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THE CANADA  
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MARCH, 1895.

CITIZENSHIP IN HEAVEN.\*

BY REV. D. J. MACDONNELL, B.D.

Phil. III, 19-20. "Who mind earthly things . . . Our citizenship is in Heaven."

IN these words Paul contrasts two classes of persons and two ways of living. 'Imitate me,' he says, 'and those who live as I live.' He does not write thus in a spirit of egotism, or presumption, or self-righteousness; but in downright, intense earnestness. Paul has himself become the possessor of a new life and he would have other men share the inspiration of that life. Every preacher of the Gospel ought to be able to make this appeal; and any minister whose life is in manifest contradiction to his preaching is foredoomed to failure, however brilliant or scholarly he may be.

With great intensity—with tears—Paul warns his Philippian friends against the influence of the sensual, self-indulgent, earthly-minded men who professed to be Christians, but were "enemies of the Cross of Christ." The Cross meant the taking away of sin; they clung to sin. The

Cross meant self-sacrifice; their lives were self-indulgent in the grossest forms—forms which even decent Pagans would have condemned. The Cross meant unworldliness; they "minded earthly things."

Paul draws a contrast between the principle that animated the lives of these sensual worldlings and the principle that animated his own life and the lives of his fellow-Christians. *They* "mind earthly things." "*Our* citizenship is in heaven." They have their view bounded by the earthly horizon; they believe in and live for what they can see and touch and taste—for what St. John so significantly describes as "all that is in the world, the lust of the flesh and the lust of the eye and the vain glory of life." The controlling influences which mould our lives are heavenly. The country of our allegiance is above. We draw our inspiration from the recollection of it.

Wherein, then, lies the radical difference between the one way of living and the other? What is exactly meant by "minding earthly things?" It does not mean being interested in our daily work and doing it diligently and successfully. "In dili-

\*Substance of a sermon preached by the Rev. D. J. Macdonnell, B.D.

gence [be] not slothful," wrote the same apostle, and he illustrated the meaning of his precept by pursuing the laborious occupation of making tents. It is simply a stupid idea that a man proves himself to be holy by neglecting his work on the plea of his interest in some religious meeting, or by doing it with a grudge as if his soul were stained by contact with this work-a-day world.

Nor is there here any condemnation of human government, which is "ordained of God," nor any justification of the absurd talk one sometimes hears as to Christian men having nothing to do with politics because they are bound to keep clear of "the world." Undoubtedly, we are bound to overcome "the world," whether in politics, or in Church work, or in family or social life. Indeed, there is no warning so much needed in our day and in our land as the warning against the worldliness which in Protestant forms threatens to eat as a canker the life of the Church.

What Paul does condemn is the doing of our work without any reference to God—separating our human interests and occupations from God—making things an end in themselves apart from God—putting money, or pleasure, or success, or power in the place of God. The problem to be wrought out by Christian men of business is to combine spiritual attainments with diligence and success in business—to be in the world, yet not of it—to "use" the world and its affairs and interests in such a way as really to lift up the spirit into the heavenlies.

When this problem is presented, some men give up at once the attempt to solve it. They say: "There is no use in being quixotic. We do not live in Utopia. You must adapt yourself to your surroundings. There is no use in setting up an impossible

standard. You cannot get on, unless you do as others do.' Now, such a view of life and conduct a Christian man has no alternative but to reject. If success be attainable only on condition of tampering with conscience, or setting aside the words of Jesus, the follower of Jesus must make up his mind to fail.

Other men cut the knot, they go as nearly as possible "out of the world." In the old days they went into monasteries. Now, they give up business and politics and study for the ministry, or seek to be connected with the Bible Society, or the Y.M.C.A., or the Salvation Army.

Now, a change of occupation is not necessarily the thing needed in order that a man may be spiritually minded, provided always that his occupation is useful and honourable. Selling Bibles is not intrinsically more holy than selling shirt-collars. You may be as worldly in a theological hall, or in the office of a Y.M.C.A., as if you remain a lawyer's clerk, or a dealer in real estate, or a plumber's assistant. The ordinary rule is that given by St. Paul to the Corinthians: "Let each man abide in that calling wherein he was called," let him "therein abide with God." What a man must do is to find out for what work he is fitted, and then do it with his might as part of God's plan for the good of the community and the race. It may be but a little niche he has to fill—digging drains, or copying deeds, or grooming horses, or attending to a furnace—he will be more honourable in doing his humble task faithfully so that it may be fit for God's eye to see than in grasping at a higher position which he is unable to fill.

Even lower sorts of work may be idealized. "Who sweeps a room as for God's law makes that and the action fine," sings old George Herbert. How much more easily may

the higher tasks of nurse, teacher, merchant, lawyer, physician, statesmen, minister of the gospel, be lifted up! The nurse, for example, has often more distasteful work to do than the shoe-black, or the drain-digger; she may do it merely for the sake of the wages she receives and then it will be irksome enough; but when done for the love of Christ and of suffering men, it is worthy of the most cultivated and refined women. The lawyer may think only of his fee and of the quickest and sharpest way of earning it, and then his occupation is mean enough; but if he realizes that his work is to assist in unravelling the tangled skein of human affairs in order to secure the rights of men, he becomes a co-worker with the Lord who loves righteousness. The statesman may manipulate men and organizations very cleverly so as to keep himself in power, and he will win the glory that belongs to a shrewd gambler; or he may with singleness of purpose devote his powers with utter self-forgetfulness to the promotion of the lasting welfare of his country, and then the men who love their country will call him blessed. The minister of the gospel may seek his office mainly for the "piece of bread" attached to it, and then he is one of the most degraded of men; but when he gives himself humbly and wholeheartedly to the task of saving men and building them up in holy charac-

ter, there is no work on earth in which God takes greater delight.

So, then, whether our work is of the lower or of the higher sort, let us do it as in the light of eternity, the light of God. Not that we are to be every moment consciously occupied in thinking about God and eternity, any more than we are to gaze from morning till night at the sun while we are doing our daily work; but that we are to let eternity flood the soul with light on all human relations and interests.

Jesus Christ made the ideal real. He transfigured the work of the carpenter, of the healer, of the teacher. It is possible for us to approximate to this ideal. "I can do all things in Him, who strengtheneth me." Let Christian men—men with large endowments for commercial life or professional work—not weakly drift with the current of worldly usage, nor yet think it necessary to pull aside into some quiet eddy where they will escape the force of the current. Victory over the world is better than escape from it. And victory is possible to the man who banishes "the spirit of fear" and works in "the spirit of power and of love and of a sound mind," confident that he is a co-worker with God. "This is the victory that overcometh the world, even our faith." Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

#### ON THE WISDOM OF LOOKING AT THE BRIGHT SIDE OF LIFE.

**I** SUPPOSE that there are few of us who have attained even early middle life so happy as to be able to say, "I have never made a mistake." So certain is it that, as we wend our way through life's journey, the most cautious of us, simply by reason of inexperience, must make some mis-

takes that there is a saying almost grown into a proverb, "He who has never made a mistake has attempted little of difficulty or value." Yet amid much that is distinctly discouraging to high endeavor, this consciousness of failure brings with it one salutary lesson: It teaches us to be.

more lenient and tender in our judgment of others. It will hardly be denied, I think, that the old and middle-aged are more kindly critics than the young who—often in proportion to the height of their own aspirations—become stern judges of short of their elders as have fallen short of their own young ideal. Nor is such youthful sternness altogether to be condemned. He who in very early life is extremely tolerant of failure in others is apt to be also too tolerant of his own. It is right, I think, for all of us who have high aspirations to be dissatisfied with those who come short of our ideals till we have been taught by our own experience the difficulty there is in realising them.

“If nature put not forth her power  
About the opening of the flower,  
Who is it that could live an hour?”\*

\* Tennyson's "Two Voices."

I think it was the German poet Goethe who, on hearing a father complain that his son aimed too high, said, "My friend, do not rebuke your son for his aspirations. If young people are not encouraged to soar, they will too frequently learn to grovel." Moreover, if we did not sometimes attempt that which is beyond our powers, we might never succeed in doing even the little we shall accomplish. No one can become fully cognisant of his own limitations till he has been taught them by the painful discipline of repeated failure. Let us, then, who have arrived at sober middle life, be on our guard how we check the aspirations of the young. Let us rather do our utmost to encourage, to sympathize, to inspire; even though we may also feel it right to add a word of caution or warning in order to protect them from the pitfalls we have not escaped ourselves. And yet, in spite of all our encouragement and sympathy, or of the true admiration we may feel

for their young ideals, it will be difficult, I think, for such of us as are most conscious of our own shortcomings not to be inwardly feeling, as we listen to their outpourings, somewhat as Carlyle when he wrote, in his "Frederick the Great":—

“What will he grow to? Probably to something considerable. Very certainly to something far short of his aspirations, far different from his own hopes and the world's concerning him. It is not We, it is Father Time, that does the controlling and fulfilling of our hopes, and strange work he makes of them and of us.”

Yet it seems to me that it is wiser to teach the young not to shelter themselves too easily beneath the shoulders of "Father Time"; though doubtless, none of us can entirely escape that combined influence of Place and Time, which we call our Environment. Among the many wise sayings of Confucius there is one that I am very fond of: "When the archer misses the center of the target he turns round and seeks for the cause of failure in himself." If we wish to be taught by our mistakes, and to avoid any future repetition of them—which is the truest use to which we can put them—let us beware how we lay the blame of our failures on fate or ill luck. It is to Confucius, too, I think, that we owe the wise injunction. "Help a man round one corner; take heed how you help him round a second." While I have great compassion for a man who commits a mistake, and but little condemnation for him who repeats it once (for some are slower in acquiring experience than others), I confess that I have small hope of him who repeats the same mistake again and again. If he is unable to learn by Consequences he is unable to profit by the greatest teacher Nature has given him; and in nine cases out of ten the reason that he cannot, or will not, do so, is that

instead of looking to himself for his failure, he lays the blame on fate or luck, grows reckless, and ceases all attempt at self-control or self-improvement.

I have said that the best use a man can make of his mistakes is to avoid repeating them in the future. It seems to me that the worst use is to brood over them till he becomes melancholy, or grows bitter at their natural consequences. If a mistake is reparable, let him never cease his efforts till he has repaired it. If, as is too often the case, it is incurable, let him bear the consequences manfully and cheerfully, devoting no more time or thought to his mistake than is necessary to help him from falling into it a second time—

“But past who can recall or done undo?”

Not God omnipotent, nor Fate ”

says Milton in “Paradise Lost,” and Shakespeare has told us that—

“To mourn a mischief that is past and gone

Is the next way to draw new mischief on.”

Nature has her moral as well as her physical hypochondriacs; and to brood too much over our mistakes is as bad for the healthfulness of the mind as brooding over our ailments is for the healthfulness of the body. Nay, even when our misfortunes seem to come from no fault of our own; when, so far as we can learn from rigid self-examination, we need not reproach ourselves with any consciousness of mistake; when it seems as if circumstances were really too strong for us; even, then, if our misfortunes are past cure and inevitable, let us not add to our misery by vain regrets. If we cannot alter our fate, let us alter ourselves. As the well-known Spanish proverb says: “If we cannot get what we like, let us try to like what

we can get.” A great authority has told us that “He that is of a merry heart hath a continual feast.” Cheerfulness, like other qualities, has the faculty of growing by what it feeds on.

Doubtless this power of gratefully accepting what there is of good in our lot, instead of brooding over the bad, comes more easily to some than to others. Some are naturally of the sanguine temperament, others of the melancholy. Yet, if we only begin young enough, I think much may be done by ourselves to enable us to acquire a habit of looking at the bright side of life, even by those who are by nature gloomy or morose. “For use can almost change the stamp of nature.” If we will resolutely set our minds to remember how much there is of good in our lives, instead of repining at the bad; if we will think more of what we have than of what we have not; of what we have gained rather than what we have lost; of the love and affection of those to whom we are dear rather than of the hatred and malice of those to whom we are anything but dear; we shall have gone a long way towards acquiring that habit of cheerfulness, without which there can be little true growth. For cheerfulness is a sort of moral sunshine acting upon the character as sunlight upon a flower: *it helps it to expand*. Nor must we despise as an aid to this habit of cheerfulness that love of innocent fun and frolic that seems almost inseparable from healthy young life. “There is a wisdom that looks grave and sneers at merriment,” says the American novelist Hawthorne, “and again a deeper wisdom that stoops to be gay as often as occasion serves, and oftentimes avails itself of shallow and trifling grounds of mirth; because if we wait for more substantial ones, we can seldom be gay at all.” Should there be some among my readers who may be doubting whether

this habit of cheerfulness may not detract from earnestness and true depth of character, let me support what I have said by extracts from two writers, neither of whom, I think; could be accused of undue levity. The first is from the great Dutch philosopher of the 17th century, Spinoza, who in the Forty-second Proposition of the Fourth Part of his Ethics, says: "Cheerfulness, contentment (*hilaritas*) can have nothing of excess about it, but is always good; melancholy, discontent (*melancholia*) on the other hand, is always evil." And in his Second Scholium to the Forty-fifth Proposition, "Hatred can never be good," he explains himself thus: "I acknowledge a great difference between mockery, which I have just characterized as bad, and laughter or jest. For laughter and jest also are a kind of gladness; and so, if they have nothing of excess about them, are good. . . . Why should it be held more seemly to satisfy the cravings of hunger and thirst than to drive away melancholy? . . . To use the good things of life, therefore, and to enjoy ourselves in so far as this may be done short of satiety and disgust—for here excess were not enjoyment—is true wisdom."

And Herbert Spencer, the philosopher of our own century, seeking to impress upon his readers the importance of paying a due regard to health, because (among other reasons) of the good spirits that so often accompany good health, writes thus\* :—

Data of Ethics," pp. 193, 194.

In estimating conduct we must remember that there are those who by their joyousness beget joy in others, and that there are those who by their melancholy cast a gloom on every circle they enter. And we must remember that by display of overflowing happiness a man of the one kind may add to the happiness of others more

than by positive efforts to benefit them; and that a man of the other kind may decrease their happiness more by his presence than he increases it by his actions. Full of vivacity, the one is ever welcome. For his wife he has smiles and jocose speeches; for his children stores of fun and play; for his friends pleasant talk interspersed with the sallies of wit that come from buoyancy. Contrariwise the other is shunned. The irritability resulting now from failures caused by feebleness, his family has daily to bear. Lacking adequate energy for joining in them, he has at best but a tepid interest in the amusements of his children; and he is called a wet blanket by his friends. Little account as our ethical reasonings take note of it, yet is the fact obvious that since happiness and misery are infectious, such regard for self as conduces to health and high spirits is a benefaction to others, and such disregard of self as brings on suffering, bodily or mental, is a malefaction to others.

Possibly some of my readers may remember an article that appeared a short while ago in the *Nineteenth Century*, called, I think, "Microbes and Sunlight," in which the writer impressed upon his readers the necessity of admitting ample sunlight through the windows; since the microbes or germs of many fevers and other diseases were destroyed by coming into contact with certain rays of the sun. It seems to me that there are certain low forms of moral disease, such as envy, spite, hatred that become torpid, even if they do not actually die, in an atmosphere of habitual cheerfulness, while they flourish most abundantly in gloom and discontent, which act upon the moral nature as blight and fog upon animal and vegetable life, arresting all healthy growth, promoting only that which is pernicious and unwholesome.—*Constance E. Plumptre, Indian Magazine.*

## MORAL INSTRUCTION IN SCHOOLS.

BY S. EDWARD WARREN, NEWTON, MASS.

THE times loudly call for serious consideration of this great subject. This is sufficiently evident, without laboured argument, from the perennial object lesson afforded by the daily spectacle of rogues, only too keenly intelligent, flying hither and thither to escape the consequences of their offences against good morals—in other words, the consequences of their misuse of knowledge.

Since character determines the uses to which knowledge shall be put, the value of everyone's knowledge, both to himself and to society, depends on his character. Character is therefore of prime importance.

But the formation and fortification of good character, by precept, example, and systematic teaching, is the very purpose of moral instruction. Hence, bearing in mind that intelligence and virtue are the equally indispensable twin foundations of permanent free government, we may proceed to apply to our subject the favorite American idea of equal rights, in behalf both of society as a whole and of its individual members, by laying down the two following propositions.

1. The state has as good a right to protect itself against vice by teaching virtue as it has, by common consent, to protect itself against ignorance by teaching the elements of knowledge. Likewise :

2. Every child has as good a right to instruction in morals, as a means of defence against vice and its train of evils, as, by general agreement, he has to instruction in the knowledge by which he can escape the evils of ignorance.

No one questions the right of every child to learn to read, in order that

he may possess the pass key to the whole temple of printed knowledge. No one would deprive him of the right to a knowledge of the elements of arithmetic and geometry, that, being thus enabled to measure and calculate, he may be fitted to enter upon various business or industry. Then, since intelligent care can confirm and preserve health, on which the value of the body as the servant of the mind so greatly depends, every child has the right to all the instruction he can get in practical physiology. Every youth, too, having taste and opportunity for it, has a right to study history, that he may profit by the world's experience; and geography, that he may know the scenes of great events, and where the actors in them lived. Much more, then, by reason of the relation of character to knowledge, has every child an especial right to an education in morals.

If the progression of thought has thus far been natural and reasonable, the question must here immediately arise: Why, then, is not instruction in morals universally demanded, and everywhere enthusiastically given?

Perhaps the greatest hindrance to giving this most desirable instruction is that undeservedly influential, yet really most unsubstantial, of bugbears,—the cry of "sectarianism." To show how this is so, and also to point out a way of escape from the difficulty, it is necessary to turn aside to make a few explanations in answer to certain questions that arise respecting the plan and the method of moral instruction.

First, as to the plan of moral instruction. Since man, as shown by his acts, is everywhere found to be a religious being, as well as a moral

being, the important question at once arises: Shall moral instruction, by recognizing as thinkably separate what is in fact vitally united, contemplate man as only a moral being, and so limit itself to the consideration of those duties, or grounds of duty, which concern man simply as man? Or, shall it, by recognizing the vital union of morals and religion, be grounded on a religious basis, and thence regard man as the child of one God and father of all, and, accordingly, contemplate all men as brethren, as well as competing fellow creatures? In other words: Shall moral instruction be purely secular, that is,—shall it recognize no other foundation or higher authority than human opinion and custom? Or, shall it have some kind of religious basis, some reference to a wisdom and goodness and authority superior to man's, whether apprehended through nature and life, or known by revelation?

To aid in answering this fundamental question, let us briefly define morality and religion. By morality we mean, conduct determined by the thought of, and regard for, the nature and consequent claims of man. So far, and in such things, as he is really sufficient unto himself, man is an independent sovereign, who only asks a fair chance. But so far as subject to common limitations and liable to common misfortunes, all men are mutually dependent, and each is his brother's keeper. Complete morality, then, contemplates man as in part self-sufficient, and in part as mutually dependent.

By religion is meant conduct governed by thought of and regard for the being, character, relation to us, and consequent claims upon us, of God. But though morality and religion are thus thinkably separate, they are, as said before, vitally united in normal life, as can now easily be demonstrated. For, first, one of the

foremost of the relations of God to us is that of the common Father of all; from which it follows, that one of His foremost claims upon us is that of right treatment of our fellow creatures as His. I have no right to abuse or injuriously neglect what belongs to another in a higher sense than it does to me, but which is associated with me and for my benefit. Again, since every possible act is in some way either beneficial or injurious to man, and also loyal or disloyal to God, moral acts and religious acts are not necessarily, and, indeed, never ought to be, totally distinct and separate acts, but are the same acts done on different grounds. If I aid my suffering neighbor simply as being a creature of like kind with myself, I perform a moral act. If I add the further motive that he is a child of God, and care for him as such, my moral act takes on also a religious character,—becomes an act of piety as well as of morality, by being done with a thought of God as well as of man. Or, if I can trace a connection between reverent and sincere worship, and honesty and fidelity in daily business, my worship, so far as done as an aid to right conduct toward man in daily life, becomes a moral as well as a religious act.

We are now ready to answer the question as to the basis of moral instruction, and that reasonably, or without a shade of partizanship—from which may Heaven defend all discussion of such a question.

First, then, the fundamental objection to purely secular moral instruction—though it may be better than none, and may be given, and have its characteristic fashion of text-books—is, that it puts asunder what is divinely joined together. Thence, as might be expected, other disadvantages flow. Individualism only too easily learns to say that one man

is as good as another, each one's opinion as good as another's, and the pupil's as good as the teacher's; and morals may come to be regarded as only a matter of individual sentiment, or more or less general custom, having little power to check unruly human passions and their evil manifestations. Merely secular moral instruction also lacks warmth, from a deficient sense of brotherliness between men as children of God. The boundless rage of anarchism is associated with furious rejection of the thought of one Almighty Father of all; and so man comes too much to deem himself a self-sufficient sovereign, empowered and entitled to right his own wrongs, and remedy evils in his own time and way, whether those wrongs be real or imaginary, or those evils greater or less than those unknown ones which might result from violence, which is in itself a great evil.

But if we accept the substantially unanimous verdict of the human race that there is a God, who is, moreover, to a certain degree profitably knowable by and through the application of the best minds of the race to the study of nature and life; and if we can go just one step further, and accept as one of the most natural of suggestions that a creating Father should respond to, and go out to meet this capacity of His creatures for knowing Him by a revelation, then moral instruction, thus having a religious basis, will have a stronger ground to stand upon, and a higher authority, sanction and standard to which to appeal, than can be afforded by capricious and variable human opinion and custom. With moral instruction thus grounded, the mind is, moreover, neither fettered nor left to grope in darkness, but, walking in the light of well settled first principles, is left in happy freedom to discover their applications to the many details of individual and social conduct.

Finally, having brought into the moral sphere the better conception of man, as not merely a rival in life but as the Father's child and hence my brother, not only is the moral judgment enlightened, but wholesome play is given to new and higher motives and purer affections.

After so much about the plan, now, second, as to the method of moral instruction. Shall it be conveyed only, or mostly, through the character of the teacher, operating, as indeed it always should, as a constant object lesson and persuasive influence, in both the major and the minor morals; in both the righteous substance and the gracious form of conduct? Or, shall there be also systematic oral or text book instruction in morals?

We declare decidedly in favor of a union of both methods. True, actions speak louder than words; and example is better than precept. But it does not follow that words and precepts have no use. Personal devotion to an admired, trusted and loved leader is one of the strongest and most generous of motives, as is seen in the case of great parties and veteran armies. Nevertheless, the leadership may sometimes be a bad one. Hence, without rejecting, or underrating the importance of the method of communicating moral character through the leaven of personal influence, the obvious reason for including systematic instruction in morals is, that the personal popularity of the best-loved teacher, acting winsomely on susceptible young affections and impulses, and so making it especially easy to do right, is not enough, without a clear understanding, gained by study, of what is right, and why; so that a measure of intelligent judgment, as well as sympathetic feeling, can be enlisted in behalf of well-doing and against evil-doing; and so that thus right will be done and wrong

resisted under difficult as well as under favorable conditions.

The proper purpose of moral instruction being the formation of stable personal character, we would not, indeed, as has already been plainly implied, make it a matter of cold, dry, bloodless, loveless science. Yet, at the same time, the human mind should not, like a satellite, be centered in another mind—which condition is just what causes one to be called a satellite—but, by intelligent judgment, right feeling and good-willing should, while not rejecting sympathetic aid, counsel and advice, be, as much as possible, self-centered in relation to its fellows, with respect to stability of virtuous character. Justice to the analogy here introduced demands that it be completed, so that all to which it points may be seen, by adding that, so far, with respect to character, as the mind is properly centered in aught outside itself, it should, as the planets are centered in the comparative infinity of the sun, be centered in the Supreme Being, so as thus to be more surely held in its proper orbit of well-doing.

If what has thus far been said be essentially sound, the question returns with added force: Why then is not moral instruction everywhere enthusiastically given? And if the humbug cry of "sectarianism" be really, as it seems to be, the chief hindrance to such instruction, we may well hasten on to the final step in clearing the way for that greatly needed instruction, by showing the needlessness of the cry.

Happily, this needlessness is easily shown, in two ways: It is shown, first, by a clear view of what sectarian instruction really means, coupled with the then evident absurdity of supposing that anybody would want it. Second, it is further and otherwise shown by turning from vague generalities and unmeaning cries on the

subject to concrete examples of moral instruction, not on a basis of natural religion only, but even on a biblical foundation.

First, then, what is sectarian instruction? As everybody knows Christendom is divided—whether for good or ill matters not to our present purpose—into numerous sects, which, however, group themselves according to their prevailing affinities. Each sect is marked, and accordingly sometimes named, by certain distinctive doctrines and usages. Moreover, each sect defends its distinguishing peculiarities by an appeal to the Bible, or, also, to Church History and to Reason. But, as to the Bible, it is here to be particularly noted, in behalf of a correct understanding of our subject, that looking at the Bible simply as one of the world's great books, it contains, though not in systematic form, a body of moral teaching, or ethics; and, likewise, a body of distinctively religious teaching. The latter, again, includes both the religion of development, or evolution; and the religion of salvation, or rescue. It includes the former in all that flows from the word: "Thou shalt love the Lord Thy God with all thy heart;" the normal result of perfect obedience to which would be the evolution from infancy of a man perfect in every particular toward God, toward man, and towards all inferior creatures and things. The religion of salvation, or rescue, necessary as it may be, especially belongs, as we fully and cheerfully grant, to the church, the home and the denominational school, not to the non-sectarian free public school. The answer to the question in hand is now ready.

Sectarian instruction then means instruction in the distinctive doctrines or usages of the various sects; or the presentation, especially of the religion of salvation or rescue, as held by each sect. Now, with homes, churches,

Sunday schools, missions and denominational schools and colleges everywhere free to teach all these things, and with all desired help from the religious press, can it be supposed that any appreciable portion of the people want to have taught, in their free schools for all, the Baptist's insistence on immersion; the Congregationalist's insistence on the ecclesiastical independence of the local congregation; the Episcopal conviction of the importance of the episcopate; the Presbyterian insistence on clerical parity; the Papist's claim of the supremacy of the Bishop of Rome over his fellow-bishops; or Calvinistic election; or the Methodist's belief in universal salvability; or the Universalist's trust in universal actual salvation for all; the Unitarian's doctrine of the simple unity, or the Trinitarian's of the composite unity, of the Divine Nature? Indeed, we think not.

Yet, with none of these things, there is still left free, for the use and benefit of all, the whole body of moral teaching which flows, as from a fountain-head, from the word: "Thou shalt love thy neighbor as thyself." This, in turn, naturally flows only from the one higher word concerning love to God; since it is only as man is felt to be the child of a common Father, that he can be fully recognized as a brother and an object of affection, so that, as occasion offers, I minister to his necessities—taking care to give myself with my gift, and so fulfil the excellent word of the poet: "Who gives himself with his alms feeds three,—himself, his hungering neighbor and me."

We now, second, will show, as proposed, the needlessness of a fear of sectarianism in connection with moral instruction in schools, by means of a few examples of such instruction, though supported by the Bible as a reference book in morals. Cannot

the parable of the sower be well used to teach the importance of a faithful and wise use of opportunities for improvement, and of freeing ourselves from unfavorable conditions for it? Is not the parable of the Good Samaritan unexcelled as a model for all illustrative examples of, "who is my neighbor?" Could anything better show the glory and beauty of whole-souled magnanimity in heartily forgiving any offence in whatever relation of life committed, when it is suitably acknowledged, than does the parable of the Prodigal Son? And what an example of magnanimity, and of incorruptible fidelity, too, with wit and wise thrift, is found in the story of Joseph.

Or, having real examples, or supposed cases, for visions of noble ideals, what inspiration to lofty ideals of character may be drawn from the Beatitudes.

Or, turning to plain didactic instruction, what a storehouse of it for all occasions is found in the Book of Proverbs.

Or, finally, to mention a few particulars: Is neighborliness to be encouraged? Then read, "Withhold not good from them to whom it is due when it is in the power of thine hand to do it." Is the emptiness of boastful pride to be exhibited? The bubble is thus pricked: "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory?"

Is the vanity of doing apparently philanthropic or heroic deeds out of ostentation or obstinacy to be exposed? Then see that "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Now, without meaning to be querulous, it is impossible not to ask: Where is the sectarianism, or the chance for any, in years of time, or

thousands of such examples of the use of the Bible as a reference book in moral instruction on a religious basis ; or, at the least, on a broader and deeper foundation than individual opinion, or the average sentiment of the school room ?

But supposing some measure of sectarian difficulties to be imagined as possible, the case would not be exceptional. Such difficulties may and do arise to some extent in connection with other subjects, notably with history, literature and natural science. Protestant, Papist, Deist, Agnostic, Evolutionist—all can find many a chance to insinuate their opinions in connection with these subjects, either by their comments, explanations, or selections for reading. Yet no one thinks of excluding any of these subject from even the most religiously mixed schools—no, not even history, over which great contentions have sometimes arisen. If, then, these subjects can generally be peaceably and usefully retained in schools, the superlatively important subject of training in good moral character respecting self, fellow-man and society ought to be retained. Probably in nothing do the schools suit everybody. But that is no reason for abolishing them. It is thus far better that there should be sound and simple instruction in morals by precept, example and study, and such as nobody can reasonably find serious fault with, than that the schools should impart knowledge without wisdom also ; and train intellects without training character.

From all that has now been said, it appears that moral instruction is highly, nay, fundamentally necessary ; that it should naturally be more effective when given on an appropriate religious basis, than when placed on a merely secular one ; that it should be imparted largely through living object lessons in character, as seen in

the lives of teachers who, so far as man can be, are living models of what their pupils should be ; that it should also be imparted through systematic study, attractively appealing to intelligence, to the end that when the pupil is out of reach of protecting or persuasive personal influence, he may, of his own mind, know what is right and what is wrong, and why ; and so may, with wisdom of mind as well as warmth of feeling, choose the one and reject the other ; and that all this necessary, excellent and beneficially influential instruction can be given without admixture of sectarianism.

What, then, is the final conclusion in view of the beginning and progress of this discussion ? This : Prevention is better than cure. But if not by sagacious foresight, then it must be by regretful backsight upon a still further accumulation of embezzlements, frauds, wild speculations, corruptions and violent contentions, with accompanying disgraceful flights, murders, suicides and ruin of homes—all owing not to want of knowledge, but of character—that the lesson will at least be effectually learned that it is at least as important, and hence as much a right, that the state should protect itself against vice by teaching virtue, as that it should protect itself against ignorance by teaching the knowledge that enables one to earn his bread, and take care of his earnings : also that every child has an even better right to an education in the elements of good character—without which knowledge is possibly but a tool of mischief—than he has to any or all other learning, however precious it may be.

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He who is original for the sake of originality is as much governed by the type from which he departs, as is another man who slavishly conforms to it.—*Phillips Brooks.*

## THE MANITOBA SCHOOL QUESTION.

THE decision in this case of the highest court of appeal known to the realm, which has been looked forward to with such deep interest, has at last come and been made public. As was sure to be the case, it will both please and disappoint. For ourselves we shall not have the temerity to discuss the decision in its legal aspects. nor shall we venture to assume the role of an adviser or prophet and say what will or ought to be the course in the premises for either the Dominion or the Manitoba government to pursue. The judgment furnishes another illustration of the glorious uncertainty of the law, and the long agitation over this question furnishes likewise a proof of the great difficulty and persistency of the educational problem. This problem must in the nature of things be both difficult and persistent, for society being no mere agglomeration of parts, but a living organism, as it were, the relations of its component parts are continually changing, not only among themselves, but to the outside world, and, therefore, no scheme of education can ever be final unless society becomes fossilized.

With regard to the case before us, it is exceedingly to be regretted that, by some of our French-Canadian fellow-citizens the subject cannot be discussed at all without charging those who do not think as they do, with being actuated by hostile feeling towards their race, language and religion. We are not prepared to say that in no instance is this the case, but that this feeling prevails widely in any part of the Dominion we do not believe. It surely is quite possible to be opposed to any system of separate schools on religious grounds,

to be supported in whole or in part from public funds conscientiously and rationally without any feeling of antagonism whatever to the race, language or creed of our Roman Catholic fellow-citizens whether of French or of any other nationality.

The fact is that on this education question, as regards its religious character, all classes in the Dominion have very much in common; we should say they are at one on what is really most important—namely, in being opposed to any system of common school education which is so purely secular as to keep out of sight the existence and character of God, the fact that in the holy Scriptures He has given a revelation of Himself, especially in the person of Jesus Christ, and that there we have the highest standard of morality and its supreme authority, or one which would ignore the decalogue, the Lord's prayer and the sermon on the Mount. Any system of public education which would ignore these, we feel sure would be repudiated by an overwhelming majority of the people. Why then cannot all agree upon a system of education which recognises these common grounds and brings them into practical use every day in the school-room? It is when we go back to the sources of that teaching—the agencies employed to impart it and the object of imparting religious knowledge in the common schools—that divergences arise, divergences that, in the estimation of our Roman Catholic fellow-citizens, can in no other way be overcome but by obtaining a system of schools for their own special benefit. Why should this be?

Looking at the past history of Romanism and its present attitude, it

would appear that the chief obstacles are, first, the objection of the Romish Church, in spite of feeble protests to the contrary in some countries and under some circumstances, to the free use by the common people of the Scriptures in the vulgar tongue. It is selections from these Scriptures which are authorized for use without note or comment in our common schools, and this Rome objects to. The late Archbishop Lynch, of Toronto, it was said, gave his assent to selections about which such a hue and cry was at one time made, but we have not learned that they have ever been used in a single instance in a Roman Catholic school. That shows plainly enough the attitude of the Roman Church toward the Scriptures. Second, if the Scriptures, or any portion of them, are to be used in the school it can only be as they are interpreted by teachers who will do this in accordance with the teachings of the Roman Catholic Church. This of course a school system which is to be common to the whole body of the people cannot do, and therefore Roman Catholics, the clergy especially, cannot tolerate it. It seems a pity and very wonderful that, if God has spoken to men at all, He should have done so in terms such that the great body of His children cannot, unless explained by one church, understand His teachings on matters of infinite importance to them. Yet this is the position of the Roman Catholic Church and one of the reasons why it cannot and will not accept a system of common schools. And a third reason, the strongest of all, is that the great object of the Roman Catholic Church in its religious teaching of the young in the day school is not simply, nor mainly to teach morality as founded on the scriptures and thus to make good citizens, but at the same time to ground the young in Roman Catholic

doctrine and thus make and keep them good Roman Catholics. This we venture to think is the one insurmountable objection of the Roman Catholic clergy,—for the difficulty arises almost wholly from them,—to a common school system in which the children of this Church shall be educated side by side with Protestants, and, as the latter are, simply in the fundamental principles of morality.

The reason of this is evident to all who know the claims of the Roman Catholic Church for itself; and, admitting these claims, or even that they are sincere in making them, which they undoubtedly are, they can scarcely take any other ground than they do towards a common school system. Theirs they claim is the only true church; salvation beyond its pale, if possible at all, is very rare and doubtful; to be outside of it is to be a heretic and to incur the doom of all heretics; to renounce it is to become a pervert and an apostate, and endanger the soul to all eternity. How can it do otherwise than seek by every means in its power to guard the young at the very outset of life; it is its most solemn duty to do it, as far as that is possible, against so appalling a calamity. However widely and strongly, then, fellow-citizens of a different religious belief or of no belief may differ from them, they are consistent from their point of view in seeking by every means in their power to obtain schools after their own mind where they may safe-guard the young members of their flock at the most critical period of life against the worst calamity, as they regard it, that can possibly befall them. From their point of view all schools which do not tend to make good Roman Catholics, if not Protestant, are godless or dangerous, and hence the conflict, one that will be irreconcilable, so long as Rome remains what it is,

between it and the common school. It would have been pleasant had it been possible to say that the results of separate schools and the teaching given in them were so evidently superior in point of morality to common schools, that on this ground alone the contention of Roman Catholics is justified. This does not appear to be the case. But, however strong a reason this may be to others not of their faith for opposing separate schools, for opposing them with might and main, it weighs little or nothing with the Roman Catholic hierarchy. The only way, therefore, by which the difficulty can be permanently got over is not by legal suppression of separate schools, nor by excusing Roman Catholic children from religious exercises entirely free from the least hint or taint of being Protestant, but by the most patient, persistent, intelligent and kindly inculcation of that truth which in time will lead Roman Catholics to such clearer,

broader views of truth as will do away with their objections.

The question, too large to be discussed just now, arises here, whether it is expedient for the state, or even lawful for it in justice to all concerned, to allow any part of the public revenue from whatever source it may be drawn, even if drawn from Roman Catholics themselves, to be used to support schools whose claim to separate existence is, that they must teach the special doctrines of one church, and while they do this cannot demonstrate as a result that in doing it they are advancing the interests of morality and good citizenship in a greater degree than does the teaching of the common schools from whose support they claim the right to be exempted.  
—*The Canada Presbyterian.*

Love for the parent or teacher provides the strongest safeguard against wrong-doing.—*Sully.*

## MANITOBA SEPARATE SCHOOLS AGAIN.

THE report of the judgment of the Privy Council, conceding the right of the Roman Catholics of Manitoba to appeal to the Governor-General in council against the Manitoba school law, has given new hope to the Catholics, and aroused great interest in the matter all over the country. Though the question was simply on the right of the minority to appeal, when the fuller despatches have come to hand, it looks as if the Judicial Committee of the Privy Council went farther than the simple right of appeal in their judgment, and expressed an opinion on the justice of the Roman Catholic claims for redress. The main ground of the

decision is, that the Catholics were deprived of a privilege that they possessed before the passage of the Manitoba School Act, and that they have conscientious objections to send their children to the public schools as now constituted, though not Protestant schools.

The pith of the decision is thus given in the summary of the judgment cabled to the newspapers: "Under the Acts of 1890 Catholic schools cannot receive State aid, but must depend for their support entirely upon the contributions of Catholics, while the taxes, from the collection of which State aid is granted to schools as provided by the statutes, fall upon

the Catholic and the Protestant alike. Moreover, while the Catholic inhabitants remain liable to school assessment for the maintenance of schools, the proceeds of that assessment are no longer destined to support Catholic schools. In view of this condition it is impossible to say that the rights and privileges of the Catholic minority and their relation to the situation which existed prior to 1890 have not been affected. It is true that the religious exercises prescribed for the public schools are not distinctively Protestant, for they are non-sectarian, but this is not to the purpose. As a matter of fact the objection of Catholics to the schools, which alone are receiving State aid under the act of 1890, is conscientious and deeply rooted." The first thing that strikes one in reading this is the difficulty of reconciling it with the previous judgment of the Privy Council, which declared that the Manitoba Legislature acted within its constitutional powers in enacting its present School Act. There can be no power at Ottawa to compel the Manitoba Legislature to refrain from doing anything it has a constitutional right to do, or to make the Legislature rescind any law that was constitutionally enacted. Does not the clause giving a right to appeal mean a right to appeal against the taking away of any privilege to which it was entitled by the Confederation Act? But it is conceded by the counsel for the Roman Catholics that they have no claim on this ground.

The Manitoba law does not deprive the Roman Catholics of the right to have separate schools; but it does disallow the appropriation of public money for the purpose of teaching sectarian theology. The law does not compel Catholics to violate their consciences by sending their children to the public schools, though, of course, if they do not send their children to

these schools, in many places they will suffer a serious disadvantage.

Are not their lordships of the Privy Council too ready in accepting as a settled thing the allegation that the Roman Catholics have conscientious objections to the present unsectarian schools of Manitoba? And do not they attach too much importance to that plea, when they make it a reason for legislative action? No citizen should be forced to do what he conscientiously believes to be wrong. But there are thousands of Roman Catholic children in Canada and the United States, attending public schools like those of Manitoba—and that too with the consent of the higher clergy. In the Province of Quebec, where there are two languages, we have seen Irish Catholic parents gladly sending their children to a Protestant Dissident school. The assumption that people have only to plead "conscience," and that the Legislature is bound to make such a plea govern its legislation, is absurd. The Privy Council strangely thinks that the fact that Manitoba schools are not Protestant counts for nothing, so long as the Roman Catholics have conscientious objections. We think it a very vital matter, when the Roman Catholic pleads conscientious objections, whether his objections are reasonable or frivolous. As we said recently, how can one who professes to believe that the Scriptures are divine revelation have a conscientious objection to reading a portion of Scripture and using the Lord's Prayer in the school? But even this no Catholic child is forced to take part in if his parents object. The Protestants of Manitoba may have deeply rooted conscientious objections to using the machinery of the State to raise public money to pay for teaching sectarian dogmas. We are of opinion that the Supreme Court of Canada understood thi-

question better than the English law lords. The fact that the system of England is still largely one of Church schools would not be without its effect on English judges. It will be a mistake for them if the Roman Catholics of Canada combine to force the Ottawa Government into collision with the constitutional legislation of Manitoba. Though the appeal is

granted, it does not follow that the Government is bound to admit that a wrong has been inflicted on the Catholics, which Manitoba must remedy.—*The Christian Guardian.*

For the moral training of the young there is one qualification in the teacher which is absolutely indispensable—goodness.—*Quick.*

### PATRIOTISM: ITS PLACE IN EDUCATION.

NOT long since we reproduced from the *Guardian* a startling paragraph in which it was stated that "in an orphanage at Cempuis, supported by the Paris Municipality, children were not only taught atheism of a most dogmatic and aggressive kind, but warned against the delusions of patriotism, and encouraged to desert if ever they should be called upon to fight." It was, indeed, added that the French Government had at last ordered an inquiry and removed the director of this orphanage. Thereupon we were told that the advanced journals had with one accord taken up arms in his behalf, and raised the usual cry of clericalism against the authorities. These statements were so grave that we felt it our duty to investigate them; and we regret to say that an English Chaplain, well informed on such subjects, has fully confirmed their truth. Our object, however, in now reverting to them is not to discuss this particular case, with which in our own country we have happily nothing to do, but because it strikingly illustrates the natural tendency of merely secular teaching to make both teachers and scholars indifferent to the claims of their own country upon their affection and support. We do not doubt for a moment that very many

of those who have passed through the French State Schools are just as true patriots as the majority of English men and women. On previous occasions we have drawn attention to the programme of moral and civic instruction prescribed for all primary State Schools, as well as for those of a higher grade. In it the duties of children towards their country and the obligations of citizens to obey the laws, serve in the army, pay taxes, and vote conscientiously are very plainly laid down. In a manual provided for the teachers of the Elementary Schools of the Nord, the "*Patrie*" is explained to mean not merely the land itself, but the association of men, the nation, which occupies the land. Much stress is, at the same time, laid upon the union of wills as essential to true national life, and it is then asserted, "We are Frenchmen less because we were born in France than because we wish to be French." It is not very clear what this somewhat vague sentiment practically amounts to. However this may be, we are quite prepared to allow that patriotism is theoretically taught in many French Schools, and is a virtue by no means confined to this side of the Channel. It is undoubtedly an instinct of our common

humanity, and lies very deep in all hearts not blinded by prejudice or debased by vice. In the words of the poet we may ask :—

Breathes there the man with soul so dead

That never to himself hath said  
This is my own, my native land ?

We would not ascribe its origin to Christianity, although it cannot be maintained in its purest and highest form apart from the spirit of the Gospel. Men in all ages and countries—Greeks, Romans, Jews—long before the coming of Christ, have performed the noblest exploits in defence of the altars and hearths of their Fatherland. It is, therefore, the more alarming to observe in the present day a growing disposition amongst materialists and extreme Socialists to substitute a general, feeble, emasculated philanthropy, or altruism, for the genuine love of country. Nor can we be surprised at this. Those who maintain that land is the common property of all, and that one man has no right to possess more of it than another, if they would be logically consistent, are bound to apply the same principle to international life. The world, too, must be regarded as the common property of mankind. The distinctions between nations are, in that case, purely artificial and accidental, to be swept away by the progress of knowledge and of civilization. Patriotism must be relegated to the dark ages, as an effete and antiquated superstition. Because English, French, Germans, Russians, Chinese, and Japanese are all members of the same great family, we should all share alike, and cease to contend for the honor and possession of that part of the earth where we happen to be located. These are views, indeed, which, pushed to their legitimate conclusion and seen in all their naked ugliness, must repel all sensible and enlightened Englishmen.

Still, we fear that in some quarters they are insidiously gaining ground with the advance of communistic notions. From the extreme case we have alluded to in France, we may see what such destructive doctrines may lead to. The question therefore arises : What measures should be taken in our schools to counteract this poison ? Our first answer is sufficiently plain and obvious—that the principal antidote is to be found in the diffusion of sound Christian teaching throughout our country. There is, we are persuaded, a very close connection between this and true patriotism. If God be recognised as the supreme and universal Ruler, all the appointments of His Providence as well as the just laws of human society will be accepted as from Him. Both the Old and New Testaments abound in precepts and examples to this effect. Moses, Joshua, Samuel, the Psalmists, and the Prophets, were all animated with a fervent love of their own country and people. Our Blessed Lord Himself, whilst His heart overflowed with tenderest compassion towards all mankind, as man, had a special regard for the race which He deigned to call His own, and He wept over the city which should imbrue its hands in His innocent Blood. St. Paul, too, was as true a patriot as ever lived. If, then, the Bible is the text book of our religious teaching, we must teach patriotism of the highest and purest kind. We are, it is true, as Christians bound to regard all men as our brothers, and to seek their welfare in every way ; but the same feeling which gives a special place in our hearts to our own family and kindred, will in a proportionate measure bind us in loyal devotion to the land which gave us birth, to the race from which we are sprung, and to the Church of our fathers and of our Baptism. There is, of course, a narrow-minded insularity still displayed by some untravelled

Englishmen ; but that sound education will gradually eliminate. Genuine love of Fatherland is not of that selfish, self-sufficient type. If the Bible be the ground work of our teaching, and if our children be also taught something about the institutions of their native country and of the great principles on which our Church and State are established, they will grow up in loyal attachment to both. When they reach maturer years they will be proud to hand on to their children the sacred traditions of the past, and feel their privilege as well as their duty to exercise the suffrage, not for

the selfish interests of a class, but for the benefit of the whole community. If hereafter called upon to bear arms in defence of their Fatherland and its dependencies, they will know that they have something worth contending for and be prepared to spend their last breath in fighting for its liberties and possessions.—*The School Guardian.*

It should be the duty of all teachers to instruct their pupils during their whole school course in their duties toward their family, their country, their fellows, themselves and God.—*M. Janet.*

## EDUCATIONAL VALUES.

BY G STANLEY HALL.

[Report by the editor of the address before the Massachusetts Schoolmasters' Club, Hotel Brunswick, Boston, December 15, 1894.]

WHILE the report of the Committee of Ten is remarkable as a ferment, it has some radical defects that should not be allowed to go unnoticed. Among these are the assertions that the training should be the same for all students prior to admission to college, and that all subjects have equal educational values.

In France and Germany, where they have made a scientific study of conditions and experiences, they have, with great unanimity and with uniform success, given the pupils who are to go to the university a special preparatory course after the age of eight. America must do something akin to this. If foreign languages are to be studied, they should be begun as early as nine, when the language faculty is active. There is no point to the criticism that such special pre-

paratory work tends to caste. There is neither experience nor philosophy to justify such fears. If this recommendation of the Committee of Ten should be heeded, it would prove fatal to the very reform that it would champion.

Studies have not equal educational values, as the Committee of Ten, through its chairman, would have us believe. Quite the reverse. The most important problem before the school men to-day is that of educational values. Each study awakens, strengthens, develops a special area of the brain. If we had a special Tyrian dye for each study and its effect upon the brain was marked by its coloring of the cells and fibres specially and strongly affected, we should find that each had its own value and affected its own area.

In learning to *read*, there are a limited number of combinations of the twenty-six letters. In learning to read the dye would tint a very small

area of the brain, a limited number of cells and fibres. It would not be a serious loss, so far as the awakening of brain areas are concerned, if a child never learned to read. Charlemagne could not read, and he had quite an influence upon the world's history and was a fairly brainy man.

Learning the deaf mute finger language would color about as large an area as learning to read. So would learning to play the piano.

*Writing* is not of great educational value. Its tinting of the brain area would be slight. The learning of short-hand would awaken about five times as much of this area, and be proportionately effective in brain development. Typewriting and telegraphy are also more useful in this regard than writing, and even a system of gesture is as valuable.

In *arithmetic*, the multiplication table has about 842 combinations. Experiments have been tried in having purely senseless combinations memorized, and a child will learn three times as many of these meaningless combinations, and remember them as well, as he will the multiplication table. To memorize two pages of ordinary print is as valuable in brain development as to memorize this table. An entire course of elementary or grammar school arithmetic, in the mechanics thereof, requires but about three times as much mental development as the learning of the multiplication table.

In *geography*, a careful study has been made of the ordinary course in a grammar school, and the entire probable array of facts that will be learned and held in mind, and the hackman who knows half the streets in Boston has as much knowledge and brain development as the child that has taken a course in geography.

There are upwards of 300 trades and industries in which ordinary men and women are engaged, and any one

of these awakens as large an area of the brain and secures as much brain development as an entire course in reading, writing, arithmetic, and geography. Many of these are of much greater value.

It is unaccountable that the Committee of Ten should not have known, or, knowing, should not have recognized, the fact that the great study of educational specialists is the mental complication and consequent relative value of each branch studied in school.

This mechanical learning of the regulation branches was for a long time the chief work of the school, and it affected a slight brain area. When the *objective work* came in its best form the area awakened, strengthened, and developed was increased about three-fold; and with the introduction of *manual* training in all its departments of sloyd, cooking, sewing, and drawing, the *will areas* were reached and five times as much area was awakened as in the mechanical. These areas literally grow so long as there is earnest study that affects them.

Even now, less than one half of the areas of the brain are awakened by those who take a full American university course. The basal, automatic, sympathetic areas are wholly unprovided for in any curriculum.

Religion, directly and indirectly, would influence vast areas that are now wholly fallow. No virtues of a secular school system can atone for the absence of all religious cultivation. We have much to learn from the Catholic church in this regard. I am a Protestant of the Protestants, but I would rather a child of mine should be educated in a nunnery, or in a rigid parochial school, with its catechism and calendar of saints, than to have no religious training. The Catholic church is strong where we are weak; namely, in the worship of the saints. We have allowed our prejudices to deprive us of one of the

grandest features of brain awakening and mental development in this matter of saints. It is no sufficient answer that they do not get from the study all they might. There are at least sixty-three large books devoted to the saints of the Catholic church, while there are but three discoverable that attempt a similar work with Protestant children in school, or Sunday schools.

Our Sunday schools and theirs ought to study pedagogics. The home leaves the child to the school for his mental training and to the Sunday school for his religious culture, and neither are equal to the demands placed upon them. This is specially true of the Sunday school.

All that we know of men is in a critical state just now. The emotional life conditions the intellectual. Religion is, and has always been, the centre of life. It always will be.

The *home* plays a part that can never be fully appreciated. All that is involved in heredity is in the home. The reproductive cells are the most complicated, the most tenacious, the most vital in the human system. The great demand of the age, of all ages, is for a strong, high-toned heredity; physical, intellectual, moral. Any one of us whose ancestry goes back to the times of William the Conqueror has about 82,000,000 ancestors, so to speak. Any man of himself is of slight consequence, but his contribution to the tide of heredity is of inestimable importance. If one man of the times of William the Conqueror may have sent his blood, with some taint of his personality, into 82,000,000 already, of what moment is it that his contribution should have been healthy in every regard. The home is largely responsible for this. The heredity influence cannot be overestimated. If there is a leak in the fountain, the stream will feel it at every point in force and height. Whoever is guilty of dissipation of any kind is wasting

his God-given power, is making a leak at the fountain of posterity. The home is giving up too much to the school. The home is, and must ever be, above the school.

A careful study-is being made of the autobiographies of men, as regards their references to, and remembrances of, their school and college days. It is surprising how completely the teachers and professors are ignored. Men speak of their surroundings, their schoolfellows, their "set," but rarely their teachers or their teaching.

Schoolmasters need to prune their conceits. I used to have a high regard for my lecture notes, for my notes taken when reading educational books; I made a special study of pedagogical works in various languages, and collected notes thereon. It is all poor stuff. It is very good as manure to enrich what few ideas I get from a personal study of children and schools. I once insured my notes on my lectures—I should be ashamed to tell what value I placed upon them. I thought that if they should chance to be burned, the world would be a great loser, and I should be professionally ruined. I got beyond that some time ago. The schoolmaster must get beyond this.

Knowledge is growing. The professional horizon of teachers is broadening. The question of what we believe is something, but it is the "atmosphere" that is, as yet, most important. The teacher's profession has come to be the central phase of the world's progress. The stock of the teaching profession is going up at a great rate.

Education has come to be one of the largest words in any language. All human institutions are educational, and *educational values* are the criteria by which everything is to be judged. The true work of education is included in everything that brings man to be more nearly perfect.—*Four. of Ed.*

## ASTRONOMICAL NOTES.

BY THOS. LINDSAY, TORONTO.

THE evening sky is rendered unusually interesting to the observer by the favorable position of the brighter planets, and the more so that they are set amidst the most beautiful of the constellations. Venus, now evening star, is rapidly moving eastward, having passed superior conjunction with the sun, and though far from being at her brightest may be seen before sunset, being still in that part of the orbit which is convex to the earth. The disc of the planet is but slightly gibbous, fully nine-tenths being illuminated. Then we have Mars, diminishing in lustre, but still most conspicuous for his rapid motion among the stars. On Feby 26th, the planet was directly south of the Pleiades but is now nearing Aldebaran and on the 18th of March, the ruddy star and the ruddy planet form a beautiful picture, the latter about seven degrees to the north. Jupiter culminates on the meridian now about 6 o'clock in the evening, and at so high an altitude that the definition in the telescope is particularly good, if the air be at all clear. The evenings of the 12th and 28th of March will be most interesting for noting the phenomena of the satellites. During 1894 there were no eclipses of Satellite IV, these being rare on account of the greater inclination of its orbit which may allow of the passing clear of the shadow of Jupiter altogether. During the present year the conditions are such that if we consider the orbit of the satellite as a ring about Jupiter, it is foreshortened so much that its minor axis is less than the planet's diameter. Eclipses are then possible. On the evening of March 24th there is an eclipse of Satellite IV, the disappearance occurring at 8h, 14m and the reappear-

ance at 9h 45m. These predictions are given in the American nautical almanac with very great accuracy, but we are not told what class of telescope is supposed to be used in observing. In a small instrument a satellite is lost sight of sooner than under great magnifying power and with large aperture, for under those conditions the moons of Jupiter have very sensible discs and all the phenomena of first, central and last contact with the planet's shadow can be readily noted.

Saturn, among the stars of Virgo, rises now about 10 o'clock in the evening but reaches a meridian altitude of only  $35^\circ$ , rather low for first class observation. The ring system is now seen under very favorable conditions, in southern latitudes, and, under clear skies, it must present a beautiful spectacle. The direction of Saturn is now about  $90^\circ$  from the point where the ring crosses the ecliptic and the earth is therefore elevated about  $18^\circ$  above the ring-plane, the northern surface being broadly in view. The feature, known as Cassini's division is within the power of a first class 3 inch telescope, which should also show at least three of the satellites. In the sidereal heavens we have the ever beautiful constellation Orion as the most conspicuous. Some recent observations of the well-known nebula have caused a renewal of the discussion as to whether the stars that are in the nebulous region are really physically connected with it, or not. Every new series of observations seems also to add to the dimensions of this wonderful object, and to startle the astronomer with the question of its probable dimensions. It would seem that the great nebula covers whole

degrees of space, when viewed with great light-gathering power, while its distance defies all attempts at measurement. Nor have the stars in that region any sensible parallax under the most refined methods, and we are left to face what is practically a whole stellar universe, consisting of glowing gas. That such a mighty mass obeys the known laws of gravi-

tation we must believe, but we cannot demand that it shall in future ages repeat the history of our own nebula, condensed now to a single sun and system. Rather would we expect that the great nebula of Orion is destined to become a universe of glowing suns of the same order as the many clusters which present so beautiful an appearance in the telescope.

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### NOTES FOR TEACHERS.

A NEW lighthouse will be built on Penmarch point off the coast of Brittany and will be known as the Eckmühl lighthouse. It will contain an electric light of 40,000,000 candle-power, casting a beam which can be seen, a distance, in clear weather, of thirty-three miles, and in foggy weather a distance of twenty-one miles. The highest order of light now in operation in the United States lighthouse service can be seen only twenty-one miles in clear weather.—*Washington Post*.

SIR JOHN SEELEY.—The great event we have to record at Cambridge is a loss which the whole Empire is sharing with us. The death of Sir John Seeley removes a figure to whom we all looked with sympathy and affection. His mind was permeated with the grave problems of the age, and it was a happy thing for the University that he stood out to us all as the great rebuker of modern pessimism. For Sir John was a patriot of patriots, and brought to many of us a new vision of the ideal Roman senator. We have no space for chronicling his career, but the daily press has already done it for us. Few men, who have served the cause of learning so closely and continuously, have

received at the end so public and ungrudging a recognition. Even those papers which were not distinguished for their love of colonial expansion or their pride in the Empire in his lifetime have done him honor in his death—him who personified both to many generations of Cambridge undergraduates and to numbers who never came near our University town.—*The Educational Review*.

TOO OFTEN.—Too often we pass over the employment of teachers lightly and consider it as any other business transaction. In the one case, perhaps, you are ordering a Century dictionary, and in the other case you are ordering intellectuality, love, sympathy, passions, appetites, and wills for your children. For with children these powers and faculties of the soul are germinated, nurtured, and trained by environments and companions. The disposition and character of a child may be made or spoiled by his teacher. There is constantly and unconsciously flowing out of the character of the teacher an influence, a force, which surrounds, permeates, and enters into the plastic character of the child under her charge.—*Superintendent W. W. Chalmers, Grand Rapids, Mich.*

## PUBLIC OPINION.

LONDON UNIVERSITY.—Lord Rosebery received two deputations on the subject of a "teaching University" for London, on the 22nd ult., and on that day Convocation met to consider the Gresham Commissioners' Scheme. The net result of the eventful day is that the chances of the reconstruction of the present University so as to include teaching as well as examining functions seem to be considerably improved. The Prime Minister told Professor Huxley and his friends who came to pray for the carrying into effect of the Gresham report that he could not think their desire unreasonable—he thought, indeed, that the present time was favorable for appointing a Statutory Commission for that purpose.—*The Educational Times.*

JOHN BURNS AND THE AMERICAN UTOPIA.—Mr. Burns does not find America a paradise, but comes back, he avows, rather cured of cosmopolitanism and with "a sneaking kindness for old England," where all problems, it is true, are not yet solved, but where there is a reasonable amount of unrefined happiness. There are no dukes in America, and bishops are invisible in the social landscape; but there is no division of the earth's surface where capital exercises a more absolute power, where labor is more exposed to "brigandage"—the truck system, for instance, reigns in all its predatory completeness—or where the lot of the lower people seems more absolutely hopeless. The States are free of all English institutions, all power is everywhere with the people, and the result has been, in Mr. Burns's opinion, "a plutocratic republic run by concentrated capital," that is, by great companies. Mr. Burns half

doubts, apparently, whether even a great English landlord can be as tyrannical as an American railway company, which in Chicago kills a citizen or two a day merely for his presumption in crossing its rails, and allows, or rather compels, its goods-brakesmen to "drop off the cars like flies," each drop meaning a human being smashed into a bloody pulp. These unhappy wretches do their work crawling over the roofs of the cars in all weathers; the roofs get slippery and the men fall off, to be crushed under the wheels. "I saw," says Mr. Burns to a reporter of the *Daily Chronicle*, "in one journey to Pittsburg, two horrible cases of mutilation." Nobody apparently cares, one result of perfect freedom being a "reckless waste of life," and people "slaughtered wholesale," so that the number killed at level crossings in Chicago alone exceeds the whole number killed annually on all the railroads in Great Britain. There is no redress and apparently no compensation paid, the corporations being, we believe, too powerful to fight.

This very Chicago should be the workmen's New Jerusalem. The city is quite new, is full of life and enterprise, pays to skilled workmen enormous wages, sometimes as high as £1 a day, elects its own government, is entirely free from any aristocracy of birth, is choked with means of education, and is the nearest approach to hell Mr. Burns is able to conceive. Or rather, it is "hell in a pocket edition," its workmen worked to death, its municipality cynically corrupt, its "unemployed," or half-employed, a festering mass of oppressed persons weltering in filth under sanitary conditions which even plain-spoken Mr. Burns dare not describe. Clearly,

perfect democracy does not insure the New Jerusalem, rather wanders further from it than aristocracy does in this country, where you will find a village governed by an unelected squire and a nominated parson, and farmers who buy their stations, yet where nobody is over-worked, and laborers on twelve shillings a week live to be centenarians, and if brakemen dropped off the trucks "like flies," the whole country would ring with shrieks of horror and appeals to the law and to mechanical skill for instant and final remedies.

We have no pleasure in such pictures of America. They sadden us rather with the evidence they offer, that even our race, which is the most efficient in the world, when set free from all artificial restraints, can achieve no better result than cities like Chicago. The failure, so far as there is failure—and, of course, there is another side—is ours, and should be reckoned as a counterpoise to the many successes of the English race, but Mr. Burns's pictures do us this service. They help to cool the dreams of our dreamy race. We think of ourselves as the most practical of mankind, and boast that we are unideal; but it is nevertheless true that the greatest difficulty ahead of us is the dreaminess of our people, who are full of hopes of a world in which

corn shall grow unmanured by human sweat, and oxen shall be made beef without beasts being killed, and everybody shall be well-off while nobody works, and the whole world shall be a clean sty, with the pigs whispering contentment to each other, instead of grunting.

The dreamers are, however, like other men in one respect—they cannot help learning, as Mr. Burns is learning, from actual experience, and for them information from America is experience. If the English over there, with all the Utopian conditions granted, perfect equality, perfect freedom, limitless land, splendid means of education, high wages and no squires, can only produce Chicago, and Chicago is hell visible above ground, then perhaps the axioms of socialists are not axioms, and something different is required as a way-bill to Utopia, or even it may be, though that is too ghastly a thought to be accepted, living in a clean sty is not the destiny of mankind. Men, even if they spring from Norse ancestry, may be doomed to strive and to suffer and to share unequally, by a will as irresistible as that which has decreed that they shall be born and shall die in pain, shall pay in torments for their fathers' sins, and shall, even when they are striving to do well, be often sinners themselves.—*Lon. Spectator*—

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## GEOGRAPHY.

**MOUNTAIN-FALLS.**—The great landslide which caused the formation of the Gohna Lake, in Gurhwal, in the central Himalayas, has recently attracted much attention. Such landslips are not uncommon in mountain ranges of relatively recent elevation, where strata steeply tilted are in positions of

not very durable equilibrium. Undermining by water, changes of temperature, and the like forces, are constantly at work; and from year to year their activity makes itself apparent. In process of time the amount of rock ready to slide becomes reduced, and the mountain range, as its peaks dimi-

nish in altitude and lose their precipitancy of form, becomes more stable and less liable to monstrous fallings and catastrophes.

The Himalayas are from a geological point of view, a very young set of mountain ranges; they still tumble about on an embarrassingly large scale. The fall which has recently made such a stir, began on September 6, 1893. That day the Maithana Hill (eleven thousand feet), a spur of a large mountain mass pitched bodily, rather than slid into the valley.

The Himalayas are indeed passing through their dramatic geological period, when they give rise to such landslips as this at relatively frequent intervals. Of the Gohna Lake we have been told much, but little of the fall that caused it. Eye-witnesses appear not to have been articulate. We can, however, form some idea of what it was like from the minute and accurate account we possess of a great and famous Alpine landslip; I refer to that which buried part of the village of Elm, in Canton Clarus, on September 11, 1881.\*

The cause of the fall was simple, and reflects little credit on Swiss communal government. About half-way up the hill there dips into it a bed of fine slate, excellent for school slates. In the year 1868 concessions were given by the Commune for working this slate for ten years, without any stipulations as to the method to be employed. Immense masses of the rock were removed. A hole was made one hundred and eighty metres wide, and no supports were left for the roof. It was pushed into the mountain to a depth of sixty-five metres!

The roof by degrees became visibly rotten. Lumps of rock used to fall from it, and many fatal accidents occurred. The mass of the mountain above the quarry showed a tendency

to grow unstable, yet blasting went forward merrily and no precautions were taken. Cracks opened overhead in all directions; water and earth used to ooze down through them.

The actual facts are these. Ten million cubic metres of rock fell down a depth (on an average) of about four hundred and fifty metres, shot across the valley and up the opposite (Duniberg) slope to a height of a hundred metres where they were bent 25° out of their first direction and poured like a liquid, over a horizontal plane, covering it, almost uniformly through a distance of fifteen hundred metres and over an area of about nine hundred square metres to a depth of from ten to twenty metres. The internal friction of the mass and the friction between it and the ground were insignificant forces compared with the tremendous momentum that was generated by the fall. The stuff flowed like a liquid. No wonder the parson, seeing the dust cloud rolling down the valley, thought it was only dust that went so far. His horror, when the cloud cleared off and he beheld the solid grey carpet, beneath which one hundred and fifteen of his flock were buried with their houses and their fields, may be imagined. He turned his eyes to the hills and lo! the familiar Plattenbergkopf had vanished and a hole was in its place.

The roar of the fall ceased suddenly. Silence and stillness supervened. Survivors stood stunned where they were. Nothing moved. Then a great cry and wailing arose in the part of the village that was left.

Such was the great catastrophe of Elm. The hollow in the hills, whence the avalanche fell, can still be seen, and the pile of ruin against and below the Duniberg; but almost all the rest of the debris-covered area has been reclaimed and now carries fields, which were ripening to harvest when

I saw them. The fallen rocks, some big as houses, have been blasted flat ; soil has been carried from afar and spread over the ruin. A channel, forty feet deep or more, has been cut through it for the river, so that the structure of the rock-blanket can still be seen. The roots of young trees now grasp stones that took part in that appalling flight from their old bed of

thousands of years to the place of their present repose. The valley has its harvests again, and the villagers go about their work as their forefathers did, but they remember the day of their visitation, and to the stranger coming amongst them they tell the tragic tale with tears in their eyes and horror upon their faces.—*W. Martin Conway in the Contemporary Review.*

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## EDITORIAL NOTES.

### EDUCATIONAL ASSOCIATION.

The meeting of the Educational Association for Ontario is at Easter. We see that the *Queen's College Journal* in commenting favourably upon the Annual Conference of the ministers who are graduates of Queen's, takes occasion to suggest that all Queen's men who are teachers should also hold a Conference and at Eastertide. We hope the Queen's men will be found in force at the annual meeting of the above association and if necessary to hold a meeting of themselves, that they will choose some other time. All teachers, and their name is legion, should work together in our Provincial Association and make it what it should be, most influential in educational affairs. "We be brethren," let it so appear in truth.

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### FRUITFUL DETAILS

Careful attention to little things in the school life is not only required by a sensitive conscience and a high ideal of personal attainment, but it has a positive commercial value. This is illustrated every day by countless incidents in business life, the moral of which has its significant relation to the duty of teacher as well as pupil.

For instance, we were recently interested in the fate of a number of candidates who were recommended for an important position in connection with a large business house having a capital of several millions. The winning of that position meant an attractive and remunerative life-work, in all probability, for the successful candidate. We happened to call on the member of that firm having the matter in charge just as he returned from a conference with the other members, at which a decision had been reached and a choice made between the applicants. He laid several letters before us and said that the contest was very close between the writers of two of them, and that the decision had finally turned in favor of one because of the neat handwriting, careful wording, and business-like heading and addressing of his letter. Probably the candidate himself never will know about this, much less his teachers who required of him carefulness in the details as well as in the main objects of his school work. All the same it counted materially in his favor, and the slovenly methods of the other candidate were a handicap on his success. Elaboration of the point is not needful. A word to the wise is sufficient.—*F. Education.*

## JOIN HANDS.

If the Public Schools of Manitoba are Protestant, I will oppose them.—Hon. Wilfred Laurier.

I will support Separate Schools, rather than have Secular Public Schools.—Dalton McCarthy.

We quote the above two sentences from the published utterances of two very different men, both in public life. We also publish in this issue, two articles, one from the *Christian Guardian*, and one from the *Canada Presbyterian*, in order to place before our readers the gist of public opinion in these two large bodies of the Christian Church. The position of the Anglican portion of the community on this question is generally well known. From all these the conclusion is plainly manifest, public opinion is not at rest on the question of moral and religious instruction.

Every where, more, rather than less attention must be given to instruction in morals, to character building as it is now frequently called. No country can stand, much less prosper, which ignores facts. We are moral beings, therefore the keenest and widest and wisest interest must be fully and freely given to those forces which tend to bring into social life men and women whom it is a pleasure and profit to meet in a community. A country can afford to be poor in coal, gold and silver, but to be influential for good, yea, even tolerable in the comity of nations, it must have a population, not wholly given over to acquiring wealth, but chiefly devoted to minding the things which are honourable and eternal.

In England out of every five children in the elementary schools, three are cared for directly by the different churches, and for so doing they are aided by the Government. It has, for some time past appeared to us that for a solution of our difficulty in

our public schools we must look more in this direction than we have yet done. We must provide more working room for our people in every effort of life, and especially so in education. We must work together and work together as friends.

A subscriber writes to us: "I must give up my school and therefore my school paper. I have taught for twenty years, the trustees got a young teacher for a lower salary and I must seek employment of some other kind, because I could hardly make ends meet on my salary. Can you help me to a situation." This process is going on all over the country. Our school machinery is so well adapted to supply young teachers, who are ready, naturally, to take a situation as beginners at lower salaries than their predecessors, that our experienced teachers, especially men, are forced out. Educationally, the country loses very much by this shortsighted policy. What is the remedy? Educate the people to value more highly knowledge acquired by experience. A man, to become a power in knowledge, must work in it and through it till he grasps the full meaning of what he thought he knew. There is no other way of giving a man possession of what he has acquired in the schools. By neglect of this truth our country is suffering loss, by the process above referred to. The gain of four dollars a month any one can see, but very few look at the contra side of the account, which cannot be balanced by many four dollars a month. Our people do not consider.

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ENGLISH COMPOSITION AT EXAMINATIONS.

As our readers are no doubt all aware the revised curriculum for Junior Matriculation in arts recently

issued by the Senate of Toronto University and subsequently adopted by Trinity and Queen's Universities differs in several important particulars from that now in force. We are not going to discuss here the wisdom or unwisdom of these changes, though we may say in passing that in our opinion they are not all improvements and that there are sins of omission—notably the failure to insist on 50 per cent of the total, as well as of commission.

The most important of these changes is that dividing the examination into two parts, "of which I. shall be taken before II. and in a different year." As this, in connection with other alterations and additions, will necessitate a revision of the Departmental regulations regarding the High School course of study and the requirements for the Primary and Leaving Examinations, it is manifestly too soon to attempt to forecast in detail the effects of the changes in the teaching in the schools. One probable, and, we presume, intended result will certainly, however, be to ensure more systematic, careful, and thorough teaching and preparation of the subjects prescribed for Part II.

Among these subjects is English Composition, and probably in none of them is there, on the whole, more need of improvement in this direction. In saying this we are quite aware that things are vastly better than when we were in our teens, and that, thanks to the introduction of more sensible and attractive methods of teaching, 'Composition hour' or 'day' is not now so generally looked forward to, as it was in our school and college days, with dislike and fear. Nevertheless, with all the advance that has been made, we are safe in saying that the results of composition teaching, as judged by the composition of the average Matriculant or Junior Leaving candidate, to say nothing of the Primaries, are,

to put it mildly, very far from being all that can be desired, or that it seems reasonable to hope for.

For this disappointing fact many reasons may be assigned, but teachers and examiners will probably agree with us that the three chief contributing causes are, (1) want of time in schools, with our present overloaded programmes and time-tables, (2) failure on the part of teachers, and still more on the part of students, to appreciate the importance of the subject and the need not merely of teaching but even more, of abundant practice, and (3) the need, especially on the part of younger and less experienced teachers, of fuller direction and more detailed assistance in the choice and treatment of models and methods.

The division of the Matriculation Examination, will, it is hoped, go far towards meeting the first difficulty. The removal of the second rests, we believe, mainly with the Senate and the examiners. If the former will restore the "50 per cent. of the total" test, and the latter will do their duty firmly and conscientiously, students (and, if need be, teachers) will soon learn that an examination on composition has to be prepared for as carefully as one in any other subject, and teachers will not be so often troubled with students shirking or asking to be excused from the composition class on the plea, "I want the time for Algebra (or something else); I guess I'll take my chance on composition, I can hardly get plucked on that."

As for the third cause we assigned, the need will in future be all the greater in consequence of another change made by the Senate. For many years it has been the custom to specify two prose works for each examination, to be read by the candidates, with the encouraging intimation that some of the subjects for com-

position would be based on these books. This plan, though not without strong arguments in its favor, was found to have in practice one very serious drawback. The sub-examiners reported, we understand, that it had evidently become the practice in a number of schools to coach the candidates carefully on certain probable subjects (based on the prose selections), and in consequence the candidates in very many cases merely reproduced from memory as faithfully as they could the results of this coaching. Whether for this reason or for others the Senate has reverted to the old time custom of leaving the selection of subjects wholly to the examiner, merely requiring that candidates shall be allowed a choice of several, so that the teacher will be left to himself in his choice as well as his treatment of subjects.

Under these altered conditions, English masters will, naturally, be on the lookout for, and ready to welcome, any new work on the art of teaching composition which seems likely in any way to lighten their labor and to increase the interest of their pupils on the subject.

Such a work undoubtedly is that\* prepared by Professor Alexander of University College and Mr. M. F. Libby, one of our best known and most successful English Masters, and issued some months ago by the Copp, Clark Co., to whom we here tender our apologies for not having sooner spoken of it at length. No doubt, many masters have already made more or less use of it in their teaching, and do not need to be told of its merits; but for the information of others of

our readers a few words regarding its plan and contents may not be amiss.

The book is based on the theory that (as stated in the Introduction) "imitation is the natural method in every art," and "all literary skill is based on imitation." To write a composition, therefore, a student must, consciously or unconsciously, have before him a model. Since, then, he must imitate something, it is the teacher's business to supply him with suitable models of different styles of composition graded to suit the different stages of his progress, and to help him to analyse these models and see the characteristics and merits of each.

The basal theory has determined the plan of the book, which by the way is an attractive looking volume of about five hundred pages. First come models carefully selected, graded more or less in length and difficulty and arranged in three parts—Narration, Description and Exposition. Then follows an examination of the models, with criticisms and suggestive questions, the object being to train the student to examine passages for himself; and last of all comes a list of practice subjects to be treated after the manner of the models.

Following the three parts above mentioned is a very useful Appendix of nearly fifty pages, containing important practical rules, cautions and examples in regard to punctuation, grammar, arrangement and paragraphing.

While the book is primarily intended to assist in teaching composition, yet from the number, variety and excellence of the models and from the useful hints, criticisms and questions following these, it will serve the purpose of the rhetoric classes also, and will thus save teachers much labor. Whether it would be practicable or advisable to use it as a class book in the lower forms of High Schools and Collegiate Institutes is perhaps open

\* *Composition from Models*: For use in Schools and Colleges, by W. J. Alexander, Ph.D., Professor of English in University College, Toronto, and M. F. Libby, B.A., English Master in Parkdale Collegiate Institute, Toronto. The Copp, Clark Co., Ltd.

to question ; but we presume that the Department will have no hesitation in authorizing it for use in the higher forms, and we have no doubt it will soon be largely used in these and in the first year college classes.

While, however, the book, as its title indicates, is mainly intended for use in schools and colleges, it will, from the excellence of the literary models which it contains, and the editorial matter that accompanies them, be found at once interesting and helpful by all who, whether teaching, studying or preparing matter for the public, wish to improve their literary taste and increase their power of expression.

Solitude shapes and colors the precious forms of character which then the furnace of society burns to solidity and brilliancy and permanence.—*Phillips Brooks.*

The public school teacher should realize that the will requires training as well as the intellect, and every true teacher will find the days full of opportunities for training the children up into ways of fair dealing and right living—into habits of virtue that will cling to them all their lives.—*Supt. H. M. James.*

### SONG IS NOT DEAD.

Song is not dead, although to-day  
Men tell us everything is said.  
There yet is something left to say,  
Song is not dead.

While still the evening sky is red,  
While still the morning gold and  
grey,  
While still the autumn leaves are shed,

While still the heart of youth is gay,  
And honor crowns the hoary head,  
While men and women love and pray,  
Song is not dead.

*Charles G. D. Roberts,  
in the Speaker.*

### THE FROSTED PANE.

One night came winter noiselessly,  
and leaned  
Against my window-pane.  
In the deep stillness of his heart con-  
vened  
The ghosts of all his slain.

Leaves, and ephemera, and stars of  
earth,  
And fugitives of grass,—  
White spirits loosed from bonds of  
mortal birth,  
He drew them on the glass.

*R. F. Murray,  
in the Atlantic.*

## SCHOOL WORK.

### SCIENCE.

EDITOR, J. B. TURNER, B.A., COL-  
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#### I

### SYSTEMATIC SCIENCE TEACHING.

The present article is a continua-  
tion of that which appeared in the

last number of the MONTHLY on Sys-  
tematic Science Teaching. The plan  
of the book to which attention was  
directed in the last article is a very  
comprehensive one including as it  
does almost every department of  
Science. The subject is arranged for  
the purpose of study under the follow-  
ing heads: (1) The Stars and Earth,  
(2) Minerals and Rocks, (3) Plants, (4)

Animals, and, as was pointed out, covers a period of nine years.

In the present condition of affairs in our school this, in the writer's opinion, is a pretentious programme for Science work and those who are interesting themselves in this direction may well rest content if they succeed in achieving something that is less formidable to those who are engaged in school work. There are, however, many valuable hints and useful suggestions both as to the subjects to be selected for study and the method of dealing with them.

The work for the nine year's study is divided into steps and the number of lessons that is necessary to complete each step is given. For instance botany is dealt with under sixteen steps, and the number of lessons for each step varies from ten to fifty. As this is the subject which seems to be the most suitable with which to introduce the study of Science we shall give a more detailed outline of the method adopted by the author of Systematic Science teaching in dealing with it.

In his outline of the study of plants the author divides the work into four parts, and as the first of these is about the only one with which much can be done for the present we shall confine our attention to it. The only object to be attained at this stage is "A wide acquaintance with specimens" and this is intended to be secured by the following "steps":—

(1) To see and handle typical seeds and dry fruits of autumn.

(2) To see and handle typical buds of spring.

(3) To see and handle stems and roots of autumn.

(4) To see and handle leaves of late spring.

(5) To see and know common trees. The longevity of plants.

(6) To know woods and barks. A winter study.

(7) To see and handle typical flowers. Spring.

(8) To see and handle typical fruits. Autumn.

The above is the order in which the subject of botany is dealt with, and while this order may rest on a good philosophic basis, still for the very young child the parts that are most attractive to the eye would seem to be the best with which to introduce the subject. In our opinion No. 7 is the most suitable for the object in view, succeeded by No. 3 and then by No. 4, but this is a matter which must be determined by the season of the year and the particular locality in which the work is being carried on.

To illustrate how the author proposes to carry out his scheme, let us take No. 7, given in the list above, which he calls "step xvii." In this, as in all the work, it is insisted on that the pupils be provided with a large number of suitable specimens. This cannot be too vigorously insisted on, for the teaching of botany without this is of very little use and totally devoid of interest. The author has this to say with regard to the time for this work: "The flowers of spring are much more simple in construction and advantageous for our purpose than those of autumn. The time of day is immaterial, but should be when the school is in need of a little relaxation from study. Number of lessons will be about twenty-five, of twenty minutes each."

To quote from the author again: "The most important thing for the teacher is to have a definite plan of work, and to know each day just what material will be needed for the next lesson. The pupils can then do much of the work and be helped by its doing." A definite object is then aimed at in each lesson, as, for example, the first lesson deals with flowers that grow singly either terminal or auxiliary and so on through the twenty-five or more

lessons assigned to this work. The course as thus outlined is an excellent one and if properly conducted by a devoted and enthusiastic teacher will render the work of the school-room easier and lighter, and relieve it of some of its present monotony. There is one danger, however, which will have to be guarded against, and that most carefully, namely, the danger of reducing this to mere machine work. Let the children, as far as is consistent with the plan of the lesson, follow their own inclinations and the danger will be greatly minimized.

## II

## CHEMISTRY.

The following are review questions in Chaps. ix-x, High School Chemistry.

1. State Avogadro's hypothesis and give the experimental evidence, upon which it is based.

2. A quantity of gas occupies 100 cubic feet when measured at  $21^{\circ}\text{C}$ , and 800 inches in pressure. What volume will it occupy when measured at  $35^{\circ}\text{C}$ , and 720 inches in pressure?

3. Explain each of the following statements:

(a) The specific gravity of air is 14 43.

(b) The atomic weight of nitrogen is 14.

(c) The molecular weight of oxygen is 32.

(d) The equivalent weight of zinc is 32.5.

4. Using the element carbon show how its atomic weight may be determined by a consideration of a number of its gaseous compounds. Explain the use that is made of equivalent weight in determining atomic weights.

5. What does the symbol of an element and the formula of a compound stand for with regard to the element or compound?

6. What additional data are necessary to obtain the correct formula in

problem seven, page 57? Show how to use this additional data in determining the formula.

7. Define valency and explain what is meant by saying that the element carbon is a tetrad and the element oxygen is a diad.

8. Write a note on nomenclature as applied to binary compounds and apply the principle to name the oxides of nitrogen.

9. Express in words the following equation:  $\text{M} + \text{H}_2\text{S O}_4 = \text{M S O}_4 + \text{H}_2$ .

10. The specific heat of phosphorous is .1740 and the equivalent weight of it is 10.34; find the atomic weight of phosphorous. Enunciate the law on which your solution is based.

## QUESTIONS ON CÆSAR.

## BOOK V. CHAPTERS 22-26.

By H. I. STRANG, B.A.

I. Translate into good idiomatic English chapter 22, *Cassivellannus hoc proelis—noceat*.

1. Parse *permotus*, *multum*, *vectialis*.

2. Classify the subjunctives in the passage.

3. Distinguish *pendēret* and *pendēret*.

4. Derive *detrimentis*, *legatos*, *vestigalis*, and show the bearing in each case on the meaning of the word.

5. Compare *maxime* and *facile*.

6. *Neu*. What other form of this word?

II. Translate idiomatically chapter 25, *Tertium—mittere*.

1. Parse *regnantem*, *quorum*, *opera*.

2. Construction of *annum*, *auctoribus*, *impulsu*.

3. Distinguish *hostes* and *inimici*.

4. What changes would require to be made in the last sentence if *imperat* were used instead of *jubet*?

5. *Hiemare*. How formed? What are such verbs called?

## III. Translate idiomatically,

(a) *Secunda inita cum solvisset vigilia, prima luce terram attigit omnesque incolumes naves perduxit.*

(b) *Ad hunc modum distributis legionibus facillime inopiæ frumentariæ sese mederi posse existimavit.*

(c) *Tumsuo more conclamaverunt, uti aliqui ex nostris ad colloquium prodirent; habere sese, quæ de re communi dicere vellent, quibus rebus controversias minui posse sperarent.*

1. Write an explanatory note on *vigilia*.

2. Substitute equivalent words (sometimes used) for *prima*, *attigit frumentariæ* in the connection in which they respectively occur.

3. Change the latter part of (c) from *habere* to *oratio ucta*.

4. *prodirent*. Give other examples of the insertion of *d* between *pro* and *re* and the verbs with which they unite.

IV. Give the future participle active of *attigit*, *adoriantur*, *extrahi*, *superesset*, *cognovit*, *prodirent*.

2. Mark the penult of *desperant*, *navalis*, *repentinos*, *collocat*, *subito*, *communi*, *conciatant*.

3. Give a list of ten of the commonest Latin *praenomina*.

4. What construction follows *praeter*, *medeor*, *utor*, *noceo*, *exspecto*.

5. From nouns from *moveo*, *deficio*, *augeo*, *lignum*, *civis* and adjectives from *equus*, *singuli*, *frumentum*, *repute*.

V. Give equivalent Latin phrases and clauses.

1. We shall cause this vessel to be repaired.

2. To launch vessels, to land troops, to reach land.

3. We were informed of this. Their plans were reported to us.

4. To mount the rampart, to hold supreme power.

5. To levy another legion, to put him in charge of the army.

6. The previous summer, a cavalry engagement, in return for his kindness.

## FOR HONOR MATRICULANTS.

Sentences based on Bradley, to be rendered into idiomatic Latin.

1. I fear these plans will be very distasteful to your gallant brother, for every one knows that deception is utterly foreign to his character.

2. Relying on the support of every true patriot, I shall endeavor to discharge the duties of this office to your satisfaction.

3. Wishing to learn how many of you there were, I sent two of the trustiest scouts I had with me to reconnoiter.

4. I feel convinced that even if the rest of the allies revolt from us, Spain will remain loyal.

5. It seems that the consul was not aware of the difficulty of preventing the escape of the conspirators.

6. All these circumstances must be taken into account before any one can blame him for this disaster.

7. With your permission I should like to know how it has happened that these men have been suspected of such crimes.

8. I had enough of sailing when I was a youth; now in my old age I don't care to face the violence of the winds and waves, and shall, therefore, remain at home.

9. Even you, with all your rashness, would not have ventured on such an enterprise in the absence of the consul.

10. It makes very little difference to us what he threatens us with; we have no fear for our own safety or that of our friends.

11. I can't help thinking that it is owing to you that he has made so bad a use of the privileges we gave him.

12. I have known the king from boyhood, and have no doubt he will

prove superior to all his predecessors in courage and wisdom.

13. It seems that the government had long been desirous to ascertain your father's real sentiments on that subject.

14. There is no doubt that he was afraid of being punished for his many crimes if he returned to the city.

15. I wish you would let me know as soon as possible when Cæsar is likely to be put in charge of this army.

16. You ought not to have taunted him with cruelty for it seems that he had repeatedly pardoned them.

17 So far from endeavoring to conceal anything from the consuls I laid before them all that I had learned.

18. At my suggestion he pardoned several of the rebels, and gave orders that the women and children should be spared.

19. Instead of bravely encountering the danger, as you had promised to do, you basely sacrificed the public welfare to your own interests.

20. When we were boys we used to cherish such hopes and engage in such enterprises. but times have changed and so have we.

### SENIOR LEAVING ALGEBRA.

By PROF. N. F. DUPUIS, QUEEN'S COLLEGE, KINGSTON.

(Continued from last issue.)

1. (a). Find the sum of  $n$  terms of a Geometric Series of which the first term is  $a$  and the second  $b$ .

The ratio is  $\frac{b}{a}$ , and the sum is accordingly,  $a \frac{(\frac{b}{a})^n - 1}{\frac{b}{a} - 1}$  or  $\frac{b^n - a^n}{(b - a)a^{n-2}}$

(b) Sum the series to  $n$  terms—

$$x + (a + b)x^2 + (a^2 + ab + b^2)x^3 + (a^3 + a^2b + ab^2 + b^3)x^4 + \dots$$

This series is the same as  $\frac{a-b}{a-b}x + \frac{a^2-b^2}{a-b}x^2 + \frac{a^3-b^3}{a-b}x^3 + \dots \frac{a^n-b^n}{a-b}x^n$ ; the

same as  $\frac{1}{a-b} \left\{ ax + a^2x^2 + a^3x^3 + \dots a^nx^n - (bx + b^2x^2 + b^3x^3 + \dots b^nx^n) \right\}$ .

and the sum is  $\frac{1}{a-b} \left\{ ax \frac{a^nx^n - 1}{ax - 1} - bx \frac{b^nx^n - 1}{bx - 1} \right\}$

(c). Show that the geometric mean between  $a$  and  $b$  is the geometric mean between the arithmetic and harmonic mean between  $a$  and  $b$ .

The geometric mean between  $a$  and  $b$  is  $\sqrt{ab}$ .

“ arithmetic “ “ “ “ “ “  $\frac{a+b}{2}$

“ harmonic “ “ “ “ “ “  $\frac{2ab}{a+b}$

And it is required to show that  $ab = \frac{a+b}{2} \cdot \frac{2ab}{a+b}$ ; which is self-evident.

2. (a) Find the sum of the cubes of the first  $n$  natural numbers, in the form of an integral function of  $n$ .



3. (a). Solve  $xy(x+y) = 30$  }  
 $x^2 + y^2 = 35$  }

$(x+y)^2 = x^2 + y^2 + 2xy = 35 + 2 \cdot 30 = 95$ .  $\therefore x+y = \sqrt{95}$ , and hence  $xy = 6$ . Then  $x-y = 1$ ; whence  $x = 3, y = 2$ .

(b). Solve  $x^5 - 1 = 0$ . This factors into  $(x-1)(x^4 + x^3 + x^2 + x + 1) = 0$ .  
 $\therefore x = 1$  is one root.

The factor  $x^4 + x^3 + x^2 + x + 1 = 0$  is a reciprocal equation. Divide through by  $x^2$  and put  $x + 1/x = z$

Then  $x^2 + \frac{1}{x^2} + x + \frac{1}{x} + 1 = 0$

But  $z^2 = x^2 + \frac{1}{x^2} + 2$ ; and the equation becomes,  $z^2 + z - 1 = 0$

Whence  $z = \frac{-1 \pm \sqrt{5}}{2}$  and  $x^2 - zx + 1 = 0$ , or  $x = \frac{z \pm \sqrt{z^2 - 4}}{2}$

Whence, by substitution for  $z$ ,  $x = \frac{1}{4}[\sqrt{5} - 1 + \sqrt{(2\sqrt{5} - 10)}]$ , which gives 4 values for  $x$  by varying signs of surds.

(c). Solve  $x^3(y+3) + y^3(x+3) = 183$  }  
 $x + y = 5$  }

The first equation gives  $xy(x^2 + y^2) + 3(x^3 + y^3) = 183$ .

But  $x^2 + y^2 = (x+y)^2 - 2xy = 25 - 2xy$ .

And  $x^3 + y^3 = (x+y)^3 - 3xy(x+y) = 125 - 15xy$ .

Whence  $(xy)^2 + 10xy = 96$ ; and  $xy = 6$  or  $-16$ .

Thence, having  $xy$  and  $x+y$  we find

$x = 3, 2, \frac{1}{2}(5 + \sqrt{89}), \frac{1}{2}(5 - \sqrt{89})$

$y = 2, 3, \frac{1}{2}(5 - \sqrt{89}), \frac{1}{2}(5 + \sqrt{89})$ ;

the simultaneous values being arranged in pairs.

4. (a). Eliminate  $x$  and  $y$  from the equations  $x + y = a, x^2 + y^2 = b^2$   
 $x^3 + y^3 = c^3$

Multiply together the first and second. Then  $x^3 + y^3 + xy(x+y) = c^3 + axy = ab^2$ .  $\therefore xy = \frac{ab^2 - c^3}{a}$

But, squaring the first  $x^2 + y^2 = a^2 - 2xy$ . Whence  $a^3 + 2c^3 = 3ab^2$ ; the relation required.

(b). If  $z - a : z - b = z - c : z - d$ , and  $a^2 + ad + d^2 = b^2 + bc + c^2$

Then  $z = a + b + c + d$ .

This is most easily shown by inverse working, i. e., by assuming the first and third relation and showing the necessity of the second. Thus the proportion becomes:  $b + c + d : a + c + d = a + b + d : a + b + c$

Multiply extremes and means, equate and reduce, and the second relation results.

5 (a). If A varies directly as B when C is constant, and varies directly as C when B is constant, then A varies as BC when both B and C vary.

Let C be constant and let B take two values, B and B' and let the corresponding values of A be A and A'. Then  $A : A' = B : B'$ .

Now let B' remain constant, while C varies to C' and let A'' be the corresponding value of A. Then  $A : A'' = C : C'$ .

And compounding these proportions  $A : A'' = BC : B'C'$ , or A varies as BC.

(b). Illustrate the theorem in (a) by referring to the area, base and altitude of a triangle. If A, b, a be the area, base and altitude respectively:

A varies as  $b$  when  $a$  is constant.

“ “  $a$  “ “  $b$  “ “

And  $A = \frac{1}{2}ba$ , and  $\therefore$  varies as  $ab$  when these both vary.

6. (a): Find the number of permutations of  $n$  things taken  $r$  together.

Let there be  $r$  boxes which are to be filled by placing in each, one out of  $n$  letters. The number of ways in which this can be done is the number of permutations of  $n$  things taken  $r$  together.

In filling the first box we have  $n$  choices, as we may take any of the  $n$  letters. In filling the second box we have  $n - 1$  choices amongst the  $n - 1$  remaining letters, and these may be combined in every possible way with the first  $n$  choices. Therefore we can fill two boxes in  $n(n - 1)$  ways.

Similarly we may fill three boxes in  $n(n - 1)(n - 2)$  ways, etc.

$$\therefore {}^n P_r = n(n - 1)(n - 2) \dots (n - r + 1) = \frac{n!}{(n - r)!}$$

(b). The value of  ${}^n P_n$  is  $n!$

Let  ${}^n P(a)$  be the number of permutations of  $n$  things of which  $a$  are alike.

If  $a$  were all different, they would give rise to  $a!$  permutations, each of which might be combined with each of  ${}^n P(a)$ , and this would give  ${}^n P_n$ .

$$\therefore {}^n P(a) \cdot a! = n! \quad \therefore {}^n P(a) = \frac{n!}{a!}$$

Similarly if  $a$  be alike of one kind, and  $b$  be alike of another kind,

$${}^n P(ab) = \frac{n!}{a! b!}; \text{ etc.}$$

(c). In how many ways can  $p + 2n$  different things be divided into three groups containing  $p$ ,  $n$ , and  $n$  things respectively?

We can make a group of  $p$  things out of  $p + 2n$  things in  ${}^{p+2n}C_p$  ways, and for each way we have a group of  $2n$  things left. These we may divide into groups of  $n$  things in  ${}^{2n}C_n$  ways; but, as every group will be repeated, we must divide this by 2; and, as each of these may be combined with each group of  $p$  things, the total number must be

$${}^{p+2n}C_p \cdot \frac{1}{2} \cdot {}^{2n}C_n, \text{ or } \frac{(p + 2n)!}{p! (2n)!} \cdot \frac{1}{2} \cdot \frac{(2n)!}{n! n!} = \frac{(p + 2n)!}{2 \cdot p! \cdot (n!)^2}$$

(d). Find the number of terms in the expansion of  $(a + b + c + d + e)^8$ .

As every term will be homogeneous of 8 dimensions, this comes to finding the number of homogeneous terms of 8 dimensions which can be made from 5 letters and their powers.

$$\text{This is } \frac{5 \cdot 6 \cdot 7 \cdot 8 \cdot 9 \cdot 10 \cdot 11 \cdot 12}{1 \cdot 2 \cdot 3 \cdot 4 \cdot 5 \cdot 6 \cdot 7 \cdot 8}, \text{ or } 495.$$

Find the co-efficient of  $a^3 b c^2 d^2$  from the fore-going expansion.

This may be found by using the formula of the multinomial theorem. But this theorem is so cumbrous and so little used that it is not worth remembering. It may be found directly as follows.

The co-efficient of  $a^3 b c^2 d^2$  is the same as that of  $a^3 b^1 c^2 d^2$

In  $(a + b + c + d + e)^8$  the term containing  $a^3$  is  ${}^8 C_3 (b + c + d + e)^5$ . In  $(b + c + d + e)^5$ , the term containing  $b^1$  is  ${}^5 C_3 (c + d + e)^3$ ; and in  $(c + d + e)^3$  the term containing  $c^2$  is  ${}^3 C_1 (d + e)^2$ .  $\therefore$  The co-efficient required is

$${}^8 C_3 \cdot {}^5 C_3 \cdot {}^3 C_1 = {}^8 C_3 \cdot {}^5 C_2 \cdot {}^3 C_1 = 1680.$$

(To be continued.)

## CONTEMPORARY LITERATURE.

In the February *Atlantic* there is a particularly pleasing paper by Mrs. Graham Bell on the "Subtle Art of Speech Reading," an account of how those who are deaf may learn to read from the movements of the lips. Fiction is as usual strong, including an instalment of "A Singular Life" by Elizabeth Stuart Phelps, and short stories by Miss Jewett, Miss Eweel and M's. Wiggins. Charles G. D. Roberts appears among the contributors of poetry.

The *Littell's Living Age* for Feb. 23, contains a most interesting article from the *Contemporary* by H. R. Haws on Rubinstein. There is also a long poem, "October in Canada," by Pauline Johnson.

"The Essentials of Arithmetic," by Albert G. Boyden, is an excellent paper which appears in the March number of *Education*. There are also interesting papers on Lowell, Mason and Hawthorne. The various departments are as usual good.

"With the Fish Curers" is the second paper in the series "Among the Penniless Poor" which is appearing in the *Quiver*. It gives a graphic and touching account of the condition of these workers. Rev. Boyd Carpenter has a strong article on "The Use and Safeguards of Liberty." The usual serials, short stories and sketches are given.

An old time story of great interest entitled "Russia Leather" is running in the *Youth's Companion* at present. It is by C. A. Stevens. "Put the Children on Record" is a valuable paper by the President of Clark University. There is also an interesting account of elephants in India under the heading of "Elephants as Lumbermen."

The March number of the *Popular*

*Science Monthly* contains more than one discussion of present day topics. "Wellner's Sail-Wheel Flying Machine" is described by Miss Helen Boufort, besides which Mrs. Burton Smith has a paper on the Woman Question entitled "The Mother as a Power for Woman's Advancement." Mr. Bela Hubbard advocates the adoption of a comprehensive and effectual national forest policy, under the heading of "The Lesson of the Forest Fires."

We have to thank Henry Holt & Co., New York, for a copy of the revised edition of Lounsbury's *History of the English Language*. We have compared it with the previous edition sufficiently to satisfy ourselves that the work of revision has been very carefully and thoroughly done, and that the book has been materially improved and strengthened by the changes, and still more by the additions, the present edition containing about one hundred and fifty pages more than the preceding one. "Lounsbury" has, we believe, always been a favorite with English Masters, and now in its enlarged and improved form it will no doubt have, as it deserves, an increased sale.

Professor Schelling, of the University of Pennsylvania, is the editor of a collection of *Elizabethan Lyrics* (Boston: Ginn & Co. in the Athenæum Press Series), which will be received with interest and pleasure. The introduction treats of the Elizabethan lyric in its nature, origin and authors, and also of a consideration of the chief lyrical measures of the age considered organically and historically.

The period covered is 1576—1625. There is a good Index, both of first lines and of authors and editors. This book is a new friend and deserves a welcome.

*Little Nature Studies for Little People* is a very attractive Primary Reading-book, edited by Mary E. Burt and prepared from the works of John Burroughs. It is beautifully printed. (Boston: Ginn & Co.)

Messrs. Moffatt & Paige of London, England, have just published a Pupil Teacher's Course in Geography and History which contains, in a convenient form, a large amount of important information.

Messrs D. C. Heath & Co. (Boston) have issued two new Modern Language texts this week. One consists of four short and easy German stories by Volkmann, Ertl and Baumbach. This volume is edited by Dr. Bernhardt of Washington. The other is a somewhat abbreviated edition of Jules Verne's "Le tour du Monde en quatre-vingts jours," edited by Prof. Edgren of Nebraska University. Surely this will be an interesting French reading-book. Both are good text-books.

To the celebrated Clarendon Press Classics is now added an edition of Homer's *Odyssey*, Books XIII-XVIII, with introduction, notes, etc., by the celebrated Homeric Scholar, W. W. Merry, D.D., Rector of Lincoln College, Oxford. The introduction is entitled "Plan of the *Odyssey*," and is a spirited short rendering of these books into English. Then follows the text, which is beautifully printed, and then a "Sketch of Principal Forms," "Homeric Metre," "Homeric Syntax," followed by some eighty pages of general and critical notes. The editor's high reputation, and the merit of this edition, will secure for it a wide circulation.

From Messrs MacMillan & Co., London & New York, through the Copp, Clark Co., Toronto: I *Elementary Commercial Class-books*, *Commercial Geography*, by Professor Gonner, of University College, Liver-

pool. II. *Geometrical Conics*, by Chas. Smith, M.A. III *Integral Calculus for Beginners*, by Joseph Edwards, M.A.

I. This hand book treats first of Commercial Geography and its principles, then of the Geography of the chief products of the earth; and finally of countries, their agriculture, industries and commerce. There is also a table of foreign money and a good index. We have a high opinion of this book. The information given is of the utmost importance, although it is not as generally taught as it should be, and it is well presented. As a book of reference thus might well find a place in any library.

II. Mr. Smith, the Master of Sidney Sussex College, Cambridge, is widely and favourably known as a writer on Mathematics. Some new methods and treatments may be noticed in the present work, which contains numerous easy examples and is in other ways suited for beginners. It includes, however, besides an important opening chapter on the "General Properties of Conics," chapters on the Parabola, Ellipse, Hyperbola, Orthogonal projection, etc., and Cross-ratios, Reciprocatation and Conical Projection, which last are now included in the first year's course at Cambridge.

III. Mr. Edwards, formerly Fellow at Sidney Sussex College, is the author of an excellent treatise on the "Differential Calculus for Beginners," to which the present is a companion volume. Both of these text-books are intended as good practical introductions to the subjects of which they treat. The last part of the book, (some sixty pages) is devoted to Differential Equations.

Both of these Mathematical text-books are admirably adapted for the use of students. The mechanical execution is faultless.