly in the path marked out for it by its founder, no one questions the value of the work it does. Sir John Lubbock presided over the public meeting at York, and in an able address reviewed the history of science as a whole during the last half century, whilst Biology, the department with which he has been most intimately associated, received special attention, the Darwinian theory forming the central topic. The addresses of the chairmen of the various sections were, like that of the President, largely retrospective in character, as for example Prof. Williamson's address to the chemical sections, was "On the growth of the atomic theory," whilst the Director of the Geological Survey of Britain addressed the section on the origin, progress, and present state of British Geology. The opening address to the Biological Section was by Prof. Owen, superintendent of the departments of Natural History in the British Museum. It dealt with the origin of the Museum and detailed the genesis of the new edifice erected for the department of Natural History in Cromwell Road. From this address we glean that Sir Hans Sloane, M.D., after a lucrative practice of his profession, settled at Chelsea, and there gathered around him a wonderful collection of objects of Natural History, antiquities, medals, cameos, &c., besides a library of 50,000 volumes. This collection the owner valued at £80,000, but at his death, in the year 1753, it was found he had offered it to Parliament for use of the public on payment of a minor sum. The House of Commons agreed to pay £20,000 for the same, and thus was laid the foundation of the British Museum, one of the departments of which has lately obtained a site of eight acres, and buildings covering about one-third of this span have been erected.

From a careful perusal of these retrospective addresses, one is awed as he thinks of the progress of Science in the past, and can scarce refrain from a desire to peer into the future to learn if the next half century will be as distinguished for progress and discovery as the last has been. Space at our disposal prevents us giving even the titles much less a summary of the papers read. It will be sufficient to say that the meeting was a most successful one; 2566 members were in attendance, and nearly 350 papers or reports were read. It was proposed that the place of meeting for 1885 should be some city in Canada.

The Thirtieth meeting of the American Association commenced at Cincinnati on August 16th. About 550 members were in attendance and many papers of interest were read. Three points worthy of note are suggested by an examination of the proceedings of the Association at this meeting.

1st. The practical character of many of the papers read. It is constantly affirmed by unscientific people that Scientists are wholly engrossed in researches that have no practical bearing. A list of the papers read at the Cincinnati meeting would shew that this idea is erroneous. We note a few of these: "Suggestions for improvements in the manufacture of glass;" "Cause of the arid climate of the far West;" "Coal-dust as an element of danger in mining;" "Carbolic Acid as a preventor of insect ravages." Surely these are practical enough for the most matter-of-fact person.

2nd. The very respectable position taken by Canadian Scientists and Canadian topics. W. C. Hovey presented a paper entitled "A remarkable case of retention of heat by the earth," being an account of a phenomenon that may be witnessed near the Albion Coal Mines in Pictou County, Nova Scotia, where a space, about two acres in extent, is found, upon which snow never lies long without melting, and which frost never penetrates to any depth. It is supposed that a coal-vein fire some three hundred years ago is the cause of the strange phenomenon. Dr. J. W. Spencer of Windsor, N.S., presented his views on the Features of the region of the lower Great Lakes during the Great River Age." The late explosion at the Albion Mines was discussed in another paper, whilst Dr. T. Sterry Hunt, Dr. Dawson, and other Canadians presented important and interesting papers.

3rd. The part taken by women in the meetings of the Association. Mrs. Erminnie Smith, of Jersey City, vigorously led the discussion that followed the reading of a paper on "The Uncivilized mind in the presence of higher phases of civilization," and herself presented, later on, a paper entitled "Comparative differences in the Iroquois Group of Dialects." Mrs. A. B. Blackwell discoursed on the "Constitution of the Atom of Science," while Miss Virginia K. Bowers discussed the query, "Is the law of repetition the Dynamic law underlying the Science of Chemistry?" In contrast to the above we may note here



that the International Medical Congress at its last meeting in London refused to admit women to membership.

The American Association resolved to hold its next meeting in Montreal on the twenty-third and following days of August next. Principal Dawson of Montreal was elected President, and Wm. Saunders, Esq. of London, Ont., General Secretary. Canadians may then reasonably hope within the next four years to have the honour of entertaining both the British and American Associations for the advancement of Science.

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### McGILL UNIVERSITY.

#### MEETING OF CITIZENS TO RAISE ADDITIONAL FUNDS.

A meeting of citizens was held on October 13th, called by the Governors of the McGill University, for the purpose of taking into consideration the financial position of the University and for making provision, if possible, to increase the endowment. There was a very large and influential attendance. The proceedings were opened by an address from the Hon. C. Dewey Day, Chancellor of the University, who presided. He drew attention to the importance that was very properly attached to Higher Education, and to the good work that McGill University had done in the past. All had hitherto gone well, but a crisis in its financial affairs had arrived and it had become necessary to appeal to the munificence of the merchants of Montreal. The Chancellor concluded by calling on Mr. Ramsay to give the financial statement.

Mr. R. A. Ramsay having read the statement that was issued by the Board of Governors and reprinted in the September number of the RECORD (p. 400), proceeded to estimate the probable deficiency for the coming year, which he calculated at \$4,000. He showed that the present position of affairs was due to three causes:

“ In the first place we sustained a loss of revenue by the payment of sums out of our capital ; in the second place there is a loss from the fall in the rates of interest ; and in the third place by a lapse in certain annual subscriptions.”

The losses by the impairment of capital consisted of the payment of certain large sums, viz., of \$20,000 to the Seminary for the commutation of the tithe upon the College grounds, and of \$6,000 to the City of Montreal as a composition for a large claim of taxes which it had upon the College grounds for a number of years.

These two amounts, once paid, ceased to be revenue producing capital. Then, during the three years ending July, 1881, the excess of expenditure over revenue amounted to \$10,337. The University was thus deprived of something like \$36,000 capital. The loss in the next place arose from the fall in the rate of interest. The value of money had greatly changed during the last three years, and even within the last year :

" On the 31st July, 1880, we had \$110,500 invested at 8 per cent ; on the 30th July, 1881, we had only \$59,600 invested at 8 per cent. On the same date in 1880, we had \$214,000 invested at 7 per cent. This year we have \$143,000 only invested at 7 per cent. In July, 1880, we had \$63,000 invested at 6 per cent. This year we have \$169,000 invested at 6 per cent. This showed that there was a decrease of \$50,000 in the 8 per cent. investments, and of \$70,000 in the 7 per cent investments, while there has been an increase in the 6 per cent investments of \$105,000. Those investments which formerly yielded 7 and 8 per cent had to be invested at 6 per cent. We stood out against making reductions as long as we could, but when we began to find our money flowing in upon us, and that investment was difficult, we saw that we should have to reduce our rates or leave our money lying in the banks at 3 or 4 per cent."

Thus within the past year a loss of \$1,700 in interest had been sustained. The question had therefore presented itself to the Governors, how to make expenses agree with the income. To reduce these would have seriously affected the efficiency of the University: the Professors were already underpaid. It was accordingly determined to call this meeting and to appeal to the citizens of Montreal.

Principal Dawson was next invited to address the meeting, and gave further details as to the proposed reductions :

" I just wish to mention to you here that they consist, in the first place, of a cutting off of portions of the salaries of two of the oldest members of our staff to whom we were under very great obligations in the early days of McGill ; of the cutting off of the possibility of adding any more books to the library, or apparatus or anything to our museum ; of the cutting off of certain examination fees ; of the cutting off of such things, in fact, as tend to make the college attractive to students, and which are in some respects matters of justice to the institution itself, and to those who are working for it."

He spoke of the benefit derived from the University by the town. Out of 443 students, attending the University last year, from 300 to 350 were from various places all over the Dominion. These brought money into the town. The number of professional men that McGill has been sending out " adds to the metropolitan character of Montreal." In speaking of the different faculties the

Principal showed that the Medical faculty was entirely self-supporting, the Law faculty almost so; the faculty of Applied Science he hoped would soon be so, but it was not at present. The great expense to the University was the Academical Faculty—which however really gave vitality to the whole. The expenses of this faculty could not be cut down without destroying its efficiency. Under these circumstances the present appeal was their only resource,—a course of action which they might fairly pledge themselves not to renew.

Mr. Ramsay spoke again, wishing to mention that since the issue of the circular large sums or subscriptions had been received from Mr. Hague of the Merchants Bank, Mrs. Jane Redpath, and the Principal. The latter had desired the Board to strike off the whole of his salary as Principal, but the offer had been rejected.

Mr. A. Robertson then expressed an opinion that the amount required would be promptly subscribed. He thought they were asking for too little. There would be difficulty experienced in getting more than 5 per cent. in the future for investments, and he suggested that they should ask for a quarter of a million at once. If they did this, he was satisfied they would get the sum they asked for. He concluded by moving the following resolution, which was seconded by Mr. M. H. Gault, M.P. :—

“That in view of the explanations given by the Board of Governors as to the financial position of McGill University, and the extent and value of the educational work it is at present carrying on, together with the importance of continuing this work without diminution, it is desirable that a renewed effort be made by the citizens of Montreal to increase the endowment of the institution, and thereby to place it in an independent and permanent position.”

The resolution was carried unanimously, and after some further discussion, Mr. Thomas White, M.P., congratulating the Governors of the University upon their appeal to the citizens, moved a further resolution which was seconded by Mr. W. Drysdale :—

“That a committee be appointed to co-operate with the Governors in securing this object, consisting of the following gentlemen :—Messrs. Andrew Robertson, convener, George Hague, C. F. Smithers, H. McLennan, J. J. McLaren, M. H. Gault, M.P., F. W. Henshaw, A. F. Gault, G. A. Drummond, J. L. Morris, Henry Lyman, John Torrance, T. J. Claxton, C. P. Davidson, W. W. Ogilvie, N. W. Trenholme, Ed. Holton, M.P., W. C. McDonald, W. B. Lambe, D. McMaster, M.P.P., D. Morris: Thomas White, M.P., with power to add to their number.”

After this motion had been put and carried, the meeting adjourned.

## MCGILL UNIVERSITY.

## ANNUAL AWARD OF SCHOLARSHIPS.

At the recent competitive examinations at the McGill College, the following scholarships and exhibitions were awarded to students and candidates for entrance :—

## SCHOLARSHIPS.

*Tenable for Two Years.*

Third year.—Mathematical Scholarship: \*Murray, J. R.

Third year.—Classical and Modern Language Scholarships:

\*Bland, C. E.; †Lee, A.

Third year.—Natural Science: \*Ross, L. F.

## EXHIBITION.

*Tenable for One Year.*

Second year.—\*Mackay, A. A. (Pictou Academy, N.S.); \*Unsworth, J. K. (Brampton High School, Ont.); ||Blackader, E. H. (High School, Montreal.)

First year.—\*Climie, W. (Listowel High School); \*Lochhead, W. (Listowel High School); §Patterson, W. (Huntingdon Academy, Que.)

\*Value of Scholarship or Exhibition, \$125 yearly; donor, W. C. McDonald, Esq.

†Value of Scholarship, \$120 yearly; founder, Charles Alexander, Esq.

||Value of Exhibition, \$125 yearly; donor, Geo. Hague, Esq.

§Value of Exhibition, \$100 yearly; founder, Mrs. Jane Redpath.

## NOTES ON EDUCATIONAL TOPICS.

## THE REPORT OF THE SUPERINTENDENT OF EDUCATION.

The educational reports annually published are volumes that should be studied by all who take an interest in the intellectual development of our Province. As, however, copies of them are not within the reach of all, a short summary of a few of the most interesting facts and figures in the Report for the year 1879-80 will be found valuable to our readers. When it is remembered what a tedious matter the work of recovery from financial depression necessarily is, and that, unhappily, when expenses have to be curtailed, the education of children is the first thing to suffer in too many cases, it will not be a matter of wonder to find that the statistics of the number of scholars for the year 1879-80 show a falling off, as compared with

the two previous years. This will be clear from the following table:—

	1876-7.	1877-8.	1878-9.	1879-80.
Number of scholars.....	232,765	234,828	239,808	234,705
Average attendance.....	178,621	180,294	183,740	180,315

On comparing, however, the statistics of different branches for the two past years, it will be apparent that while "the number of scholars has not kept pace with the ascending scale of teaching," on the other hand "the teaching has continued to be spread throughout the mass of scholars attending the schools." In other words, though the number of pupils has decreased, those in attendance have pursued a wider course of study.

STATISTICS OF STUDIES 1879-80.

Pupils showing proficiency.	Boys.	Girls.	Total.	Total 1878-9.
Alphabet to fluent reading.....	26,637	25,353	51,990	54,977
Reading fluently.....	39,815	38,622	78,437	84,985
Reading well.....	50,656	53,622	104,278	99,843
Writing.....	76,977	80,038	157,015	145,119
Arithmetic.....	75,299	78,553	153,852	139,148
Mental Arithmetic.....	62,990	64,613	127,603	105,832
Book-keeping.....	8,530	9,361	17,891	14,932
Mathematics.....	2,858	2,497	5,355	5,270
Mensuration.....	4,535	2,657	7,192	4,827
English Grammar.....	16,810	15,947	32,757	25,743
French do.....	39,427	47,174	86,601	72,097
Orthography.....	57,608	63,745	121,353	118,594
Parsing and Analysis.....	35,543	43,923	79,466	73,243
Letter-writing.....	14,249	23,080	37,329	30,102
Geography.....	33,373	39,439	72,812	67,110
History.....	35,691	44,452	80,143	74,849
Industrial Linear Drawing.....	23,205	27,572	50,777	35,429
Drawing from Nature.....	231	423	654	555
Horticulture and Agriculture.....	12,804	11,988	24,792	22,846
Vocal Music.....	19,207	22,182	41,389	33,140
Instrumental Music.....	909	4,124	5,033	4,770

On looking into these figures more closely, we can see that the number of those taking different branches is greater for 1879-80 in all cases, except in the beginnings of Reading. From this we may draw the inference that, while pupils previously attending the schools continued in attendance, the number of children entering did not keep pace with the number of advanced pupils that had left.

In the course of the report, the Superintendent touches upon various reforms of greater or less importance. In the matter of the increase of teachers' salaries, the initiative in which, the Superintendent considers, should be taken by the Government, he recommends the establishment of a *minimum* for salaries as the only way to solve the question. The salary of teachers, however, is like everything else a matter of supply and demand, and it would be found difficult to fix salaries by legal enactment. Teachers would have the cure in their own hands if, like other professions, they had the power of closing their ranks against unworthy and unqualified competitors. Female teachers are, perhaps, worse off than males in this respect. The following table of statistics of the salaries paid to Secular Female Teachers throughout the Province will be interesting:—

	In the cities.	In the country.
Less than \$100.....	63	1,753
From \$100 to \$200.....	135	1,888
From \$200 to \$400.....	50	97
\$400 and upwards.....	8	3
Total.....	256	3,741

As these statistics are rather general, it is hard to discover the actual average of salaries. That of Secular Female Teachers in cities has been calculated at either \$193 or \$170.50; that of country teachers at either \$175 or \$121. Compared, however, with these figures, our Montreal female teachers are well off. The average of teachers' salaries in the Senior and Preparatory Schools is \$400, that of teachers in the common schools \$329.60.

Many other matters of interest are touched upon in the report, such as the establishment of a *diploma of superiority* for the body of teachers, to which the Superintendent attaches great importance, and the establishment of savings banks for schools. The latter is a reform that has made great progress on the Continent of Europe, and was specially noticed in the last educational report in England (*cf.* The RECORD for September, p. 404). We must postpone to a future number all notice of many other matters of educational importance raised by the present report, and will conclude with drawing attention to the grounds upon which the Superintendent builds his hopes for the future—the codification

of the education laws and the teachers' pension fund. About these points, he writes (p. xxxiii) :

"Consolidation is the only thing that can give to the law that clearness which is the greatest advantage in laws, and which is a necessity for a law that is to be carried out by so many that are often very uneducated. This work of consolidation is now nearly complete. It has carefully been studied by members of both committees, and I think it would be of great value to the codification committee.

"The Pension Act passed last year has been well received by the majority of teachers. It gives all the members of the body of teachers good securities for the future, and I think the thankless profession of schoolmaster will find, in looking forward to a regularly paid pension, some compensation for the cares and troubles of the present. Certain of the future, we can bear the present with a light heart and work with more courage."

#### SCIENCE IN BRITISH ELEMENTARY SCHOOLS.

At the late meeting of the British Association for the advancement of Science, at York, the Committee, appointed on a former occasion to report on the manner in which rudimentary Science should be taught, and how examinations should be held therein in elementary schools in Britain, reported, that rudimentary Science was taught in Public Schools: 1st, in the form of *object lessons*, which, however, were generally given in an unsystematic manner; 2nd, in *reading lessons* in Natural Philosophy, Natural History, Physical Geography; 3rd, as *specific subjects*, including animal Physiology, Botany, domestic Economy, etc., which may be taught only to those children who are in the Fourth Standard or upwards. About one fifth of the children in the schools are found at present in these higher standards; 4th, as special subjects with a view to preparing pupils for entrance into the classes of Science Schools.

The conclusions to which the Committee arrived from a knowledge of the above facts are :

1st, That Inspectors ought to take object lessons into account in estimating the teaching given in an infant school.

2nd, That such subjects as Natural History, Physical Geography, Natural Philosophy, &c., should not necessarily be taught through reading lessons, for oral lessons illustrated by maps, diagrams, specimens, &c., are undoubtedly better when given by a qualified teacher.

3rd, That a knowledge of the facts of nature is an essential part of the education of every child and should be given continuously during the whole of school life.

4th. That some knowledge of Natural Science should be regarded

as absolutely requisite in school inspectors, and that inspectors examining children should direct their inquiries so as to elicit, not so much their knowledge of special facts, as their intelligent acquaintance with the world of nature around them.

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 REVIEWS.

A POPULAR SERIES OF READERS, by Marcius Willson. Illustrated.  
(J. B. Lippincott & Co., Philadelphia.)

(For sale at Dawson Brothers.)

We have examined with much pleasure the above Series of Readers from the pen of Marcius Willson, comprising a First, Second, Third and Fourth Reader, the Fifth and a supplementary volume being still in the press. There are many good points and some striking novelties in these little books which will well repay a careful perusal by educationists. Written in an easy conversational style they are thrown into the form of a continuous narrative, and the characters introduced in the first volume reappear and are developed in each succeeding one, so that they present a school text-book in the attractive form of a story-book. The mechanical execution of the series in all that can be desired, and, as a series, we think it quite unrivalled. The quality of paper, the printing, the binding are all excellent: but more refreshing is the artistic character of the woodcuts, which are really faithful representations of actual objects, not the nondescript impossibilities that so often bewilder the juvenile intelligence. The engravings are so numerous in the first and second books that no object is mentioned which is not also illustrated, so that many a drawler may be cured by being taught to *speak* his reading lesson from a picture. The language lessons that accompany the reading matter call for a few words of special commendation. The idea of making the reading lesson an exercise in English composition is not a new one, but we venture to think the practice is much neglected. This want is here supplied by a number of carefully graduated lessons that can be used either as oral or written exercises. The dictation exercises are numerous and well selected. They will be found useful recapitulations in spelling. Many of them are printed in script, and a script alphabet is given at the commencement of the Second Reader—both,



novel and praiseworthy features. Emphasis of tone is indicated as usual by printing in Italics, besides which a system of inflections will be found, though not sufficiently developed to call for special notice.

The subject matter of these Readers is for the most part original, and put into the form of a story into which extracts and adaptations have been ingeniously woven. A large amount of information has been thrown together with tolerable ease and a fair appearance of consecutiveness, and if the plan of localising events does now and then betray a loose connection, the schoolboy mind is not apt to be hypercritical about the unities. Of the literary merits of all that is not either adapted or extracted not much can be said. The information is good, but the mode of giving it puerile. Mr. Willson in endeavouring to bring himself down to the level of his readers has, strange as such an assertion may seem, fallen below it. His is evidently the pen of a ready writer. Give him a story ready made, and he can tell it in the simplest monosyllables, or put it into verse "that is not very much worse than prose, with lines correct in measurement, and with rhymes the only fault of which is that they are so obvious that they might be unendingly repeated." This to our mind is the one grave fault in the books now before us. They contain no *literature* properly so called. Information there is in abundance to stock the mind, and something that appeals to the imagination, but nothing to educate the taste and intellect. These readers seem rather to fall below than rise above the literary standard of a class, and therefore they cannot be called educational in the strict sense of the word.

The moral tone of the reading matter is unexceptionable. Truthfulness, integrity and prudential virtues are inculcated by graceful and interesting examples. The morality, however, throughout has a goody-goody smack about it. It is a soothing syrup rather than an active stimulant. We do not remember a single incident, the grand nobility of which would rouse a boy's soul for the fight, like some of Sir Walter Scott's stirring lines, and make him resolve to be not only a good man, but a great one. One rather amusing chapter there is into which some very outlandish slang phrases are introduced, in order to warn boys not to use them. The result, we think, will be diametrically opposite to the intention.

E. W. A.

THEOLOGY AND MORALITY, by N. Prower, B.A., Oxon. (Montreal : Gazette Printing Company.)

This is an able argument on an important and deeply interesting subject. Mr. Mallock on the one side and Mr. Frederic Harrison and Miss Bevington on the other have been discussing whether or no it is possible to have a permanent and an elevated morality apart from the belief in a Deity and the hope of a life to come. It is to this controversy that Mr. Prower addresses himself, and he does so with much wealth of illustration and with no little argumentative force. Mr. Prower holds that religion is essential to morality, if morality is to be a permanent and growing possession of the human race. He proves his position first by a careful historical statement. The drift of this is to show that the decline of religion has always been followed, after an interval, by a corresponding loss of morality, even when the impulse derived from the expiring faith has, for a time, preserved the sanctity of morals apparently unimpaired. The argument then becomes more abstract and tends to demonstrate the necessary connection between the loss of faith and the decline of morals. It is handled in a way that shows a great mastery of the subject, and an adequate degree of special reading. No one can read the paper without much instruction, or if he is interested in such inquiries without keen pleasure.

It is not possible here to give even an outline of the course of thought. But we desire to call the special attention of our readers to this able discussion. Whatever opinions they may ultimately form on the main question at issue, it cannot, we think, be denied that here lies in great degree the final battle ground of the contest between faith and unbelief. Men are certainly moral beings, and if the moral nature of man involve references to a supreme being and to a spiritual world, as a long succession of thinkers from Plato to Kant has maintained, these faiths can never perish from the race, can at the utmost suffer only a temporary eclipse. Let our readers study and judge for themselves. One thing at all events Mr. Prower makes clear, that the questions of God and a future life are not without what the French call "actuality." On the contrary they penetrate to the very bases of the whole practical life, so that the view a man adopts will colour all he thinks, and influence everything he does. We heartily commend Mr. Prower's paper as a valuable contribution to the discussion of a great subject.

J. F. S.

## NOTES AND NEWS.

*The Teachers' Pension Act.*—The legality of this Act is soon going to be tested. Mr. R. S. Weir, B.C.L., lately in the employment of the Protestant Board of Montreal, has entered a suit against them for the recovery of \$8.00, being the amount deducted, in accordance with the directions of the Superintendent, from his salary for the past year.

*The Montreal High School.*—The last A. A. examinations will be remembered as remarkable for the successes obtained by the High School. She has since suffered two defeats. She has failed to secure her usual share of the first year's exhibitions at McGill College—the successful candidates coming from the Listowel High School and the Huntingdon Academy. On October 15th, her Football Team was defeated, the boys of the McTavish School winning the game by tries. Our High School must look to her laurels.

*McGill University Athletic Sports.*—These took place on October 19th, the weather unexpectedly clearing up, so that it was dry overhead if not under foot. The Tug-of-war was won by the Medicals against a mixed team from the other faculties. In number of prizes won by the different faculties, Applied Science came first with 16 prizes (7 firsts and 9 seconds), won by 6 men; Arts won 6 (3 firsts and 3 seconds) with 5 men; Medicine won 6 (2 firsts and 4 seconds) with 6 men; Theology and Law, with one man each, respectively won 2 firsts. The chief office-bearers for the year were: President, W. J. White, B.A. (Law); Secretary, N. Rielle (Arts); Treasurer, A. P. Low (Applied Science).

*Educational Knighthoods in Great Britain.*—The honour of knighthood has recently been bestowed on several gentlemen who are more or less directly connected with the educational world. Amongst these are Mr. F. J. Bramwell, civil engineer, in consideration of his services to technical education; Mr. Wm. Collins, ex-Lord Provost of Glasgow, well known as the head of one of the largest book-producing firms in the United Kingdom; Mr. Hugh Owen, on the ground of his services to education in Wales; Mr. Picton, of Liverpool; and Mr. Boyd, Lord Provost of Edinburgh, and member of the publishing firm of Oliver & Boyd. All of these gentlemen have more than a local reputation, and have distinguished themselves in various ways as public benefactors. It is pleasing to find that services rendered to the cause of education are now formally recognised as sufficient to authorise Her Majesty to confer such distinctions upon public men.—*The Schoolmaster.*

*The London University Honour Lists.*—In the London University Honours lists, which came out at the end of August, the girls took a very remarkable place. The first in the English Honours

list for the preliminary B.A. examination was a girl, though one past the age for taking the Scholarship; and there were two other girls in that first class of only six. In the German Honours list, two of the first class, consisting of only four, were girls. In the Mathematical Honours list for the examination common to the preliminary B.A. examination, and the preliminary Bachelor of Science examination, the first was a girl, from Girton College—Miss Scott—again too old for the exhibition, and one of only three in this class, having beaten both her male competitors. The first in the honours list for Anatomy in the preliminary Bachelor of Medicine examination was a girl, Miss Prideaux, of the London School of Medicine for Women, who had beaten both her Guy's Hospital rivals; and one (the last) of the three placed in the first class of the Honours list for Materia Medica and Pharmaceutical Chemistry was also a girl, or, perhaps we should say, a woman. This is a pretty good score for women, who have been only so lately admitted into the field of competition.—*The (London) Spectator*.

*The Inventor of Leap Year.*—The honour of having invented the leap-year was first given to Sosigenes, the adviser of Julius Cæsar. But the discovery of the Decree of Canopus robbed Sosigenes of that honor by showing that a like reform for Lower Egypt had been proposed in the year. B. C. 238. If Mr. S. Sharpe is correct we must now put the invention back to the year, B.C. 357. He claims the title of being the inventor of the intercalary day every fourth year for Ichnophys, the Egyptian astronomer and teacher of Eudoxus, who reformed the Greek calendar on another plan. Mr. Sharpe communicated his discovery to a late number of the *Athenæum*.

*Goody Two Shoes.*—The authorship of this celebrated tale for children has lately been the subject of correspondence in the *Athenæum*, Mr. Charles Welsh affiliating the book upon Oliver Goldsmith and Mr. Winter Jones contending for the claims of his grandfather, Giles Jones. The story originally issued from the house of John Newbery, in St Paul's Churchyard, for whom both of the putative parents were literary workmen. The claims of Giles Jones are supported by family tradition and by its being attributed to him in the catalogue of the British Museum. Goldsmith's claims rest upon literary evidence of style and manner, and have been maintained at different times by Washington Irving, William Godwin, Bewick the engraver, and Miss Charlotte Yonge. The dispute reminds us of the old one as to the judge that committed Prince Henry. Perhaps the question is one incapable of definite solution, but it seems to us not impossible that the two claimants may have been *collaborateurs*, Jones writing the mass of the story and Goldsmith adding touches.

*Statistics of Letters and Telegrams.*—A German paper has published some interesting statistics concerning the *Weltverkehr*, or

intercommunication of the various parts of the world, in the matter of letters and telegrams. In the year 1865 the number of letters sent through post all over the world was estimated at 2,300 millions. The available *data* for 1877 show that the postal correspondence has risen to over 4,020 millions, which gives an average of 11,000,000 letters per day, or 127 per second. Europe contributed 3,036 million letters to this enormous mass of correspondence, America about 760 millions, Asia 150 millions, Africa 25 millions, and Australia 50 millions. Assuming that the population of the globe was between 1,300 and 1,400 millions, this would give an average of three letters per head for the entire human race. The length of telegraph lines, both by sea and land must be at least 700,000 kilometres (437,500 miles) not reckoning the double treble, &c., lines. There were 38,000 telegraph stations, and the number of messages may be set down for the year at between 110 and 111 millions, being an average of over 305,000 messages per day, 12,671 per hour, and nearly 212 per minute. These quantities are increasing daily.—*Pall Mall Budget*.

*English Surnames*.—Under the title of "The Romance of the London Directory," the Rev. C. W. Bardsley has given some interesting information relative to English Surnames. We extract the following short account from *the Academy*.

"Taking the total number of distinct surnames in the Directory under the first five letters at 5,535, they can be divided out under the following heads:—2,587 local; 769 baptismal; 212 occupational; 107 official; 299 nicknames; 1,067 foreign; 494 doubtful. If the foreign and doubtful are omitted, the local class will be found to be nearly double the rest. Of these classes, the official is one of the most curious. In these names are preserved a record of offices long since passed away:—The Carvers, the Sewers, the Napiers and Nappers, the Ewers, the Pages, the Cuppages, the Small-pages, the Little-pages, the Says and the Sayers who attended the Baron at his meals, are all to be found in London now; as are also the Hayward who guarded the fences, the Forester, Forster or Foster, the Woodward, the Parker, the Warrener or Warner, the Woodreeve, now found as Woodruff or Woodroff; Pinder or Pounder, and the Catchpoll, who caught his victim by the neck."

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### LITERARY DEPARTMENT.

DR. BURTON AND E. J. TRELAWNEY.—JOWETT'S THUCYDIDES.—SYMONDS' RENAISSANCE.—THE WANDERING JEW.

The months that have passed since writing our last Literary notices have been more fruitful in the Scientific than in the Literary world. Every summer sees large gatherings of Scientific men on both sides of the Atlantic:

Literary Associations, of similar nature to these, are as yet practically unknown, though gatherings take place now and then in commemoration of distinguished literary men, such as Shakespeare and Burns.

On August 10th, Scotland lost her Historiographer Royal, Dr. Hill Burton, best known by his *History of Scotland*, the only complete history that we have of the country. He was one of the busiest literary workmen of this century, and an historian who, if he cannot be placed in the first rank, stands high in the second. He was a critical writer, singularly free from national bias, and possessed an extensive acquaintance with his subject. The death of Edward John Trelawney on August 13th, at the age of eighty-eight, removes one of our last links with the literary era of the French Revolution. He was the intimate friend of Byron and Shelley, of whom he published *Recollections* in 1858, and *Records* twenty years later.

Professor Jowett's edition of Thucydides has appeared and has been received with something like a feeling of disappointment. As in the author's translation of the *Dialogues of Plato*, numerous inaccuracies have been discovered. Dr. Arnold, whose Thucydides is the edition most popular in England, was more at home in history, geography and archæology than in the domain of pure scholarship; and similarly the ability of Jowett's philosophical introductions, together with the interest of the translation as a piece of English, redeemed his edition of Plato in the eyes of critics. But historical criticism is not Professor Jowett's strong point. Notwithstanding all drawbacks, the new translation has been pronounced by far the best English version of Thucydides extant. It is emphatically the work of a master of English and of philosophical thought, and sets before us not, perhaps, an accurate translation of the text it proposes to make known, but the report, as it were, which one strongly marked individuality would give of what was said by another as strongly marked. A word about the original author. There are two really great Greek historians, but the difference in subject between Herodotus and Thucydides is as that between Gibbon and Clarendon. Herodotus and Gibbon take all nations within their historical ken. Thucydides and Clarendon confine themselves mostly to a single nation and a single period. Alike celebrated as portrait painters, the Greek was far ahead of the Englishman in accuracy and in the historical sense of proportion. Thucydides was the first who applied criticism to the legendary history of the past, and, while Herodotus has been justly termed the *Father of History*, it is Thucydides' merit to have been the forerunner of those who have tried to make history at once a critical and impartial study of events, of Lingard and Hallam, of Freeman and Stubbs.

The publication of two more volumes of J. Addington Symonds' work on the Renaissance in Italy suggests a question which is often put to students of history. We are constantly asked, "What is the Renaissance?" It is difficult to give a clear idea of the term. It is the name of a period rather than of an event, of a mental attitude which dates from the Crusades, but which was matured by the simultaneous occurrence of several important events. Among others were the discovery of the New World and the Old, which widened men's mental attitude, and the invention of printing which caused the popularisa-

tion of learning. These events mark the close of the Middle Ages. The Renaissance is the beginning of modern history, and Mr. Symonds defines it as "the whole transition from the Middle Ages to the Modern World," the chief features of the Middle Ages being feudalism or subordination in politics and "mental prostration before the idols of the church—dogma and scholasticism." Thus the Renaissance in Italy did not mean at all the same thing that it did in the rest of Europe, for feudalism had less hold on Italy than on any other European state, and Italy was too near the sources of supreme ecclesiastical authority to be prostrate before it. But Italy took a leading part in the revival of classical ideas, in the revelation of an older and in many ways freer and more enlightened world, that had existed before the military spirit and ecclesiasticism of the Dark Ages had cramped men's minds. The ideas which Italy developed she handed on to the other nations of Western Europe, and their reception was truly a Renaissance, or new Birth, marking a breach with the past and the adoption of a new point of view towards the world. "What was a distinct epoch in the history of every other European country was not so in Italy. In a sense, the entire history of Italian art and literature is a history of the Renaissance; in another sense, the Renaissance is a period of European history from which Italy was practically exempt." The present note would have to be indefinitely extended if any attempt were made to trace the effects of this new spirit on the different arts and sciences. It will be sufficient to point to the classical revival in Architecture, and to the new life thrown into the English drama. But the great result of the Renaissance must be noticed. This was nothing less than the social and religious change which marks the 16th century, the Reformation.

Mr. Moncure Conway has lately given an interesting account of the curious legend of the Wandering Jew. The belief in the existence of this man doomed to a joyless immortality and a perpetual wandering over the face of the earth was very widespread. It appears as early as the 13th century in the chronicle of Matthew Paris, and it has taken different forms. The name of the Jew who insulted Christ has been variously given as Ahasuerus, as Cartaphilus, as Buttadæus in Germany, and as Isaac Lakedion in France. The persistence of the belief gave birth to imposture, and there seems little doubt that persons from time to time gave themselves out as the Wanderer. The myth illustrates two sentiments that were very strong in the Middle ages. It is the expression of the undying popular hatred of the Jewish race that found vent in the constantly renewed persecutions. As a legend it should be classified with the belief in the immortality of personages who were either too great or too holy to die, or who for their sins were forbidden the repose of the grave. To the former class belong the legends of Odin, King Arthur, Barbarossa, and Charlemagne. Under the latter class we may place Cain, the first murderer and also the first wanderer. Of the same nature as the legend of the Wandering Jew are those of the Wild Huntsman and the Flying Dutchman. Classical mythology furnishes us with illustrations of the idea in the stories in Tithonus and Tiresias. The story has been a favourite one with writers of fiction.

R. W. B.