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THE CANADA

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APRIL, 1892.

OF OLD SAT FREEDOM. — A POEM BY ALFRED TENNYSON.

BY F. O. MABER, WINNIPEG.

OF the three political poems of Alfred Tennyson, "Of Old Sat Freedom" has most power to charm us. A perusal of it brings to our minds the struggles of a great nation after liberty; their successes and failures; their weal and woe.

Many years ago freedom in some parts of the world was an uncommon thing. In Europe it was an everyday occurrence to see men thrown into prison, and sometimes subjected to severe torture, merely for giving utterance to their thoughts or opinions, if they happened to be contrary to the express wishes of their leaders.

At present we have but to do with England. It is well known that during the time of the Commonwealth every sport and pastime was disallowed, and every infringement of this rule was punished with great severity. One statute of this age ordered that all May-poles in the country should be hewn down; another that Christmas Day should be

kept with sobriety and fasting to atone for the great sins of their ancestors in keeping this day with frivolity and mirth. The walls were not to be decorated with holly, and mistletoe must not hang from the ceiling. The fir must not be laden with presents, nor must the children crowd around with merry faces to receive them. On no account must they eat mince pies. Bear-baiting, horse racing and village brawls were strictly forbidden. No person was allowed to attend a theatre, and the actors when caught were lashed at the cart-wheel. Even the youths who contested in the Grinning Matches on the Greens were severely reprimanded.

When Charles the Second ascended the throne, the pent-up feelings of the people burst forth. All matters disallowed during the Protectorate were taken up and carried to excess. The theatres were re-opened, the saloon doors unlocked; and "gallant gentlemen" lay rolling in the streets. Female

actors for the first time took part in representations on the stage, and the language used was shocking. Religion, which during the Commonwealth had been the "sign of the times," was mocked and jeered at. The shafts of ridicule were directed, not at shame and dishonesty, but at truth and purity. Such a thing as modesty was unknown. In every sinful lust and debauchery the king himself outshone all his subjects. The Church of England, which by the Restoration had again been raised to eminence, looked calmly down upon her erring children, and did nothing but persecute her rivals. Had not they suffered for her during her trials, so could they not enjoy a little recreation? What if they did gamble and drink all day, and roll in the gutter all night; had not they atoned for this by defending her ritual, and sending Baxter and Bunyan to prison? Assuredly so.

While Clarendon was in power his highest ambition was to raise the English Church to the topmost summit. This would have been very worthy of him had he endeavoured to effect his desire by honest means. This, however, he was not content to do. All dissenters from the Church of England were commanded to acknowledge the superiority of the Prelacy, and in Scotland, on a large number refusing, the soldiers were instructed to punish them. In England an Act of Uniformity was passed, which stated that every minister should declare his consent and assent to everything contained in the Book of Common Prayer, before the feast of St. Bartholomew, 1662, on pain of being deprived of his benefice. On that day at least two thousand persons resigned their positions, rather than stain their consciences by agreeing to what they very reasonably disliked. In 1664 an Act was passed for the suppression of Conventicles,

which inflicted on all persons above the age of sixteen, present at any religious meeting conducted in other manner than is allowed by the practice of the Church of England, where five or more persons beside the household should be present, a penalty of three months' imprisonment for the first offence, six for the second, and of seven years' transportation on a third. With the desire to make the penalty as hard as possible, it was decided that none should be transported to the New England States in America where they might find sympathizing friends. Next year it was enacted that all persons holding holy orders, who had not taken the Act of Uniformity, should swear that they held it unlawful to take up arms against the king, and would not endeavour any alteration of government in Church and State. Those who refused this oath were not allowed to hold any public position, and were prohibited from going within five miles of any corporate borough.

No doubt Tennyson refers to a period such as this, when he says that Freedom sat on the Heights, with the thunders breaking at her feet; when only the few connected with the leading power of the country or State had any freedom whatever, and the common majority of people none at all, but were bound down to their leaders and masters by ties of no mean strength, and were not at liberty to express their thoughts, or publicly announce their ideas, if told not to by their severe rulers.

The people, however, as education and civilization advanced, becoming more and more aware of the fact that they were making themselves slaves to their tyrannic superiors, came to the conclusion that their rights must be respected, and with firm and steady resolve pressed forward to the goal of freedom.

Notwithstanding the great struggle

which has been in progress from time immemorial between the people and the aristocracy, only within the last fifty years can it be said that they have had absolute freedom of speech. A little over fifty years ago, a man was thrown into prison merely for saying that the Prince of Wales was born without a shirt. Even now the masses are swayed by the best orator; the most fluent speaker is the one that is going to command the voice of the people. Nothing but a thorough knowledge of history will ever alter this. Until the people are perfectly acquainted with the great struggle their forefathers have had against oppression, the monied portion of the nobles and the so-called, blue-blooded peers of the realm, they can hope for no real freedom. A man without a mind of his own meets the fate of the

uneducated; to be swayed by every wind that comes along, and to speak for causes that are opposed to his inmost desires.

Tennyson in this poem seems to tell us that Freedom has chosen England for her dwelling, and so uses the expression, "Triple-forks and Crown," denoting that England has obtained maritime supremacy through freedom, and that this freedom is preserved by the monarchy.

He ends his story by hoping that the beautiful figure of Freedom may stand above, and light us on our journey through the world, and by means of its presence bring us comfort, peace and happiness; but that we will ever turn away from the fatal extreme of that abuse of liberty which some countries are guilty of when they for the first time gain it.

TWO EXPERIMENTS IN UNIVERSITY EXTENSION BY A CANADIAN UNIVERSITY.

BY G. M. GRANT, QUEEN'S UNIVERSITY, KINGSTON.

PROFESSOR ADAMS, in a recent article on American pioneers of University Extension, says that perhaps our American colleges will discover some day that they have all been engaged in University Extension without knowing it, just as M. Jourdain found to his surprise that he had been talking prose all his life. Few men know more than Professor Adams of the new movement which has recently aroused some sanguine hopes that a royal road to universal culture has at last been found, and no one gives a more exact account of what has been done or a more sober estimate of the proportion of successes to failures; but I am afraid that the illustration from Molière is calculated

to foster a delusion which, if not dispelled, may do mischief. M. Jourdain's prose was the real thing; but what resemblance has an average course of popular lectures, even when given under the most learned auspices, to university work? Believing that it is desirable to have as much of the real article as possible, we must begin by estimating shoddy imitations at their proper value.

What is the aim of the university teacher? The same as that of every true teacher, only that he has the great advantage of addressing young men capable of thinking instead of boys and girls. His aim is to educate his students or make them think for themselves. This means hard, con-

tinuous work, so far as they are concerned, and only a select few care for that kind of thing. It is much more pleasant to have others do the work, while we look on and fancy that we are taking an active part in it because we give an occasional cheer. We depart and straightway forget even what kind of work it was. All mental work means a strain that the ordinary man shrinks from. Thinking exhausts us as nothing else does. Chopping wood or digging drains is nothing to it, and therefore the wise professor knows that he must take a great deal of trouble if he is to get his students to be anything more than spectators, listeners, or memorizers. He insists on their doing work, and he calls upon them in unexpected ways. He tries all kinds of methods. He has the whip-hand of his class, too, for every one in it knows that his work is sure to be tested in some way or other, and that he has no chance of getting the hall mark unless he passes the test successfully. It does not do to crack the whip continually over the head of horse or man, but the knowledge that there is a whip in reserve does no harm and in some cases does good. It may be said that there is a great deal of indifferent or positively bad teaching in universities. That is perfectly true. But it is bad in spite of all the traditions and all the means that the average teacher has at his disposal, and how is it going to be bettered by dispensing with these?

If the new movement is to succeed it must be genuine. Only work that is entitled to university recognition should receive the name of University Extension. Clearly then it must, as in England, be kept in the hands of the universities. Their work is one thing. A popular lecture course is another thing altogether, and while there is a demand for that, there are parties in the field—with whom it

would be hopeless to try and compete—who are abundantly willing to supply the demand. We must also hasten slowly and be content to foster a taste for study instead of expecting large results in a short time.

As the movement is still in its infancy, perhaps the best thing its friends can do is to tell their experience. In this way they may give one another hints. Here, then, is ours, without the slightest reference to the pleasant lectures that were the rage twenty years ago, and which—like the Mechanic's Institute of a previous generation—were expected by some worthy souls to be pioneers of a millennium of enlightened and regenerated working-men. *

1. It is well known that London University was established chiefly with a view to extra-mural students. Candidates for a degree are to this day examined on the work of Pass and Honour courses without attendance upon classes, and it matters nothing to the university whether they have prepared at unchartered schools and colleges or at home. Seven years ago, Queen's resolved to try and better this example. We have in the Province of Ontario public schools, and above these about one hundred and twenty high schools, with twenty thousand pupils who had to pass an entrance examination before being admitted. Five or six thousand leave the high schools annually, of whom rather more than one thousand proceed to universities or professional colleges. This leaves a large number that may be supposed to have some taste and fitness for farther study, but not the means of gratifying their taste. To this class of persons we not only offered permission to come up for the regular university examinations that lead to Degrees in Arts if they matriculated, but we also promised assistance by the professors or tutors attached to the different departments

of study. For example, in English language and literature a correspondence class was formed, and in connection with it a special course of lectures given, the purpose being to suggest methods of analysis and criticism. This course was voluntary, and a corresponding tutor was appointed to communicate with extra-mural students who might wish to take it. A written copy of each lecture was sent to the student every fortnight, and an exercise prescribed which he had to write and forward to the tutor within the same period. In the other departments of study the weekly exercises of the class were sent to the extra-mural students, or they were required to make themselves familiar with prescribed textbooks and to write essays in connection with these and send them in at fixed dates.

The results of this experiment have been all that we expected; but we did not expect much. We knew the difficulties that this class of students would have to overcome. Some subjects, such as philosophy, cannot possibly be crammed, and even works like Green's *Prolegomena to Ethics*, Mill's *Utilitarianism*, or Herbert Spencer's *Data of Ethics* are formidable to men who have no opportunity of hearing lectures and asking questions. Other subjects, like botany, geology, zoology or physics, can be studied successfully only when there are opportunities for practical work or supervision in a laboratory or dissecting-room. It is not to be wondered at, then, that not more than thirty extra-murals register annually, and that the number shows little tendency to increase. A large proportion fail to pass the annual examinations, and as we have not, in the United States or Canada, the inducements that China offers to successful candidates, most of the failures drop out every year instead of

continuing to old age, as they do in a kingdom where success in passing is the entrance to appointments in the public service. A few have already graduated, and others are on the way. These, it must be said, are exceptional men, and imbued with a love of learning for its own sake. Difficulties do not frighten them, and each success stimulates them to further efforts.

This first experiment, which I have thus explained, is of course, so far as it goes, genuine University Extension; but the limited response that has been given to the generous offer made by the university is surely significant. Evidently even the majority of the young men and women who leave our high schools seem glad to get away from the necessity of further study. Goodbye to books, except it may be to novels or literary lemonade of other kinds, is the cry of their hearts, that is, if we are to judge by their intellectual inaction. It should not be so. These presumably well-trained students might be expected to be anxious for more light. They should be pressing in at every open door. They should be full of enthusiasm for learning, and eager for their own full intellectual enfranchisement. But they are not. The fault may be theirs or it may be in our system or in their teachers or in the environment or in the spirit of the age or of a new country. But the fact is that few continue their studies, and that the majority of these have bread and butter inducements. They are teachers, and wish to get better positions in the profession, and a university degree opens the door to promotion. There is, of course, nothing blame-worthy in this, but neither is there anything peculiarly praiseworthy.

2. Our second experiment has just commenced, and it is rather noteworthy that it has risen out of the success of the first. This is a pretty good sign that it is a legitimate de-

velopment. Anything that comes by evolution is likely to be the right thing at the right time. One or two of our Ottawa graduates, who had obtained their degrees through extramural study, valued the education they had received so much that they resolved last summer to form classes on University Extension lines in their own city, the capital of the Dominion, and when they appealed to us for our co-operation we readily consented, and met them more than half-way. So far as I know this is the first case in which a Canadian university undertook to send its professors and tutors outside of its own seat, to do anything like regular university work; though recently the University of New Brunswick, whose seat is in Fredericton, has decided to open courses in St. John, and has published a scheme of lectures in ten different subjects. It has also enlisted in support of the undertaking the best local talent, and the very large number of earnest, intellectual people in St. John is a guarantee of success. Most of the lecturers have no direct communication with the university. The university has, I think, acted wisely in securing the support of outsiders as teachers, and we shall doubtless before long follow this good example.

What measure of success is likely to attend our venture I shall not attempt to predict, but in my opinion the great danger to be avoided here and elsewhere is that which was referred to at the outset of this article. People are so apt to judge of success by mechanical standards that the friends of the movement may offer inducements to attract numbers. Now numbers are just what must be avoided at the first, if anything is to be attempted. I happened, quite unexpectedly, to be in Ottawa on the day when the first lecture of the first course was to be given, and learned to my dismay that it was to be in the

city hall, that the chancellor of the university, Mr. Sandford Fleming, was to be in the chair, and that his Excellency the Governor-General, and other brilliant people whose countenance is sought when it is desired to make anything fashionable, were to be present. Knowing that Professor Cappon, who was to give the inaugural lecture, sympathized with my own conviction that the movement is likely to end in smoke unless real educational work is attempted, and that such work cannot be done at a public meeting where three-fourths of the people expect to be easily interested and perhaps amused, I was curious to know how he would meet his audience. He proved himself equal to the occasion, and his introductory remarks were so much to the point that they are well worthy of a still larger audience. After courteously acknowledging the presence of Lord Stanley and the distinguished patronage under which the lectures were to be given, he proceeded somewhat as follows:

"But I must tell you frankly that the very public and formal nature of this meeting embarrasses me considerably. I came here to night prepared to meet a class which I could treat on the easy, familiar, confidential terms in which a university tutor discourses of his subject to a limited and specially prepared audience. In the words of your secretary, Mr. Cowley, I was to give such a lecture as I should give were I commencing work with a class in college. Accordingly, I have come before you to-night without any special preparation for such a meeting as this. The lecture I have brought with me was specially written and designed for an academic audience, that is, an audience prepared to go into a perhaps somewhat dry and scientific analysis of the subject, an audience prepared for the serene delights of research

Perhaps the present audience is all of that character. I do not know, but I am afraid that those who have in their minds the traditional popular lecturer, especially in the field of literature, will be sadly disappointed. I do not profess to do any work of that kind at all. After considerable experience and thought, I do not find that the popular method of lecturing leaves any solid results behind it; much less, at any rate, than those which are aimed at by the University Extension Movement.

"I have seen a good deal of this movement in the Old Country. Some seven or eight years ago I was an extension lecturer in connection with Glasgow University, and I know that my experience was in general the same as that of my colleagues and fellow-workers. We always started off well in a new place. The classes were largely attended, and often numbered from eighty to a hundred hearers. I will not call them students, for a glance at any of the class-rooms would have told the experienced lecturer that two-thirds of the audience came there prepared perhaps to listen attentively, prepared even to read some works by way of assistance, but not at all prepared to study the subject as a student of chemistry or philosophy or language at college is prepared to study his subject; rather expecting to be interested and amused by the lecturer, while remaining themselves in a highly passive state. The result was that we all made our lectures as popular as possible. We drew them up in the traditional popular style: a slight biography of the writer to start with, an interesting anecdote or two, a general survey of his work and its relation to the age, some special criticism, not too systematic or philosophical, and affecting passages for recitation.

"The courses were generally

thought to be great successes. I have a very pleasant memory of the complimentary things we, the lecturers and the audiences, used to say of each other at the conclusion. There were pleasant afternoon teas, drives, an occasional dinner, and so forth. It was pleasant, and not unprofitable on either side, but it was not exactly what it was supposed to be,—the extension of university teaching to those outside the university. None of us could say that the teaching had the same solid and thorough quality of that done by the same lecturers within the university walls. None of us could say that any of the extension pupils made anything like the progress, or got anything like the same hold of the subject as the better students in a class within a university.

"Perhaps it was our fault, perhaps we ought to have trusted more to the scientific and philosophic spirit of our classes; but it is hard to treat a subject with scientific precision and detail before an audience, one-half of whom you are privately convinced expects to remain passive while you amuse and interest them. However that may be, after my term as extension lecturer was over, I resolved never to undertake any more work of that kind, unless it were clearly understood that the work was to be in all essential respects the same as that done within the university, and done in a tutorial *quasi*-Socratic style, which is that of all the best university teachers of to-day, and the only effective method. Then we shall be able to say that our work is truly an extension of the university to those outside, that it has all the essential qualities of university work, and may be taken as an effective substitute by those whom circumstances may not permit to attend the university. And perhaps it may be that in time the universities may recognize it as an equivalent, *pro tanto*, of their own

work. In this way we may be able to spread the benefits of real training throughout the length and breadth of the land, and effect a development of the universities in genuine accordance with the spirit of the age."

After these very frank introductory remarks, Professor Cappon proceeded with his first lecture, which—in spite of his warning—the audience generally found extremely interesting, although—as few of them had come prepared to take notes—they have probably forgotten it long ere this. At the close of his lecture Lord Stanley spoke with great good sense along the same lines on which the professor had uttered his warnings, pointing out that the fundamental principle of all education is that a man must educate himself, and that his own reason for coming to the meeting was that he had been assured that genuine educational work was to be attempted. This, he said, could only be done if ques-

tions were asked on the subjects of the lectures, notes taken, prescribed books read, and regular examinations held. The following morning I attended the second lecture, which was given in a smaller hall with a black-board and something of the look of a class-room. The audience, to my great delight, had as a whole a different look from that of the night before. Only between fifty and sixty were present, but almost every one of them was furnished with pencil and notebook, and, as the professor led them on, occasional questions were put that showed that their own intellects were at work. The lecture and conversation lasted for nearly two hours, and I came away persuaded that genuine work could be done in connection with the University Extension Movement, if only those in charge of it can manage to steer between Scylla and Charybdis.—*School and College.*

TENNYSON'S WORKS.*

THE dainty little volumes of Lord Tennyson's poems which lie before us contain the essential life-work of the poet, beginning with selections from his early works, headed "Juvenilia," and ending with the very last he has published—the beautiful lyrical stanzas called "Crossing the Bar." Lord Tennyson has included in his collection all the poems which he deems worthy of life, and has not in this, or in previous editions of his collected works, republished such ephemeral sallies as his stanzas—of which Mr. Jennings lately reminded us—in answer to the first Lord Lyt-

ton's virulent attack on him in *The New Timon*. Such verses, like Newman's "blots" in the original *Apolo-gia*, were the cut-and-thrust of the duel; and when time has healed the wounds on either side, and death has long since taken from us one of the combatants, Tennyson, like Newman, did well to forget. And yet it is strange now to look back at the time when the verdict which England has long since passed was so little general as the following stanza in answer to his critic implied:—

"But men of long-enduring hopes,
And careless what the hour may bring,
Can pardon little would-be Popes,
And Brummels when they try to sting."

The length to which Lord Tennyson's days have been, happily for us,

* "The Works of Alfred, Lord Tennyson." In 12 vols. London: Macmillan & Co. 1892.

prolonged, have enabled him to witness a universal appreciation of his genius which for the bulk of our great poets, from Shakespeare downwards, has been awarded by posterity only. He has had his share, and more than his share, of misunderstanding and ignorant criticism; but he has had a share, rarely if ever surpassed, of ultimate influence and recognition in his own lifetime, and holds at the present moment a position in the literary world only rivalled in this century by Sir Walter Scott, in the many-sided admiration and respect which it represents. The other great name—the name also of a poet—which suggests itself in connection with contemporary fame in the same period, could never command that respect for moral elevation without which such fame lacks its highest quality. Of the many young men who sighed with Byron and were fired by his genius, only those who were disposed to catch the fever in earnest, and to be Byrons in the action of life, could give him a whole-hearted admiration.

It would be impossible in such space as we have at our command, to institute any careful inquiry into the sources of Tennyson's influence over Englishmen; but one great source of its wide extent is his many-sidedness, and his consequent appeal to very various minds. To illustrate this would require great fullness and variety of quotation. The many gradations, however, are suggested by the extremes on either side. It is not often that a writer who is familiar with the deepest problems of metaphysics, can turn in a moment, with unequalled naturalness and grace, to those simple feelings and thoughts which bring out the kinship of a whole nation, of high and low, of learned and unlearned. To satisfy the fastidious intellectualist at one moment, to tax his powers of interpretation,

and appeal to the whole range of his literary knowledge and perception, and the next moment to strike a great common chord—of pride in national glory, of reverence for the Sovereign, of the simple pathos of the joys and griefs of home, of domestic love, of English village life—this combination is not common. Tens of thousands have cried over "The Lord of Burleigh," "The May Queen," "Rizpah," "The Children's Hospital," "The Grandmother;" have laughed over "The Northern Farmer," "The Northern Cobbler," "The Village Wife;" have been fired with a soldier's enthusiasm as they read "The Charge of the Light Brigade;" have joined in a whole nation's tears at the lines, solemn and significant to all as the funeral bell itself:—

"Bury the great Duke
With an empire's lamentation.
Let us bury the great Duke
To the noise of the mourning of a mighty
nation,
Mourning when their leaders fall,
Warriors carry the warrior's pall,
And sorrow darkens hamlet and hall."

And these readers have known that the man who could utter so beautifully their own simple thoughts, or give such unsuspected delicacy of explanation to their own simple feelings, was not merely a master of melody and expression; that he dwelt in company with the deepest problems of his age; that he touched the heights of science and the depths of metaphysics. He has bridged the gulf, so often unnecessarily widened, between the uneducated mind and the educated. Each class finds food in these volumes, and often in the very same poems, whose outline is visible to the many, while their full meaning and artistic finish are appreciated by only a few. And, again, there has been a large class of cultivated readers to whom one-half of "In Memoriam," "The Ancient Sage," the "De Profundis," "Vast-

ness," were uninteresting, and who have yet dwelt in Arthur's halls, and followed the mystic history of the Round Table, have been haunted by the heartbreaking pathos of Lancelot and Elaine, or of Guinevere's last parting with Arthur; while there are other readers for whom the threads of thought traceable from the immature "Confessions of a Sensitive Mind," and onward through "The Two Voices," "In Memoriam," "Vastness," "The Ancient Sage," have been interwoven with the very texture of their spiritual musings, and who yet have not the sense of melody or the delicate appreciation of literature, as such, which are needed to follow the poet through so much of his song.

It is, of course, both an effect and a cause of Tennyson's wide popularity, that so many of his lines have passed into familiar proverbs. No poet, perhaps, since Shakespeare affords so many aphorisms full of truth and wisdom—from the simplest though ever-true philosophy of every-day life, to the higher intuitions of genius. Here, again, Lord Tennyson distributes his favours to many classes of mind. The consolations and pleasures of the simplest poetry are in reach of all, like the consolations and hopes of religion. Many of all classes have repeated with a sad attempt at thankfulness, "'Tis better to have loved and lost, than never to have loved at all." Numbers who have bowed their heads in faith to the words, "The Lord has given, the Lord has taken away; blessed be the name of the Lord," find further expression of the duty of resignation in the line: "God gives us love, something to love He lends us." All the satisfaction—such as it is—of a proverbial general rule which explains the wrong from which they suffer, has come to many from the line:—

"A lie which is half a truth is ever the blackest of lies."

And such instances of simple and familiar proverbs from Tennyson might be multiplied tenfold. Again, we have the terse expression of deep truths which appeal to thinking men:—"Knowledge comes, but wisdom lingers;" "We needs must love the highest when we see it;"

"There lives more faith in honest doubt,
Believe me, than in half the creeds;"

or the more recent trenchant summary of the tyranny and lawlessness which have walked beneath the banner of "Liberté, Égalité, Fraternité:"

"Freedom free to slay herself and dying
while they shout her name."

These are some of the most familiar, and if we touched on somewhat longer ones, their number would be very great. "In Memoriam" alone would yield a large supply.

Is Lord Tennyson's appeal to very different natures and capacities resolvable into a more elementary fact in regard to his genius? We believe that it is; and without pretending to enter fully into the question, we may indicate roughly our meaning. Mr. Ruskin has contrasted two forms of imagination,—the imagination which idealizes, which is sharply contrasted with matter-of-fact observation, and sees in a flower, not its true features, but all the romantic associations it suggests; and the imagination which intensifies exactness in observation, which sees every shade of colour in the flower, every beauty of Nature as beneath a microscope. The second species is compatible with associations of fancy as well, but its essential feature is that it casts the limelight of the poet's intensely keen perception on the true features of the object. Lord Tennyson's imagination is eminently of this second and higher order, and its vivid light is shed not only on natural objects, but on the moral, social, and spiritual world. He ap-

peals to all because he sees and loves what interests each. The intensity of his perception (if one may so speak) shows to him a beauty in the simplest objects, and in the whole of this fair earth, which prevents anything from being commonplace to him as it is to those who see less. What an unobservant man would pass by as a mass of green foliage, would be seen by him in its immense variety as truly as by a scientific botanist, but with a light upon it shed by genius, and not the mere interest given by science. And so, too, in the world beyond the senses—the world of human affections, passions, convictions, aspirations. Under his delicate microscope, the homely grandmother or the village wife are not rough types, but are seen each as having her share in the "abysmal depths of personality." And so he cares to paint, with exquisite delicacy, spheres of life and persons and things familiar to the many, though with an art and power of vision which can be fully appreciated by very few. His faithful reproduction of nature endears him to the numbers to whom he presents their own thoughts and ideas; but the art by which this perfect naturalness is attained, and by which the setting of each scene—the life and world in which his actors move—is conveyed, is as remarkable for its unobtrusiveness as for its success. And the very same habits of microscopic observation, exercised with equal but not greater care, are visible in his dealings with the world of spirit. In the spiritual musings of "In Memoriam," of "De Profundis," of "Despair," of parts of the second "Locksley Hall," of the two great reflective poems of his later life of which we have already spoken, "Vastness," and "The Ancient Sage," he surveys with exact and vivid insight the high questionings, conjectures, hopes, fears, the vast range of possibilities into contact

with which science brings the educated and thoughtful mind, as he had surveyed the small and homely world—the world of few ideas and little knowledge—in his simpler poems. In each case, facts penetrate him. The range and complexity of his thought, the number and import of the facts it embraces, the wide sweep of his imagination, are revealed notably in "Vastness." And yet the mind which can thus survey the universe, and grapple with the problems it presents, is the same to which the death of the little child in the hospital had all the reality and deep pathos which surrounds one single human life. Indeed, the very poem of which we have spoken—"Vastness"—reveals quite as much his sense of the infinite pathos and importance of the single life, as his sense of the mystery and immensity of the universe. And it is, perhaps, this essentially Christian view of life which has given him the will, as his peculiar genius has given him the power, to touch so many hearts. Every man finds his own simple joys and hopes echoed in these volumes; and the philosophy they breathe is here in absolute contrast to that of the great thinker of antiquity, who had "no beatitudes for the poor." We know the happiness given to a poor man by a kind word or a brief visit from Royalty; and the sense that his lot is thought worthy of the interest of those who are so far above it, forms great part of that happiness. A pleasure very similar in kind is given by a man of commanding genius and great gifts, who shows, as Tennyson has done, keen interest in the little world of home, and the possibilities of every sphere of life. Aristotle's "magnanimous" man used irony with the common herd; Tennyson is interested in each individual. He never sees them as a herd, and was probably never ironical in his life. —*The Spectator.*

ENGLISH LITERATURE IN SCHOOLS—HOW THE TEACHER AND THE EXAMINER SHOULD DEAL WITH IT.

(Continued from March Number.)

• **PARAPHRASING.**—There is frequently so much misunderstanding connected with the meaning of the term “paraphrasing,” that I must ask leave to treat the matter somewhat fully. I have called it the complete interpretation of passages. I might also call it an exercise in thought-reading. It is not a rearrangement or change of words which is demanded, but the unpacking and exhibiting clearly and at large of the whole meaning of a passage which, in the author in question, is expressed in a brief and condensed or figurative form, or perhaps, at times, rather suggested than expressed. It requires in the pupil a knowledge of the real force of the allusions, and of the bearing of the passage as a whole on its context, and the occasion on which it is used. It requires an appreciation of the exact force and intention of the metaphors, similes and epithets, and a consciousness of that associated meaning or colour which certain words and phrases acquire, and which are brought out most distinctly in the contrasts between so-called synonyms. It is only when this knowledge of, this insight into, what the author desires to convey to us has been sought for and gained that we are in a position to truly appreciate, and really delight in, the art and beauty of his mode of expression. To ascertain whether our pupils have gained this knowledge and insight, we must require them to tell us what the passage has told them. This exercise in giving outward expression to the thoughts and feelings which they have made their own is of great value educationally. We do not substitute our much

lesser selves for Milton or Bacon, but strive to observe, understand and feel the power and beauty of their language; nor is there a better way than the exercise proposed to “prevent a boy from contenting himself with that vague knowledge which is not knowledge at all, but mere impression supported by dim disconnected images, or, it may be, by the mere musical sounds or rhythm of the language.” Let me take a particular instance—from Wordsworth:

“I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still sad music of humanity.”

What we want our pupils to do is to think out and tell us in their own way—but in a connected statement—what is meant by the metaphor “music of humanity,” and why this music is said to be “still sad,” and in what respects the attitude of mind implied in this, differs from that “in thoughtless youth,” and why this newly acquired power is also a “joy.” When these things have been grasped, and understood, and stated, then, and not till then, shall we be able to appreciate the skill and beauty with which Wordsworth has expressed the ideas.

There is another mode of interpretation which I have used in literature-teaching with the happiest results—the translation of word-pictures into form-pictures by means of drawing, or, as I prefer to call it, “graphic representation.” We make no demand for art in such work; and the exercise can be used with the youngest pupils. It consists in requiring the pupils to “represent” on paper a

scene or action or figure from their poem. It induces a close examination of what the poem actually says; it causes the formation of definite, clear mental images; it allows the pupil to use in expressing himself that kind of language most intelligible to the young—pictures; and it affords the teacher an excellent means of testing how far the pupils have understood what has been described. Often enough the pictures are awkward, hard to understand, very droll indeed. Don't laugh at them—at least, while the children are present. Try to understand them, to be able to read them. It will be worth your while as teachers, for this is one of the best means I know of for finding out the contents of children's minds—yes, and of adult minds too. Moreover, remember that many (especially novices in the use of language) can express even in the clumsiest diagram or outline what they cannot express in any other way.

Allusions.—There are two points to be attended to in dealing with allusions, viz., the origin from whence the allusion is drawn and the application of the allusion to the context in which it is used. Teachers and annotators of text-books are usually careful enough about the former point; but the latter they frequently omit altogether. To take a few instances: When the Elder Brother in "Cosmos" calls for "some gentle taper" to be his "Star of Arcady or Tyrian Cynosure," it is not sufficient to give an account of Calisto, daughter of Lycaon, King of Arcadia, and of her being changed into the constellation of the Greater Bear, while her son Arcas was changed into that of the Lesser Bear or Cynosure. We still require to be told that the brother is asking for a light or star to steer by. Indeed, the latter information is the more important of the two. The same remark applies to what is

usually dragged in the wake of such expressions as "Bellona's bridegroom," "caviare to the general," "it out herods Herod," and the like. The last named is sometimes a peculiarly unhappy instance of mistaken learning. Under "Herod" we are usually given a short biography—not always of the right Herod. Unfortunately, the reference is not to the historical Herod at all—has nothing to do with the massacre of the Innocents—the reference is to the Herod of the Miracle Play, a blustering ranting character; and the phrase only means "it out-rants the greatest ranter." This we usually are not told. So again, Keats'

"She could have ta'en
Achilles by the hair and bent his neck"

does not need a long account of the Trojan War; nor does Gray's

"Some mute inglorious Milton here may
rest"

require a life of the great Puritan poet. In the former case, what we have to bring out is the idea of size and strength; in the latter, "Milton" is used as the term for a poet notably neither mute nor inglorious. This mistake runs through a great variety of degrees, and is closely akin to that constantly made when dealing with similes—everything is told you except what would make the meaning and beauty of the simile clear.

Words and Phrases.—If in our work with our class we meet with a very rare and antiquated word, its meaning, I think, had better be given at once. If there is anything very striking in its derivation, and if this be really to the point, this may perhaps be added. So, when little Ellie sends to her warrior lover "a white rosebud for a guerdon," we may explain guerdon as a gift for warlike service, referring to the French if the children know that language. "Saturnine," a rare word for children, may be made

more memorable by a reference to being born under the planet Saturn, and may be associated with jovial, mercurial, disaster, etc. But there is great danger, in this matter of derivation, of our trying to teach the unknown by the still more unknown: and of our playing the pedant by affecting knowledge which we either do not possess, or which is not wanted now. Words have a way of outgrowing their original meaning, as children do their frocks; and what we want in literature-teaching is not how a word came by the meaning it has now, but what the meaning actually is now and in the passage in question. In such a case the derivation is oftenest a hindrance rather than a help to the learner. The teacher should always think whether the added information will render the meaning now wanted more striking, more memorable. If so, give it; if not, refrain. Often, a word, somewhat unusual, may be made clear by grouping it with its near relatives, if these are in common use. So the verb "to ban" may be made clearer and easier to remember by associating it with abandon, banish, banishment. By comparison we may form a general idea of the meaning common to them all. But oftenest our difficulties arise with words which have one very common meaning, and another not so common. For instance, children must often be puzzled, as I once was, how Gray's flower could "waste its sweetness on the desert air"—desert called up in my mind the picture of a vast extent of barren sand, not exactly a place where flowers would grow. But in Pope we find "roses that in deserts bloom and die"; Drayton makes a youth feed his flock "upon a desert near at hand that lay"; while, again, in "As You Like It," the Forest of Arden is frequently spoken of as a desert. Put these passages and other

like ones together, and compare them, and the meaning will soon show itself in a very striking way—that desert properly means an unpeopled solitary place, and has nothing necessarily to do with sand. You may clinch the result by introducing deserter, desertion and to desert. So we may arrive at the meaning of all in

"All in the wild March morning I heard the angels call,"

by comparing its use here with its use in Gay's

"A damsel lay deploring,
All on a rock reclined,"

his

"All in the downs the fleet was moored,"

and Coleridge's

"All in a hot and copper sky."

Our difficulties with phrases are of a somewhat different nature. They arise from our jumping to the conclusion that because we know the meaning of every word in a phrase, therefore we know the meaning of the phrase as a whole—at least, we take this for granted in the cases of our pupils. Because we know the meaning of "flattered" and "tears," it does not follow that we, or at any rate that our pupils, fully understand Keats when, in speaking of the Beadsman, he says that "music's golden tongue flatter'd to tears this aged man and poor." So again we must not take for granted that our pupils will understand Keats' "Sad spaces of oblivion," his vintage that "tastes of sunburnt mirth"; Gray's "the boast of heraldry," or Tennyson's "a streamer of the northern morn," and his "the full-faced presence of the gods," and the like. We understand "music" and "humanity." Will anyone tell me offhand what Wordsworth means by "the music of humanity" in the passage I quoted earlier in my paper? But this brings me into the domain of metaphors, of which I must now speak.

Metaphors and Similes.—A simile is comparison by means of which anything is illustrated or explained. A metaphor is a condensed simile, or the substitution of an idea which properly applies to one thing for some other idea associated with the first, but which applies to another thing. So the simile in "he checked his anger as one who bridled a horse" is condensed into a metaphor in "he bridled his anger," the idea of bridling which applies to a horse being substituted for the associated idea of checking, which applies to anger. A metaphor or a simile may aid the understanding, call forth or intensify a feeling, or give an agreeable surprise. As Mr. R. G. Moulton has said,* the main interest of metaphor, as of all imagery, belongs to the actual association of the two ideas, one of which is substituted for the other—the way in which that association assists the vividness of poetic realization, or appeals, by its newness, quaintness, intrinsic beauty, to the imagination. It is plain that the teacher should be continually conscious of this, and endeavour, by expanding, questioning out, and picturing out the metaphors, to bring their force and beauty home to his pupils. Keats' "nest of woe" where the wounded Titans lie and writhe—which reminds one of Shakespeare's "nest of death" (in "Romeo and Juliet"), and Tennyson's "high nest of penance" (in "St. Simon Stylites"). But it is hardly necessary for me to give examples. The whole language is alive with metaphor, and gains much of its force by this means. Very much of this metaphorical meaning, however, has now become

unconscious; and it is only when it is conscious that we can reckon it as a poetic implement. We must therefore be careful to consider how far this is likely to have been the case when the poet in question wrote. For example, horrid, hideous, secure, etc., are almost certain to be metaphorically alive in Milton, and not very likely to be so in Tennyson.

It is even more important for us to pay attention to similes, not only because they play so prominent and so varied a part in general speech, and above all in poetry, but because experience tells us that our pupils (like ourselves) are very liable, especially when the simile is pretty in itself, to pass on, content with a very hazy notion as to what the comparison really implies, and so to lose much of the beauty, and not a little of the meaning. Poets themselves sometimes get lost in their own similes, and go on elaborating them without any thought of their original purpose. Keats, and even Milton do so occasionally. I cannot but think that, even in so simple a case as "like summer tempest came her tears," it is worth while to pause and ask the children what the most marked characteristic of the coming of a summer tempest is, and how the coming of her tears resembled it. In this matter it would be well for the teacher to make some little study of the use of similes—in such a book as Bain's "Rhetoric and Composition," for instance; or to specially observe their varying literary purpose in some such master of similes as Homer, Virgil, Spenser, Milton or Pope. The picture-making simile—as when Milton makes the council-hall in Hell rise like an exhalation, or Satan in Chaos spring upward like a pyramid of fire, or cherubs descend on Eden like evening mist; the expository simile, to help the understanding, as that of scale, when Milton compares Satan to

* In the spring of 1890, Mr. R. G. Moulton delivered an admirable course of lectures on "Milton's Poetic Art" to large audiences in the North of England. In these lectures he treated Milton's similes and metaphors very fully.

Leviathan, his shield to the moon seen through a telescope, and so on; the simile to help one to realize a difficult idea by bringing in something less strange, not wholly unfamiliar, as when the rebel army on the wing is likened to a flight of locusts, or the colour of the land in Hell to ground left bare by earthquake and singed by subterranean fire; and many another kind. In other words, the teacher should call attention, not only to the meaning of a simile, but also to the particular nature of its use as a literary instrument in the case in question—in no elaborate way, of course, but just so far as to convey a sense of literary art. Try and do without the simile; change it slightly now in this way, and now in that; compare results, and the true value of the original will soon reveal itself. In any case do not imagine that you can treat a work of art by ignoring its arts altogether.

Epithets.—It will not be necessary for me to say many words about epithets, partly because they are, as a rule, less neglected than the other points I have referred to, and partly because I should have to say over again what I have already said, question out, picture out, illustrate your epithets. No one is, I suppose, so careless as not to note so striking an epithet as that in Keats' "azure-lidded sleep," which reminds one of Perdita's "violets dim, but sweeter than the lids of Juno's eyes," or that in his "poppied warmth of sleep," which used to delight so keenly my old friend Cotter Morison. The quaint, or far-fetched, or highly-coloured epithet we may be sure will attract attention to itself. It is the quiet and subdued epithet of unobtrusive beauty and fitness of which constantly escapes our pupils' observation and our own; and yet it is in such that so much of the finest fancy and feeling is revealed. I will quote

two instances from Tennyson to show you what I mean:—

"Far up the *solitary* morning smote
The peal of virgin snow."

"Rolling a *slumbrous* sheet of foam below."

Try and set down all that is suggested, and meant to be suggested, by "solitary" and "slumbrous."

A careful study of, and a clear insight into, the matters I have mentioned lie, I feel sure of it, at the very base of a sound study of literature. The haziness of understanding, the confused picturing, the vagueness of appreciation so often to be noticed in minds, not only at school, with regard to what has been written or said, is largely, if not mainly, due to carelessness in these respects. The general meaning is hurriedly snatched at, and minor matters are left to take care of themselves. Such a mode of reading may do well enough for newspapers and railway novels; but dealing with works of real art, we need the attentive eye, the searching, picture-making mind, and the feeling which responds truly and clearly to the artist's touch, and which therefore helps instead of confusing his meaning. These can only be trained by the habitual exercise of observation and thoughtfulness with regard to those things which the literary artist himself studies, the means which he himself employs to convey to us what he sees and feels and thinks, with regard, viz., to epithets, metaphors and the rest; by resolutely dealing with the subject-matter (the ideas of the writer), and with the method and material which he makes use of to bring his ideas home to us. Literature-teaching is art-teaching, and should in every way be linked with art, and made intelligible by the principles of art. Let the antiquary and grammarian stand aside.

And now what about the examiner?

Well, to tell you the truth, I have throughout had the examiner in my mind quite as much as the teacher. I cannot conceive of anyone being a good examiner who is not, first of all, a good teacher. We often hear it said that the examination should follow the teaching, and not the teaching the examination. I am not quite sure that I understand what this means. It has at times almost the appearance of a teacher's desire to appeal, not to the public and open court, but to that private and secret tribunal where, as Burke says, each one of us is sure of being heard with favour, or where, at worst, the sentence will be only private whipping. I would rather take it to mean that no one can examine well in any subject who cannot also teach well in that subject; that the principles of sound teaching must guide us to the principles of sound examining. It would manifestly deprive an examination of all real value—even when it is an examination of only one school, and when many schools are grouped together the idea would be impossible—if the teacher were to dictate the kind of questions to be asked, and to object to all others. If in English literature, for instance, he were to say, "we have only read the poem through," or, "we have only got up the notes at the end, you must not ask any questions on paraphrasing and metaphors, and the rest." That would not be sound teaching, and, therefore, it cannot be sound examining. The only difference I can see between the teacher and the examiner is that the former has to apply his knowledge of his subject to the cases of a limited number of particular individual pupils of a certain age, while the latter has to keep before his mind the general or average pupil of that age. If you only want to find out how much the pupils remember and to place them in an order of merit—that of course

can be done, and best, I think, by the teacher himself. But if you want to ascertain whether the school work is proficient, is what it should be, then I think you should go to an outside examiner, or board of examiners. You must allow your examiner to have a standard to form his judgment by; and to ensure that this standard is the right one, you should require him to be a good teacher, of sufficiently wide and varied experience in teaching as well as examining.

This being my view, you will not be surprised at my requiring the examiner in English literature—as in every other subject—to look into and think over the poem or play on which he is going to set a paper, just as if he were going to use it in teaching; to make clear to himself what are the demands which the poem makes on the reader, and how far the average pupil of the age in question should be able to meet them, with the right kind of help; to consider the poem under the several heads of subject-matter, text, paraphrasing and the rest, and to decide on the actual and relative importance of these in the particular poem, and for pupils of the particular age; to select his passages and his questions accordingly, adding certain alternatives of equal value if the subject be a long one, or he may sometimes make a few questions compulsory for all, and the rest alternative. He should, of course, bear in mind the time allowed, and wholly abstain from questions which would merely display his own ingenuity and learning. I think that in the case of older examinees he should always take into account—at any rate, in his report—the language and general intelligence of the answers. Just as the various writers differ from one another, so will the importance to be given to particular points differ. You can hardly deal with Milton's "Paradise Lost" without touching upon similes or paraphrase; or with a poem of Tennyson or

Keats without referring to the epithets. In Shelley, the subject-matter will not perhaps be so important as the metaphors and the use of language as an instrument of feeling: while, on the other hand, in Wordsworth the ideas and feelings of the poet may often be more valuable than the language itself. In Shakespeare all the points are important—characters most of all;

so you must mainly decide what to ask by your knowledge of the average pupil of the given age.

But enough about examinations. My theme is literature-teaching; and if you accept my view as to the qualifications of an examiner, you will not find it difficult to make the remaining deductions for yourselves.—*The Educational Times.*

AN ADDRESS TO OLD PUPILS OF TREBOVIR HOUSE SCHOOL.

BY MRS. FRANK MALLESON.

I HAVE been invited to address you as some of those who form that happy part of the community standing on the threshold of mature life, your time of preparation for its work—your school-time—behind you, and all the golden possibility of youth and opportunity before you.

To turn to another form of preparation for the work of life—I would counsel girls to learn systematically and thoroughly all the work of a house. Whatever else they may do in life, it is highly probable they will have, sooner or later, to manage some kind of a home. If the happiness of marriage is to be a woman's portion, she will have to do, or to share, or to superintend all the domestic work of the home. If a solitary life is in store for her, then she may make of her house "an old maid's paradise." But I distinctly say a woman has no right to assume the mistress-ship of any home without making a study of the duties belonging to the position. I don't know how the existing ignorance of housewifely work and contempt for domestic ability originated. It did not exist in the older times, when Penelope sat weaving with her maids, and the Princess Nausicaa,

with her attendants, took the linen in the "high waggon with good wheels" drawn by the mules, to the beautiful stream of the river to wash, and to "dry in the brightness of the sun." Nor when we read of great ladies being accomplished leeches, and seeing themselves to all the wants of their households in the store-room, the still-room, the kitchen. In later times, it is true, owing probably to greater equality of position, women have aspired to become rather more the helpmates of the men of the households, but, with a want of mental proportion and conscience, they would seem to have left a gap between the intellectual companionship and the domestic ability, so that the idea of an intellectual woman became associated with domestic ignorance and slovenliness. And we get the masterly picture of Dora, the child wife, who sat lovingly holding the pens of her husband while he wrote, but wasting his substance by buying a whole salmon for two to eat, and puckering her weary brows in hopeless bewilderment over figures that would never add up.

Happily, the young generation of women have perceived something of

the grievous error of this pretence of fulfilling duties for which they are wholly unprepared and unfit, and a tide is setting in for the study of household work. A parallel fear is awakening as to the continuation of an adequate supply of household servants. I have lately heard of a discussion in a society of highly educated ladies as to the best means of counteracting this deficiency, arising, as alleged, from the dislike of many young women to the conditions of life in household service and their marked preference for factory labour.

If this dislike cannot be wisely overcome, as I personally think it may, and we shrink from employing alien household labour such as is supplied in other countries by negroes, coolies, etc., the women of England may be forced to share at least in the work of their households, and thus be forced to be the means of raising such work again in social estimation.

Let a girl be sure at least that she can sweep and dust and scrub as well as the best housemaid, that she understands the processes of cleaning and their reason, that she employs her mind as well as her hands in the laying and lighting of a fire, that she can make a bed with exactitude, can lay a table, and knows by actual experience what time should be devoted to the several parts of work in a house.

Then, in another department of household work, I would counsel the girl to master the principles which underlie good cooking, and their application to the preparation of food, with the management of a kitchen. I would advise her to learn the art of washing clothes, the cutting out and making up of materials. A girl accustomed to learn should soon be able to turn her intelligence to the mastery of these matters, and once equipped with this knowledge, theoretical and practical, she is ready to assume the leadership in a home when

the need comes. She need not necessarily continue this part of her self-education, but she is at all events ready to rule a house with an ability rarely to be met with now.

Perhaps no set of workers is so thoroughly unfitted for the actual duties of their position as the ordinary mistresses of households. They have hammered out for themselves the sort of routine in order and organization usual in households of a certain standing; they can give orders as to their wishes; but if a break comes in their human household machinery, if a cook falls ill, or a housemaid is called to a dying mother, dire is the confusion! They are generally unfit to train a servant in her actual work. Indeed, is it not reasonable to suppose that a great deal of the alleged badness of servants is due to the unfitness of women to act as mistresses?

It would be difficult, I think, to say how much improvement would result in the kind, and work, of servants if mistresses were really prepared and fitted for their position, if they were capable of making their servants do good work and love it, if they could make them see that "even drudgery may be divine."

I may seem, perhaps, to be laying undue stress upon this department of women's work. It is true I do lay great — I will not admit undue — stress upon it, for various reasons; (1) because it is a greatly neglected part of women's self-education; (2) because it is neither just nor right that any of us should lay ourselves out to fulfil duties for which we are unfit; (3) because the mastering of household work by women would have, I believe, a very important influence, not only on the well-being and happiness of homes, but upon a large class of women workers. And this last reason brings us upon the thought of that work for others which springs out

of the social and unselfish side of our nature.

This kind of work rightly begins in the girl's home, in the small circle of those bound to her by ties of relationship and affection.

Home may be a mere shelter where one eats and sleeps, or it may be a foretaste of heaven in its abiding peace and love; but in every case it is the scene where the innermost individual life is carried out. And here, in the midst of those nearest to her, a girl is often called upon to decide one of those great moral problems, which always has, and will probably always continue to agitate the individual soul—the problem of self-culture, self-development, as opposed to the duties of self-devotion and self-abnegation.

I need scarcely paint the description of this conflict, or touch at length upon the perplexity of the girl who, released from the one set of her duties at school, seriously desires to read, to think, to write, to lead a life in which self-improvement takes the prominent part. Such a girl would desire to shut herself in her own room, away from the claims of younger brothers and sisters, deaf to the needs of a tired mother, or to the silent pleadings of a father who, weary with work, looks to his daughter to brighten his leisure.

A softer girl, and one perhaps with a less strong desire for self-improvement, often allows herself to be carried away on the strong current of the needs and demands around her; she becomes busy from morning to night in services to first one and then another, until her time and her strength are spent, and her laudable desires to go on with her education are dropped in the multiplicity of small duties.

We may well ask, is there any possibility of reconciling these opposing ideas? I hope so.

With devotion to others the girl may well claim some time for her own pursuits. With strenuous effort to carry out her own plans, it cannot be impossible, I believe, to do her duty habitually to others in the home. Those who love her will respect, as a rule, her desire to improve. Those to whom she gives much of her most precious possessions, her time and her thought, will be usually disposed to grant her liberty. She will have to set herself to consider how she can fulfil both duties, how best she can be just to herself and her plans, and at the same time be just and good to others. Perhaps the whole difficulty may be solved by her getting up in the morning an hour or two earlier.

It sometimes happens that a girl may be the member of a household where there are few, if any, claims upon her, where there is abundant leisure, abundant means. It is conceivable that here the elder members of the family do not look at life as the young do, and there are jarring wills, a want of sympathy on both sides, the young failing to see with the older eyes, the old painfully indifferent to the opinions and needs of the young.

To a girl in such a home I would preach patience. If she, on her side, faithfully does her duty to those around her, if she tries reverently to understand the point of view of those who differ from her, if she cherishes her desire of self-improvement through all opposing and adverse circumstances, I prophesy she will at length obtain a large measure of her "heart's desire." And, moreover, in this exercise of forbearance, patience, self-control and steadfastness, she will unconsciously have educated herself in the best way, and have notably developed her own moral and spiritual excellence.

I dare say you all have in your memories and your hearts Wordsworth's picture of the

Perfect woman, nobly planned,
To warn, to comfort, and command ;

A Being breathing thoughtful breath,

And yet a spirit still, and bright,
With something of angelic light.

You know it probably too well for me to need more than to indicate the sweet and noble ideal he gives us of woman in the home, and the larger life beyond it. Girls will love to cherish it, to live towards it, remembering that in as far as they realize it they are creating a standard of womanhood which will be a strong and ever living influence. But there is a yet larger sphere of service to others, which has become so prevalent as to be fashionable. We must all rejoice, I think, in this practical outcome of Christianity. But there is danger in the fashion—danger of losing the simplicity, the sincerity, the single-mindedness, essential to really benevolent work for others. The slang of "slumming" is even more detestable than most slang, to those who truly "suffer with those" they see "suffer," and take upon their own shoulders the smallest fraction of the sins of the world.

At the same time the life of all of us must be very imperfect if its selfish needs absorb all our time. Physical life, from its beginning is a struggle for existence against the forces of destruction and death. The life of the intellect and spirit repeats the struggle, and so much is the instinct of self-preservation developed that we usually regard with surprise in individual instances the preponderance of the unselfish or social elements. The saints and heroes of the race are regarded as somewhat abnormal specimens of mankind, and in our estimation of ordinary persons what we expect is the assertion of the selfish part of their nature, not the absolutely self-forgetting. But our love and admira-

tion go forth to those who systematically and habitually live for others.

And I think that all workers should plan at least that a part of their work should be spent in the service of others. This again may present itself to the young girl entering life as a great perplexity. Suppose she accepts the duty, and her own kindness of disposition fosters her acceptance of it, what is she to do? how is she to set about serving others?

Here, again, the woman with special gifts has a great advantage in a limitation of choice. The writer can touch feeling, or move the minds of others to helpful action, or towards a given reform. The artist can do likewise. The girl who has a special tendency to nurse, or to doctor, or to teach, has a path of benevolent activity open to her. I may express, by the way, the surprise with which I have often noticed how the career of systematic teaching of the poor is left neglected by educated benevolent women. There is, I know, Bishop Olter's College, which prepares young ladies to take up this work, and I have always heard that the demand for such lady teachers exceeds the supply. I have heard, too, of two ladies who actually conduct the school for the poor in their father's parishes. But these workers are remarkable for their rarity, and the fact remains that while educated ladies visit the very poorest, and nurse those most sick in hospitals, and as district nurses, while they do not shrink from benevolent work amongst thieves and drunkards, they avoid teaching in schools where the children of the people would be benefited in an incalculable degree by the presence and influence of refined women. Of course I am speaking of those who feel teaching their vocation.

For the mass of womenkind, who are, we think, bound to give some unselfish work to others, and yet have no special line marked out by inclination,

what is there to do? In the first place, I would counsel them to observe one whose mind is always directed to the service of others. It is her daily pleasure to fit means to ends. She can do a trifling kindness and she does not count her trouble if she can accomplish it. She is going for rest into the country—and she remembers a tired worker to whom a week's quiet in good air would mean perhaps a renewal of health. She has cast-off clothes to give away—she immediately recalls the struggling widow to whose children they will be valuable, or the sick cottage child who should have warmth. She bears in mind the worker who requires employment, and the work which needs the worker. She is a strong contrast to the woman who never observes what is passing around her, never heeds the wants that are clamouring to be satisfied, nor the lives she can help to make happier. Depend upon it, the young girl who aspires to be a helper will readily find some form of service ready to her hand and taste. There will be offered her hospital, or workhouse, or district visiting, sick children to cheer, old people to brighten, a lending library to manage, rents in poor houses to collect, a reading-room to supply, a club for working girls to help in, a class to teach; the varieties of benevolent work now open to those who desire such work are almost superabundant. One has to remember the grim truth in *Punch's* satire of the young girl who, saying that one of her parents was stone deaf and the other blind, desired some benevolent work for others outside her home.

And, once embarked in work for others, the desire to continue it becomes so absorbing that many a life takes a direction which lasts through all opposition and difficulties.

Miss Nightingale, belonging to a rich and distinguished family, studied

nursing, and so fitted herself for it, that when the Crimean War broke out, the authorities of the War Office recognized her special capabilities, and begged her to go out to the seat of war and superintend the hospitals there. She has been chiefly instrumental in raising nursing into a profession, and stamping it with a seal of intellectual and moral excellence.

Sister Dora, who began work for others as a village school mistress, found her more complete vocation in nursing. Agnes Jones became another pioneer in nursing. Miss Lousia Twing has devoted herself to getting the poor sick and aged paupers properly nursed by trained women. The Miss Davenport Hills, and other ladies, have worked to get the unhappy children in workhouses boarded out in families where they can learn something of family life and its duties and pleasures. Miss O. Hill has seen pre eminently the many evils attaching to a very low and selfish class of London landlords, or rather middle landlords, and she has become the manager of large blocks of buildings, where her justice, and kindness, and high-mindedness in dealing with tenants, have become a most important benevolent agency. A small army of workers teach in evening classes in London, others provide recreation of a high character to the London poor, in temporary galleries of fine pictures, and concerts of the best music. A People's Palace embodies the thought of one of our popular novel writers. A band of workers throughout the empire, in the Girls' Friendly Society and Young Women's Help Society, associate women of high and low degrees to further a higher individual life. But in even attempting such a catalogue, I do wrong to many noble organizations I do not notice. I began the list briefly to show you the very many forms of work open to those who seriously desire to serve

others less happy than themselves. As I dare say you know, some important schools pledge their pupils to pursue these interests when school life is over, by forming them into a little society or guild, or they found a mission in some poor part of London. These are excellent incentives to un-

selfish social work, as long as the spirit continues to vitalize the form. To test the rightness of benevolent work, we must be assured that it is "twice blessed," and that it brings even more blessing to the worker than to those worked for.—*The Journal of Education* (London).

PUBLIC OPINION.

SCHOOL HOLIDAYS.—The result of the plebiscite taken at Timaru on the question of the length of the school holidays is worthy of note. The Committee had decided to cut down the holidays; but, on an appeal to the parents, a vote was taken, and the proposed reduction of holidays was overthrown by a vote of 245 to 66. This is significant. It means, we believe, that the majority of parents undoubtedly think that both scholars and teachers deserve a good holiday at the end of a year's work such as is now required.—*The New Zealand Schoolmaster*.

RELIGIOUS EDUCATION.—Every country where a system of public education prevails has had to settle in some way the question of secular as against religious education. The view that education should be religious in the broad sense—that it should make for courage, reverence, self-denial, duty—would probably find general acceptance. These things are more important than the muchvaunted three R's; but unfortunately the attempt to frame a scheme for that kind of teaching is rendered difficult by the jealousies and contentions of the advocates of various forms of doctrine.—*Toronto Globe*.

THE PHYSICIAN IN SCHOOL.—We have received many inquiries relative to the proposed plan of daily medical

inspection of the schools of Boston. There are 60,000 children in 193 school buildings, and the idea of having a daily examination of each of these pupils and buildings by a skilful physician seems preposterous to many. Indeed, some of our inquiries indicate that it is regarded as a new fad. In answer to one and all we would say that the plan originated with the Board of Health, that it has been successfully tried in Brussels for a number of years, that the city council of Boston has appropriated \$5,000 for the experiment this year, that the Board of Health is ardently in favour of it, but declines to go forward without the sanction and co-operation of the School Board, that the indications are that his latter body does not think the work could be done with sufficient thoroughness to accomplish anything to justify the interruption it might be to school work. The matter originated with the introduction of the following recommendation of the Board of Health in the mayor's inaugural last January: The need of daily medical inspection in our public schools, by which early symptoms of contagious diseases and sanitary defects may be discovered and brought to the attention of the Board of Health, and the importance of giving prompt and trustworthy notice and advice to teachers upon these and many other questions pertaining to the health and safety of the pupils,

have been witnessed and seriously felt by this department. Our plan will secure daily accounts of all pupils and buildings.—*Journal of Education* (Boston).

EVIL THINKING.—What if we look this question squarely in the face and speak plainly for once. Is it not true that evil thinking is poisonous to the brain? When a strong imagination once fills itself with the love of abominations and begins to expend itself upon forbidden pleasures, is not the brain tissue subjected to injurious strain? We know very little as yet concerning the action of the brain cells during thought production; but what we do know suggests that conscience in one form or other is the register of the effect which thought has upon what we may call the soul. The higher the nervous organization the more effective will be this reflex register. Men of lofty genius may assume to eliminate conscience: but it is assumption and nothing more; the index will move with every thought. No enlightened imagination ever gave itself over to lechery and the filth of it without suffering from the recoil when it beheld the record on the dial of conscience. Freedom of thought is demanded. I do not

deny this freedom; it is the world's safety; but there is the breadth of a universe between freedom and the wholesome use of freedom. That which we call soul makes man a divine animal, and he owes to it the same care at least that he owes to his body—healthful exercise, pure food, a rich atmosphere. When he finds that certain substances injure and presently destroy his stomach, wisdom leads him to avoid them. Certain imaginings are destructive of the soul and will disintegrate the obscure but essential centres of life as surely as arsenic will irradiate death from the stomach to every cell of the system. We need not go very deep in physiological observation to become aware of a correspondence between the condition of the brain and the thought upon which the brain is fed. The gambler becomes a maniac sooner or later; so does the thief, the robber, the murderer for gain. These may never be violently mad; but in most cases the brain gives way in some serious degree. We say that a certain course of education liberates the mind and insures its health; but is not this too often a mere piece of thoughtless phrasing? Is not moral health usually lost sight of in the consideration?—*Maurice Thompson, in the New York Independent.*

GEOGRAPHY.

THE POPULATION OF THE EARTH.—According to the latest statistics, the total population of the earth is now 1,480,000,000, as follows: Europe, 357,379,000; Asia, 825,954,000; Africa, 163,953,000; America, 121,713,000; Australia and Tasmania 3,230,000; the Oceanic Islands, 7,420,000; the Polar Regions, 80,400.

△ TURKISH RAILWAY.—Antoun Youssouf Loufti-Bey, a prominent man of Cairo, member of the "Societe Khediviale de Geographie," has asked from the Ottoman Government the concession for a standard-gauge road starting from El-Arish on the Egyptian frontier, along the Mediterranean coast through Gaza, Jappa, Caiffa,

Acre, Tyre, Saida and Beyrouth to terminate at Tripoli in Syria and later to be connected with the line from the Persian Gulf projected through Alep, Biredjik and Bagdad. The length of the line connecting Egypt and Syria is to be about 370 English miles.—*Railway Review*.

OLD BIRDS.—Among birds, the swan lives to be the oldest, in extreme cases reaching 300 years; the falcon has been known to live 162 years. An eagle died in 1819 which had been caught 104 years before, and was then quite old. A white-headed vulture, which was caught in 1706, died in the aviary at Schonbrun, near Vienna, in 1824. Parrots live more than a century. Water birds have a long life, exceeding that of several generations of men. Ravens also live over a hundred years. In captivity magpies live from 20 to 25 years, and still longer in freedom. The common hen attains the age of from 15 to 20 years. Doves live 10 years, and the little singing birds from 8 to 17 years. The nightingale's life is the shortest, 10 years being the longest, and next comes the blackbird, which never lives longer than 15 years.—*Translated for Public Opinion from the Belletristisches Journal*.

CAPTAIN GEORGE VANCOUVER'S MAPS.—In the office of the Surveyor-General, at the Government Buildings, there are some splendid old maps and charts of the north-west coast of this continent, drafted in the careful and elegant manner peculiar to all such publications issued towards the end of the last century.

George Vancouver, from whom the island on which we live takes its name, must have been a man gifted with exceptional talents, even in those exceptional days, when to be a commander in the British navy meant the possession of many and rare

accomplishments. Two of the charts are principally the work of his pen, made from surveys taken in the years 1792, 1793 and 1794, when he was commanding the Northwest Coast expedition, consisting of King George's sloop of war "Discovery," and the armed tender "Chatham."

An inspection of these maps sets one thinking about the marvellous changes that have taken place in the country from California up, since Vancouver sailed along the coast on his hazardous journey. The old names, as they appear on his drawings, are all changed now. What is to-day the State of California he christened "New Albion." The country taken up by Oregon and Washington he called "New Georgia," after his King, and where Westminster district now is, was put down by him as "New Hanover," another compliment to his royal master. On his way north, he encountered the rugged shore line and high promontories of the coast, facing Queen Charlotte Islands, and called it "New Cornwall" in consequence. Many travellers since his time have noticed a most marvellous resemblance between that coast and the cliffs and rocks of Cornwall. Farther north still, he came to an altogether different kind of scenery, and named the long stretch of what is now Alaska "New Norfolk."

The track taken by his vessel is marked on these maps, so that one is able to see at a glance where the voyager landed and at what points he touched. The only spot on Vancouver Island that he visited on this journey was Nootka Sound. When on his way into Puget Sound, to which locality he sailed through what is termed on the chart, "Supposed Straits of Juan de Fuca," he passed very close to where our city now stands, and which appears on the map, "Point de St. Gonzalo."

He sailed down Puget Sound, almost as far as it was safe for his vessel to go, and then, turning round, made up between the island and the mainland through to Queen Charlotte's Island. As he passed up the Sound, unbroken forest and rough silent tracts of country met his eyes, where now are splendid cities and thousands of miles of cultivated land.

Vancouver was the first officer of any navy to traverse Behring Sea, and the numerous track lines, showing where his vessel went in that locality, are ample evidence that he spared neither time nor trouble in thoroughly examining both the shores at the extremities of the sea and islands within it. And probably his men, ignorant of any legislation that could tie their hands, and holding fast by the rule that old ocean was no man's land, often amused themselves by killing and stripping the seals in that locality that history says were as plentiful as they are now.

The old battle continually waging between Seattle and Tacoma as to the correct name for the magnificent

peak that towers into the sky midway between the rival cities, can now be decided. On both of Vancouver's maps the mountain appears as "Mt. *Rennier*," and, if this is really correct (and there seems little reason to doubt its accuracy), both cities will have to lay down arms and cry quits, for both are wrong in the stand they have taken.

Another map, or rather tracing of a map in the possession of the Surveyor-General, is a plan of the region about Boundary creek and Rock creek, showing the 49th parallel, the American boundary line, and the British boundary line. It also has the location of the British and American store-houses and temporary dwellings, and the lines of the Rock creek and other trails. In view of the present discussion as to the correctness of the boundary line, the tracing, which was drawn in 1861 by Mr. J. Lambert, is a most interesting relic. However, as a proof regarding the correctness of one theory or the other, it is of no value.—*The Victoria Weekly Colonist*, B. C.

NOTES FOR TEACHERS.

THE GOSPELS.—"Education, the soul's training, instruction in Duty, preparation for the difficulties and sorrows of life, is above college teaching. For after all men are only educated, that is to say, the development of heart and the shaping of character can only be done, by virtue of a higher principle, and by its help. The love of fatherland supplied it in ancient times. For Europeans there was for long religion, but now what influence have patriotism and religion on education? Our schools no longer train men of superior piety or better citizens. We are wanting in the main springs by which youth can be educat-

ed. You must have ideas which serve for the communion of minds and hearts. Not from the De Officiis would I take them, but from the gospels."—*Saint-Marc Girardin*.

A PHILOSOPHER.—The sophists, who professed to teach wisdom for hire, were the foes of philosophy, and their influence was short-lived and feeble. We have degraded the teacher to the rank of a mere sophist. Though the teacher, like every other labourer, should be "worthy of his hire," he should himself love knowledge for its own sake—he should worship Truth, and give to it all his

best thoughts and energies. He should communicate to his pupils this passionate veracity, and it should be his proud privilege to teach them how to live. He should not only open for them the book of Nature, and read for them "what is still unread in the manuscripts of God," but he should enter into their very souls, and draw forth the powers divinely implanted therein. The educator who will fulfil this function will be not a mere machine, but, in the old and true sense of the word, a philosopher—a lever of wisdom—a benefactor of mankind. To produce a race of teachers capable of achieving such results would be a great and wonderful work. Under the new order of things, the horrible modern system of cramming would die out, and true culture, the knowledge that strengthens the soul, and leads to great deeds, or finds utterance in the highest literature and art, would take its place. Let us hope that the world has not travelled too far and too fast in this restless, feverish nineteenth century, to be able to formulate and to carry into effect a Philosophy of Education.

—D. F. H., in the *Educational Times*.

THE CHIEF INTEREST.—Few things so completely drain the mind, dissipate energy, and absorb attention as society affairs. An over-plus of society, flippant talk, and late hours are the enemies of earnest school work. A desire to lead and shine at the club by night detracts very largely from the power to shine by day. As the social circle becomes more pleasing, the school becomes more dull. One's best energies, as teacher or pupil, go where his chief interest lies. Nor can the lack of energy in school be wholly charged to euchre clubs and dances. The church itself is sometimes a demoralizing influence. When pupils, singly or in platoons, are kept from school to prepare for or

assist at church entertainments, and when children are out late at night, as they often are, in attendance upon this form of social dissipation, much harm must result to the school work. The wise teacher is never a recluse, but he makes all things subordinate to his profession.—*Ohio Educational Monthly*.

REFORMS.—Reform has become a "fad" It is the rankest kind of a "fad" educationally. Reform, how many pedagogical crimes are committed in thy name! Everything that has been is wrong, always was wrong, and everybody always knew it was wrong. Change, that is the need of the hour, not change for the sake of change, but for the sake of an opportunity to abuse whatever is, whatever has been, whatever would have been but for this pet change.

It is fairly amusing to read the non-educational exchanges for a single week. There is someone, somewhere, demanding something new continually. On the same day we read an eloquent appeal for a school day of not over three hours, and another for a day of more than six hours. One man pleads that school should never open till ten o'clock, another that there should be no school after twelve o'clock. One man wants fewer studies, another wants to enrich the programme. One man argues that there should be no punishments of any kind, another that there must be better discipline.

From one expert we hear that bookkeeping is the best possible arithmetical practice, and upon the same platform ten minutes later we hear that "if there is a useless study in the world it is bookkeeping." "Study moths by all means." "Teach all about cows, whatever else you do not do." "Teach butter-making." "Yes, and the making of cheese." "Of sheep every child should know."

"Greek and Latin, French and German, algebra and geometry, as early as ten years," they all cry in chorus.

"Away with the spelling-book, it is a fraud!" cries one; "Congress should appropriate a quarter of a million for spelling schools," echoes a Congressman. And yet the reform craze has not fairly begun. It is in its infancy. Wait, just wait until it gets its growth, and see what will come. Why, it will take a Gatling gun to rattle off the reforms as fast as they are invented.

And the beauty of it is that every man can not only have a reform all

his own, but he can have a whole set of reforms for himself. There will be enough to go round with several left over. America is a great country. She has millions of children in school, and the opportunity to practise reforms is literally limitless. It is a great thing to live in this day and be a part of the "age," which future geologists will style the "Period of Reforms, Reforming Reformations." In ancient times it required ages to make fossils, now a fossil is made in twenty-four hours if he refrains so long from reforming something.—*The Journal of Education* (Boston).

ASTRONOMICAL NOTES—APRIL—MAY.

THOMAS LINDSAY, TORONTO.

A TOTAL eclipse of the sun occurs on April 26th. These events are of the greatest importance to astronomers when they can be conveniently observed; but in this instance the path of the shadow is altogether in the South Pacific Ocean and in a part of it where there is not even a little island upon which to plant an instrument. The limiting curve of visibility of some part of the eclipse passes through New Zealand, the Society Islands, and the Marquesas on the west, and along the western shores of South America on the east. The following considerations will serve to give some idea of the regions of visibility:

The conjunction in R. A. occurs at 9h. 13m. 26s. Greenwich Mean Time. The "central eclipse at noon" will therefore occur somewhere on the circle of longitude which has the sun on the meridian at this moment. Add the equation of time, 2m. 26s. and we have 9h. 15m. 52s. as the difference in longitude, corresponding to

138° 58' west. To find the latitude of the point on this circle where the axis of the shadow cone touches the earth we note the following phenomena:

To an imaginary observer at the centre of the earth there would be no eclipse because the sun and moon would be seen in their true places, and at conjunction in R.A. the moon is 59' 39" south of the sun, whose declination is 13° 52' 47" N. And to an observer having the moon and sun south of the zenith there would be no eclipse, for the parallax in altitude would cause the moon to appear still further south of the sun. But after passing the latitude of about 13° N. we would have the moon north of the zenith and parallax would tend to increase its meridian zenith distance and bring it nearer to the sun's disc. When the parallax would be just equal to the difference in declination, then the two centres would coincide. Before reaching this point, which will be found to be in latitude 64° south, the

two discs would interfere and the sun be seen partially eclipsed. If we deduct the sum of the semi-diameters $32' 33''$ from the difference in declination we have $27' 6''$ as the parallax in altitude required to bring the discs just in contact. This would be the parallax at the zenith distance of 27° which the moon would have in the latitude of 13° south. At that point, therefore, at noon, the discs would be just in contact. The whole theory of eclipses, with practical examples, will be found in Loomis' standard work on "Practical Astronomy." The method of computing the contact, etc., by Projection is treated exhaustively, and is especially adapted for the amateur not familiar with the more rigorous analysis of the Besselian method.

Venus reaches her greatest elongation on April 29th, being then $45^\circ 34'$ east of the sun. She presents a magnificent appearance in the evening sky. Observers will have noticed how much Venus surpasses the brilliant Sirius and the bright stars of Orion which we are now losing sight of. The planet will be occulted by the new moon on the 29th of April, but the phenomenon will not be visible here. The immersion of the 6th magnitude star, 125 Tauri, may be observed that evening at 9h. 50m., about ten minutes before the moon sets.

Uranus will be occulted by the moon on April 12th at 11h. 56m. Mars is placed among the less conspicuous stars of Sagittarius; his apparent diameter is increasing as he approaches the earth, but he is still unfavourably placed for observation, being far south in Declination, and rising at one o'clock a.m. Jupiter is now west of the sun, and towards the end of the month may be observed in the morning twilight.

Among the interesting objects to be observed in the sidereal heavens during April evenings we may note the bright stars of Leo, which form the figure of a sickle in the fore part of the constellation. The brightest, Regulus, is one of the lunar distance stars employed by navigators for determining longitude. There is a companion to this star, easily observable, which is supposed to move with it through space. Third from Regulus in the sickle is γ Leonis, a binary, the components of which are about $3''$ apart. This is a good test for separating power in a small telescope. An interesting occultation occurs on April 10th, when the star γ^1 Virginis will be occulted, while the binary γ Virginis close to it remains visible. The immersion occurs at 7h. 2m. p.m., and the emersion at 7h. 13m.

EDITORIAL NOTES.

DISMISSAL.—HON. A. S. DRAPER.

THE Superintendent of Education in the State of New York, U. S. A., is elected every three years by the Legislative Assembly of the State. For the last six years the Empire State has had the services of a man of more than average executive ability, noted for his fidelity to the duties of his

important public office, and blessed above his fellows with tact and inspiration; a gift to the State of New York for doing her educational work. He had completed two terms in his office this winter. Meanwhile, the House of Assembly changed from Republican to Democrat. The Superintendent has a large amount of State patronage under his control; and Superintendent Draper was Republi-

can—not aggressively so—nor did his political opponents charge him with partisanship in his administration, but he was Republican, while the majority in the House was of the opposite party, therefore, the Hon. A. S. Draper must be voted out. His political friends spoke and voted for him; non-partisan educational men spoke and worked for him, but the political “Jew” urged that it was in the terms of the bond that a Democrat should be appointed, and accordingly the able and tried Superintendent was dismissed, and a Democrat was put in his place.

So it is in the wealthy and populous State of New York, as often as the partisan political pendulum swings from Republicanism to Democrat, the chief servant of the people is changed accordingly. We all know how this change is often brought about—“by ways that are dark and tricks that are vain.” The spoils are divided on political lines. Merit, unless backed by the political machine, wastes its sweetness, even in educational affairs, on the desert air. We have yet to see arguments of sufficient weight to justify, in State or Province, the political partisan headship of education. There are, of course, some things to be said in its favour, but the gains are much more than counterbalanced by the losses inflicted on the country.

PUBLIC SCHOOL PROGRAMME.

IN the United States of America, there is at present a discussion about what is called “Enriching of the Public School Programme.” The claim of the teachers in the High Schools and Colleges is that at least a couple of years is lost by the pupil on account of the amount of time which is given to useless drill in the Public and Grammar Schools.

President Eliot, of Harvard University, has on more than one occasion made this statement, and showed

that the pupils in European schools are at least two years in advance of pupils of the same age in the schools of the same grade in the United States. Many of the High School men agree with President Eliot. It seems the loss of time is caused by undue stress being laid upon absolute accuracy before promotion is made to another form or school. The chief proposal made to remedy the evil complained of is the introduction into the elementary schools of the study of a foreign language, either French or German or Latin. The pupil must begin this study of a new language not later than the age of ten. To find time for this additional work, it is recommended that less time be given to drill in such subjects as arithmetic, spelling, geography, etc.

The parish school of Scotland affords us a lesson that we should not hastily part with; for in the humblest of these schools, till quite recently, might be found a few pupils who were studying classics and some other subjects of an advanced character. And some of the most illustrious scholars Scotland has ever produced began their higher education in this way. But [writes a British educational contemporary] owing to the inelastic arrangements of the Education Department, these pupils have disappeared, and even if they existed, the large majority of the new race of teachers would be incapable of giving them secondary instruction. The inelastic arrangements of the Education Department are felt elsewhere as well as in Scotland. One instance in point is that successful Preparatory Schools in High Schools are closed by statute passed by the Minister of Education of this Province, which schools afforded the best example we know of how to enrich the public school programme—the thing now asked for by our friends in the United States.

REPORT OF THE MINISTER OF
EDUCATION FOR THE YEAR
1891, WITH THE STATISTICS
OF 1890.

PUBLIC SCHOOLS.

DURING the last few years we have called attention to the almost stationary school population of Ontario, and since our review of the Minister's Report for 1890 the results of the census in regard to population have appeared, and have proved a striking confirmation of the correctness of the figures in the table before us. In 1877 the registered attendance of pupils between the ages of 5 and 16 was 490,860; in 1890 it was 496,565, of pupils not between 5 and 16 years of age, but between 5 and 21, an increase of 5,705 in thirteen years, and a decrease of 6,031 from 1889. It is satisfactory to know that while there has been such a slight increase in the registered attendance of pupils since 1877, the average attendance has materially increased, for while it was only 44 per cent. in that year, it had risen in 1890 to 51 per cent. of the registered attendance. It is satisfactory also to know that the regularity of pupils in attending school is improving, though it is yet far from what it should be, and if the Minister of Education would see that the compulsory Act is put in force as it is his duty to do, we would then have not only a better average attendance, but those most in need of education would receive it. The compulsory law is either a good or a bad law; if it is a good law, it should be enforced; if it is a bad one, it should never have been enacted. After drawing attention to the fact that the compulsory powers entrusted to trustees are not enforced, the Minister complacently states that 20 per cent. of the rural school population, 13 per cent. of that in towns, and 7 per cent. of that in cities attended less than one hundred days in 1890.

The number of Public School teachers in the Province was 8,180; of this number 33 per cent. were males and 67 per cent. females. In 1877 the male teachers were 47 per cent. of the whole, and since 1879 the number of female teachers has been steadily increasing. It is gratifying to notice that the number of those holding second-class certificates has been gradually increasing, so that now they comprise 36 per cent. of the whole, while in 1877 they were only 20 per cent. In the latter year the proportion of teachers holding certificates of the third class was 61 per cent. of the whole; in 1890 it was only 50 per cent. The number of those holding first-class certificates is almost at a standstill; in 1877 it was 250, while in 1890 it was only 247. In the former year it was 4 per cent. of the whole; in the latter, only 3 per cent., so that relatively the number has decreased.

The average salary for male teachers in 1890 was \$423—an increase of \$2 over that of the previous year; the average salary for female teachers was \$292—a decrease of \$4. The lowest salaries are paid in counties and the highest in cities.

Of the 5,768 school-houses, 47 per cent. are either brick or stone, 42 per cent. frame, and 1 per cent. log. The log school-house is gradually disappearing.

The total receipt of money for the support of these schools was \$5,016,212; of this amount the municipalities contributed 68 per cent., the legislature 6 per cent., while the remaining 26 per cent. came from the Clergy Reserves and other sources. The total expenditure was \$4,295,678. Of this, \$2,669,377, or 62 per cent., went for teachers' salaries, and the rest for sites, buildings, rent, fuel, etc. The cost per pupil in average attendance for the whole Province was \$17.20; for counties, \$15.60; for

towns, \$16.47; and for cities, \$23.53. The number of pupils in average attendance to each teacher was 31.

ROMAN CATHOLIC SEPARATE SCHOOLS.

Separate School education is flourishing in the Province if we may judge by the tables before us. There was in 1890 an increase of 16 schools, of 1,781 pupils, or over 5 per cent., and of \$46,021.43 in the receipts. While in 1877 the number of Separate Schools was 175, and the number of pupils was 24,952; in 1890 these had risen to 259, and 34,571 respectively.

HIGH SCHOOLS AND COLLEGIATE INSTITUTES.

The number of these schools was 120 in both 1889 and 1890; the number of teachers increased from 427 to 452, and the number of pupils from 18,642 to 19,395. The average attendance was 11,437, or 59 per cent. of the registered attendance. The total receipts amounted to \$676,895. Of these the Legislature contributed 15 per cent., the municipalities 55 per cent., the pupils 12 per cent. in fees, and the rest came from other sources. The total expenditure amounted to \$627,208, of which 65 per cent. was paid in teachers' salaries. The cost per pupil in average attendance was \$54.84, or more than three times that for Public School pupils in the Province. The average salary paid to teachers in these schools throughout the Province was \$892. The number of pupils to each teacher in average attendance was 25. 482 pupils of these schools matriculated, 347 joined the learned professions, 1,018 left for a mercantile life, 795 for agriculture, and 1,543 became teachers.

NORMAL SCHOOLS.

The total number of students admitted to the Toronto Normal School in 1891 was 247, of these 218, or 89

per cent., obtained professional certificates. The total number admitted to the Ottawa Normal School was 195, of these 172, or 88 per cent., obtained professional certificates. The total expenditure for the Normal and Provincial Model Schools in 1891 was \$43,810.16. deducting from this the fees received from the Model School pupils, we find the cost per student of those who were successful in passing the professional examination was \$70.

COUNTY MODEL SCHOOLS.

The total number of students enrolled was 1,464; of these, 1,379, or 94 per cent., successfully passed the examination for third class professional certificates. 36 schools passed all that went up for examination, while Hamilton rejected 19 per cent., Strathroy 20 per cent., and Stratford 17 per cent. Is it to the discredit of the students of these schools that so many were rejected, or are we rather to credit the examiners with a due regard to the interests of education in refusing to pass candidates who were not likely to prove successful as teachers? We incline to the latter view, and if we are right, the examiners of those schools in which all passed take a serious responsibility upon themselves in empowering all of these young people to become teachers, some of whom are far from being fitted for the duties they have to undertake. We commend this matter to the serious consideration of Mr. Tilley, the County Model School Inspector.

ONTARIO SCHOOL OF PEDAGOGY.

This is a new institution in our educational system, and it remains to be seen whether it is an excrescence, or a natural off-shoot from our tree of knowledge. 110 students were admitted to the school, but we are not

told how many of these passed the examination, nor are we given any statement of the expenditure on this school. By consulting the Public Accounts, however, we find that its cost for the four months it was in session in 1891 was \$5,846, or \$51 per student in attendance. At the time the school was established it was a serious question with us whether its work could not be done as well and with less expense by establishing a chair in pedagogy at the Provincial University. In view of the expense already incurred in running the school, this is still a serious question with us.

WHATEVER praises itself but in the deed,
devours the deed in the praise.

--Troilus and Cressida.

THE INEVITABLE.

SARAH K. BOLTON.

I like the man who faces what he must
With step triumphant, and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and
just
His plans work out for mortals; not a tear
Is shed when fortune, which the world
holds dear,
Falls from his grasp; better, with love, a
crust
Than living in dishonour; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope, gives
zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.
—*Journal of Education* (Boston).

SCHOOL WORK.

MATHEMATICS.

I. E. MARTIN, B.A., R.M.C., KINGSTON, EDITOR.

(Continued from page 114.)

4. Factor the following expressions:

(a) $x^3 + (b - 2a)x^2 + (a^2 - 2ab)x + ba^2$.

(b) $(a+b)^3 + (a+b)^2(b-a) + (a+b)(b-a)^2 + (b-a)^3$.

(c) $2x^4 - 3x^3 - 21x^2 - 2x + 24$.

4. (a) $= x^2(x-a) + b(x-a)^2 - ax(x-a) = (x-a)[x^2 + (b-a)x - ab] = (x-a)^2(x+b)$.

(b) $= \frac{(a+b)^3 - (b-a)^3}{(a+b) - (b-a)}$

$= \frac{\{(a+b)^3 - (b-a)^3\} \{(a+b)^2 + (b-a)^2\}}{2a}$

$= 2b \left\{ \frac{(a+b)^2 + (a+b)(b-a) + (b-a)^2}{\{a+b\}^2 + \{b-a\}^2 - (a+b)(b-a)} \right\}$

$= 2b \cdot \frac{1}{3} \{3b^2 + a^2\} \{3a^2 + b^2\}$.

(c) $= (x-4)(x-1)(x+2)(2x+3)$.

5. Solve the equations,

(a) $x^2 + y^2 - x - y = 78, 1x + y + xy = 39$. 2

(b) $x + 7x^3 - 22 = 0$.

(c) $(1+x^2)(1+y^2) = 2(xy-1)^2, x+y = 5$.

5. (a) Multiply (2) by 2 and add to (1) and we have $(x+y)^2 + (x+y) - 156 = 0$; $\therefore x+y = 12$, or -13 and from (2) we have $xy = 27$ or 52 ; $\therefore x = 3$ or 9 , and $y = 9$ or 3 . The other values are imaginary.

(b) Put $x = y^3$ and the equation becomes $y^9 + 7y - 22 = 0$, or $y^3 - 8 + 7(y-2) = 0$; $\therefore (y-2)(y^2 + 2y + 11) = 0$; $\therefore y = 2$, or $-1 \pm \sqrt{-10}$; $\therefore x = 8$ or $(-1 \pm \sqrt{-10})^3$.

(c) Multiply out and substitute, we have $x^2y^2 - 2ny + 26 = 2(ny-1)^2$, or $x^2y^2 - 2xy - 24 = 0$, or $ny = -4$ or 6 . This, combined with $x+y=5$, will determine the values of x and y .

6 (a) If nC_r denote the number of combinations of n things taken r together, prove that $n+2C_{r+1} = nC_{r+1} + 2nC_r + nC_{r-1}$.

(b) If the total number of combinations of $2n$ things taken 1, 2, 3, ... $2n$, in a group

respectively be 129 times the total number of combinations of n things taken 1, 2, 3 . . . n respectively, find n .

(c) Prove that the number of permutations of $2n$ things of which one-half are alike and the other half alike though different from the first is equal to the greatest number of combinations that can be made of the $2n$ things of which none are alike.

6. (a) Book work.

(b) The series formed by writing down the terms is obviously the expansion of $2^{2n} - 1$ in one case and of $2^n - 1$ in the other. We have
 $\therefore 2^{2n} - 1 = 129 (2^n - 1)$,
 or $2^{2n} - 129 \cdot 2^n + 128 = 0$,
 or $(2^n - 1) (2^n - 128) = 0$;
 $\therefore n = 0$ or 7 .

(c) Book work.

7. (a) Deduce the formula for the sum of n terms of a Geometrical Progression.

(b) If a G. P. whose ratio is r consists of $4n$ terms, show that the sum of the first and last n terms is to the sum of the second and third n terms as $r^{2n} - r^n + 1 : r^n$.

(c) If x, y, z be in H. P., a, x, b , in A. P. and a, z, b , in G. P., prove that

$$y = 2(a+b) \left\{ \left(\frac{a}{b}\right)^{\frac{1}{2}} + \left(\frac{b}{a}\right)^{\frac{1}{2}} \right\}^{-2}.$$

7. (a) Book work.

(b) Sum of the 1st and 4th n terms is $\frac{a(r^n - 1)}{r - 1} + \frac{ar^{3n}(r^n - 1)}{r - 1}$.

Sum of the 2nd and 3rd n terms is

$$\frac{ar^n(r^n - 1)}{r - 1} + \frac{ar^{2n}(r^n - 1)}{(r - 1)}$$

\therefore the ratio of these sums =

$$\frac{r3^n + 1}{r^n(r^n + 1)} = \frac{r^{2n} - r^n + 1}{r^n}$$

(c) We have $y = \frac{2xz}{x+z} = \frac{2(a+b)\sqrt{ab}}{a+b+2\sqrt{ab}}$

$$= 2 \frac{(a+b)\sqrt{ab}}{(\sqrt{a} + \sqrt{b})^2}$$

$$= 2(a+b) \left(\frac{a^{\frac{1}{2}}}{b^{\frac{1}{2}}} + \frac{b^{\frac{1}{2}}}{a^{\frac{1}{2}}} \right)^{-2}$$

8. (a) Define the terms ratio and proportion, and explain what is meant by the statement that one quantity varies inversely as another.

(b) If $x \propto y$, and $xy \propto z^2$, prove that $x^3 + y^3 + z^3 \propto xyz$.

(c) Shew that any sum of money, twice the discount on it for a given time and the interest on the sum for the same time are in harmonical proportion.

8. (a) Book work.

(b) $x = py$ and $ny = qz^2$, from which $y = \left(\frac{q}{p}\right)^{\frac{1}{2}} z$ and $x = (pq)^{\frac{1}{2}} z$,

$$\text{and } x^3 + y^3 + z^3 = \left\{ (pq)^{\frac{3}{2}} + \left(\frac{q}{p}\right)^{\frac{3}{2}} + 1 \right\} z^3,$$

and $xyz = qz^3$; $\therefore x^3 + y^3 + z^3 \propto xyz$

(c) Let n be the sum of money, r the rate, and t the time. The interest = x, r, t , and the discount = $\frac{nr t}{1 + r t}$, and

$$\therefore \frac{I}{x} \cdot \frac{I + r t}{2 x r t} \text{ and } \frac{I}{x r t} \text{ are in } A, P, \therefore \text{etc.}$$

9. (a) The sum of p terms of an Arithmetical Progression is q and the sum of q terms is p , show that the sum of $(p - q)$ terms is $\left(\frac{2q}{p} + 1\right)(p - q)$.

(b) Shew that the sum to n terms of the series, $2 + 2.3 + 2.7 + 2.15 + \dots + (2^n + 1 - 2) = 2^{n+2} - 2(n + 2)$.

(c) If A be the sum of the series formed by taking the 1st and every p^{th} term after the first of an infinite Geometrical Progression whose first term is one and whose ratio is less than one, and if B be the sum of the series formed by taking the 1st and every q^{th} term after the first, prove

$$A^q (B - 1)^p = B^p (A - 1)^q.$$

$$9. (a) S_p = \frac{p}{2} \{ 2a + (p - a) b \} = q,$$

$$\text{and } S_q = \frac{q}{2} \{ 2a + (q - 1) b \} = p,$$

$$\therefore a = \frac{p^2 + pq + q^2 - p - q}{pq} \text{ and } b = - \frac{2(p + q)}{pq},$$

$$\therefore S_{p-q} = \frac{p-q}{2} \{ 2a + (p-q-1)b \}$$

$$= (p - q) \left(\frac{2q}{p} + 1 \right) \text{ by reduction.}$$

(b) Series = $(2^2 - 2) + (2^3 - 2) + \dots + (2^{n+1} - 2) = 2^2(2^n - 1) - 2n = 2^{n+2} - 2(n+2)$.

$$(c) A = 1 + 1r^n + 1r^{2n} + \dots = \frac{1}{1-r^n},$$

$$B = 1 + 1r^q + 1r^{2q} + \dots = \frac{1}{1-r^q},$$

$$\therefore A^q (B-1)^n = \frac{1}{(1-r^n)^q} \cdot \left(\frac{r^q}{1-r^q} \right)^n = \frac{r^{nq}}{(1-r^n)^q (1-r^q)^n},$$

$$B^n (A-1)^q = \frac{1}{(1-r^q)^n} \cdot \left(\frac{r^n}{1-r^n} \right)^q = \frac{r^{nq}}{(1-r^q)^n (1-r^n)^q},$$

$$\therefore A^q (B-1)^n = B^n (A-1)^q.$$

CLASSICS.

QUESTIONS ON CÆSAR—BOOK II.

BY H. J. STRANG.

Translate chapter 13.

1. Parse *filiis, millia, egressi, more, petierunt*.

2. *Traditis*.—What compounds of *do* are of the 3rd conjugation?

3. *Significare*.—What compounds of *facio*, make *facio, facio* and *facio* respectively?

4. *Ex oppido*.—When would you render *from* by *a (ab), e (ex)* and *de* respectively?

5. *Oppidum Bratuspantium*.—What difference between the Latin and the English idiom?

6. *Contulissent abesset*.—Account for the mood and the change of tense.

7. *Filiis, armis, ceperunt, manus, more*.—Mention any peculiarity or irregularity of each respectively.

8. *Egressi*.—Inflect the present indicative.

9. *Contulissent*.—Give all the infinitive forms, active and passive.

10. Name and distinguish the different words for *army*.

Translate chapter 26.

1. Classify the various uses of the subjunctive in this chapter.

2. *Item urgeri*.—What is the force of *item* here?

3. *Circumvenirentur*.—What prepositions have usually the effect of making the intransitive verbs with which they are compounded transitive? Exemplify a similar effect in English compounds.

4. *Paulatim*.—Give any other adverbs ending in *tim*. How are adverbs usually formed? Give example.

5. *Prælio nunciato*.—Would *Cæsare nunciato* be correct Latin? Why?

6. *Loco superiore*.—Decline the plural. Translate *superiore æstate*.

7. *Castris potitus*.—What other case is *potior* found with, and when?

8. Form adjectives from *legio, hostis, eques, periculum, miles*.

9. *Constiterat*.—Conjugate. Distinguish from *constituo*.

10. Translate into Latin: This will be a great help to us. We shall pitch our camp at the foot of the mountain. You have lost no time.

Translate into idiomatic English:

1. *Hostes neque a fronte ex inferiore loco subeuntes intermittere, et ab utroque latere instare, et rem esse in angusto vidit, neque ullum esse subsidium quod submitti posset.*

2. *Cæsari omnia uno tempore erant agenda; vexillum proponendum, quod erat insigne, cum ad arma concurrere oporteret.*

3. *Ratio ordo que agminis aliter se habebat ac Belgæ ad Nervios detulerant.*

4. *Nullum aditum esse ad eos mercatoribus; nihil pati vini, reliquarum que rerum ad luxuriam pertinentium, inferri.*

GRAMMAR AND COMPOSITION.

1. Conjugate compounds of *re* and *ago*, *cum* and *facio*, *ex* and *fero*, *ad* and *tango*, *ob* and *cædo*, *inter* and *lego*.

2. Compare the adverbs corresponding to *acer, audax, magnus, liber, facilis, parvus, diligens*.

3. Distinguish *post, postea, postquam*, and exemplify the correct use of each.

4. Distinguish *tui (vestri) milites, ii (eorum) (sui) agri*.

5. Mark the penult of *antiquitus, ingredi, maturat, collocat, impeditos*.

6. Give all the participles of *transeo, egredior, cognosco*.

7. Translate into Latin: He assembled all his forces in this place; The Gauls had assembled from all sides to attack the camp.

8. Latin for: This is the best thing to be done; This will have to be done; He ordered this to be done.

9. Latin for: He persuaded them that it was easy; They could not be persuaded to return with us.

10. Our men, having followed them for several miles, slew many. Our men, having broken down the bridge, returned to the camp.

CLASS-ROOM.

THE BRITISH NORTH AMERICA ACT—DECENNIAL CENSUS.

PETER MCEACHERN, B.A.

(Continued.)

Mode of perpetuating the executive headship, Section 10:

"The provisions of this act referring to the Governor-General extend and apply to the Governor-General for the time being of Canada, or other the Chief Executive officer or administrator for the time being carrying on the Government of Canada on behalf and in the name of the Queen by whatever title he is designated."

The Governor-General may appoint a deputy or deputies to exercise certain of his powers or functions; he may not leave Canada without the consent of the Imperial Government; when necessary and possible a substitute for him is appointed "by the Queen"; when such substitute is not appointed, the senior officer in command of the Imperial troops in Canada succeeds him.

Should the Governor-General appoint a deputy to exercise any of his powers, "such appointment shall not affect the exercise by the Governor-General himself of any Power, Authority or Function."

The Governor-General holds office during the pleasure of the Crown. He may be continued in office for six years. His annual salary is £10,000.

Constitution of Privy Council for Canada, Section 11:

"There shall be a Council to aid and advise in the Government of Canada, to be styled the Queen's Privy Council for Canada; and the persons who are to be members of that Council shall be from time to time chosen and summoned by the Governor-General and sworn in as Privy Counsellors, and members thereof may be from time to time removed by the Governor-General."

The term "Privy Council for Canada" is the legal title for the Cabinet, the Ministry or the Administration.

Section 11 in its literal sense defines the prerogative of the Governor-General at its maximum in the appointment and removal of Cabinet Ministers.

Usual mode of appointing and removing Cabinet Ministers:

Assuming that a general election has taken place in which the Conservative party obtained a majority of twenty-three members. From and by this party, heads of Departments for the Government are selected and recommended to the Governor-General who unless he has valid objections appoints these Heads of Departments members of the Queen's Privy Council for Canada. Should this Council at any time fail to command a majority in the House, it must resign. Should the party desire to remove any member of this Council, he must give way. Hence "members thereof may be from time to time removed by the Governor-General."

The members of the Privy Council must have places in the Senate or in the Commons.

Section 12: All powers under Acts to be exercised by Governor-General with advice of Privy Council or alone:

All Powers, Authorities, and Functions which under any Act of the Parliament of Great Britain, or of the Parliament of the

United Kingdom of Great Britain and Ireland, or of the Legislature of Upper Canada, Lower Canada, Canada, Nova Scotia, or New Brunswick, are at the Union vested in or exercisable by the respective Governors or Lieutenant-Governors of those Provinces, with the Advice, or with the Advice and Consent, of the respective Executive Councils thereof, or in conjunction with those Councils, or with any number of Members thereof, or by those Governors or Lieutenant-Governors individually, shall, as far as the same continue in existence and capable of being exercised after the Union, in relation to the Government of Canada, be vested in and exercisable by the Governor-General,

with the Advice or with the Advice and Consent of or in conjunction with the Queen's Privy Council for Canada, or any Members thereof, or by the Governor-General individually, as the case requires, subject, nevertheless (except with respect to such as exist under Acts of the Parliament of Great Britain, or of the Parliament of the United Kingdom of Great Britain and Ireland), to be abolished or altered by the Parliament of Canada.

Sections 12 and 65 of the B. N. A. Act provide that all executive powers, etc., that have not been annulled by this Act, shall be divided between the Dominion and Local Governments on the same basis as the legislative powers are divided.

CONTEMPORARY LITERATURE.

AN exceedingly valuable series of articles on "Observations from the Lick Observatory" are appearing in the *Overland*. "The Nebula of Orion," by Prof. Holden, will be in the April number.

THE notes on books and authors in the *Publisher's Circular* are as usual timely and interesting. Their valuable series of sketches of publishers is concluded. One may safely select books by their judgment.

THE *Decorator and Furnisher* cannot be opened without sighs of longing for the beautiful things portrayed within. Useful advice is given on house-furnishing, economical as well as beautiful. A department for questions and difficulties is found at the end.

WILLIAM WILFRED CAMPBELL and Ed. Sandys contribute two entertaining short stories to the March *Dominion Illustrated Monthly*. Prof. Le Moine has another historical article on the St. Lawrence. An article on curling, one on travel and sketches of the members of the Quebec Cabinet make a varied and interesting selection of topics. The children's story is by Samuel Baylis, "How Jack won his Snow-shoes."

"A QUEEN'S Servant in Carglin" (*Gentleman's Magazine*), in *Littell's Living Age* of March 19, is the best Highland story that has appeared for a long time. It is hard to choose among the articles, but perhaps "The Brownings" (*Temple Bar*) "Paganiniana" and "Our Minor Poets," from *Nineteenth Century*, excel in interest.

PROFESSOR BLAIKIE contributes a paper called "How are the Masses to be Reached and Won" to the April *Quiver*. "Such a Suitable Match" and "Mad Mrs. Hallway" are two interesting short stories. There is one for children called "Humpty Dumpty." Poetry, sermons and serial stories along with the other usual departments make up a good number.

VERY attractive are the illustrations in the March *Wide Awake*, those of "A March Mood" and "My Spanish Princess" being especially so. Gray's "Forest" is an article which will arouse the interest of the young readers in the poet. "The Red Necklace" and "How Joey Rang the Bell" are two stories of a healthful humorous tone. Altogether the number is a great success.

WE are pleased to find Canada so well represented in the *March Atlantic*. F. Blake Crofton contributes an article on "Thomas Chandler Haliburton," better known as Sam Slick. Joel Chandler Harris has crossed the line and sketched with his ready pen, life in the quiet valley of St. Valerien. "The Children's Poets," by Agnes Repplier, is one of the most beautiful and pleasing articles we have seen for a long time. Children would be grateful to the understanding heart and skilful pen if they might read it. "Harvest Tide on the Volga" and the "Village Watch-Tower" are also especially good.

Cyr's Reading Slips. Envelope No. 5. (Boston: Ginn & Co.)

Petit Choix De Fables. A L'Usage des Ecoles Primaires. Par Ch. Defodon. Edition Illustrée par Gustave Doré et Vogel. (Paris: Librairie Hachette et Cie.; Boston: Carl Schoenhof.)

The Principles of Success in Literature. By George Henry Lewes. Edited by Prof. Scott, of Michigan University. (Boston: Allyn & Bacon.) The articles which appeared some years ago in the *Fortnightly* are here reprinted, and form a short treatise on literature from which students may learn very much and be led, the present editor hopes, to do a little thinking for themselves. The essay is one which deals only in sound and clear principles, and at the same time is full of inspiration and help for young writers.

Lette's Elementary French Readers. H. Vallemare. Vol. II. *Vie Et Voyages de Christophe Colomb.* Edited by E. Bidaud-Ville. Vol. 12. *Vie Et Voyages de David Livingstone.* Edited by A. Antoine. Vol. 13. *Vie Et Voyages de James Cook.* Edited by H. Testard. Each 8d. (Boston: Carl Schoenhof.) Better reading books than these could scarcely be desired. Any intelligent boy or girl with such a life as Livingstone's written in easy French with vocabulary and the full conjugations of the irregular verbs, might learn to read French thus, almost without an instructor. A few illustrations are given and the price is very small.

A Drill Book in English. Compiled by George E. Gay. 45 cts. (Boston: Allyn & Bacon.) A useful account of the most important principles of Grammar and Rhetoric, together with numerous examples containing errors which pupils are to correct. This being the Teacher's Edition marginal references are given to the rules, etc.

Laboratory Manual of Chemistry. Armstrong and Norton. 50 cents. (New York: The American Book Co.) Two Chicago High School Principals have prepared a series of over one hundred and sixty experiments, endeavouring to select such work as would best develop the spirit of investigation. The book is eminently clear and practical, and, being interleaved, will be found exceedingly convenient for laboratory work.

Madame Thérèse. By Erckmann-Chatrian. Edited and annotated by Geo. W. Rollins. (Boston: Ginn & Co.) This is one of the numbers of the "International Modern Language Series," edited under the direction of Profs. Bôcher and Van Daell. The text is preceded by some brief and bright introductory remarks, chiefly biographical, and the notes added by the editor are not too numerous, but clear and adequate. The translations of difficult phrases are felicitous.

Euclid. Book I. For beginners. By the Rev. J. B. Lock, M.A. (London and New York: Macmillan & Co.) Mr. Lock's aim is to arrange the first book of Euclid's elements for beginners in such a manner as to produce an edition that shall be useful for teachers. The necessity for such a work is plain—so many changes being now recommended in the teaching of this subject, and the influence of the Association for the improvement of geometrical teaching, and other societies being widely felt. The present editor by no means follows the beaten track; he separates the theorems from the problems, gives definitions of his own for a straight line and an angle, adopts the term "straight angle," etc. Good exercises are given, and while the book is of course an experiment, it is an important addition to text-books on elementary geometry.

English Grammar. Whitney and Lockwood. (Boston: Ginn & Co.) Dr. Whitney's "Essentials of English Grammar," which is well-known to teachers, and which has been the basis of more than one new grammar, has been prepared by Mrs. S. E. Lockwood (under Dr. Whitney's direction) for pupils not quite far enough advanced to use the "Essentials" profitably. The editor (herself the author of an excellent work on English grammar) has applied the topical arrangement in the present edition with great success and has added good exercises. We have pleasure in directing the attention of our readers to this work; they will find it satisfactory.

Clarendon Press Series:

Virgil: Georgics (Books I. and II.). Edited by C. S. Jerram, M.A. 2s. 6d. (Oxford: At the Clarendon Press; New York: Macmillan & Co.) The work of the editor of this edition of *Georgics* could hardly be better done, and if any boy with half the ability of Macaulay's celebrated young friend makes a good use of it he will not be easily puzzled. Part I. (63 pp.) contains a well-written introduction on the subject, spirit and purpose of the *Georgics*, its form and chief sources, etc., and the text, and Part II., some 20 pp. longer than Part I., the notes, in which care and scholarship and judgment are manifest.

Heath's Modern Language Series:

Esther. Tragédie en Trois Actes. Par Racine. Edited by J. H. B. Spiers. 25c. (Boston: D. C. Heath & Co.) The latest number of this good series appears in tinted covers, and with the same mechanical execution that we observed in the earlier numbers. "Esther" is the shortest and the easiest of the masterpieces of French tragedy, and in this edition the text has been modernized, the notes are admirably adapted to call the student's attention to important points and to afford him necessary aid, and the appendix contains a very useful explanation of French rules of verse and a table of illustrations from the text of grammatical difficulties and niceties.

A Practical Rhetoric. By Prof. John F. Genung, Ph.D. (Boston: Ginn & Co.) This is not a book published yesterday. It has been used for several years and not found wanting. Its greatest merits are its originality and simplicity, and the scholarship, wide reading and judgment of the author are evident in his book. The enthusiasm for literature, so wonderful in its results as an educating and refining force, will be stimulated in many a student by this worthy book, especially if he catches the spirit of the writer or of the many writers whose works are laid under contribution for examples. This is one of the books that one feels an impulse to make one's own.

The Outlines of Rhetoric. By Prof. Gilmore. (Boston and New York: Leach, Shewell & Sanborn.) The author of this work, finding that he needed a text-book for his own classes, has prepared one which will be welcomed and used by many other teachers. Such a book was much needed. Rhetoric is comparatively a new subject in schools, and one has to find one's own way in it. It is here treated in the proper way, viz., as supplementary to grammar, composition and logic, and every point is enforced and made interesting by illustrations. There is good work all through, e.g., the chart on p. 166 showing the relations and divisions of rhetoric.

Academic Algebra. By Prof. Bowser, of Rutgers College. \$1.25. (Boston: D. C. Heath & Co.) We have here a complete treatise on elementary algebra up to and including progressions and also permutations, combinations and the binomial theorem. Good arrangement, clear and concise explanations, a scientific and interesting presentation of the work are abundantly evident throughout. Easy equations and problems are introduced immediately after division, and the author takes great pains to make everything understood by the student. There should be an edition for students in which the answers do not appear on the same page with the questions. This algebra is one that will be found satisfactory for class use.

Moffatt's Geography of America and the Ocean. The Oceans. 18th edition. 9d. (London: Moffatt and Paige.)

Hachette's French Classics:

Le Bourgeois Gentilhomme. Par Molière. Le Cid. De P. Corneille. (Paris: Hachette et Cie.; Boston. Carl Schoenhof.) New editions of these numbers of the very well-known Hachette Series are now for sale. The former above named is edited, with grammatical and explanatory notes, by Francis Tarver, M.A., French master at Eton College, and the latter by Jules Bué. Our readers know too well the excellence of these French editions of the French Classics to make any prolonged notice of them suitable, and will doubtless be glad to hear that they may be conveniently procured at the American depot in Boston.

English Men of Action:

Montrose. By Mowbray Morris. 2s. 6d. (London: Macmillan & Co., and New York.) But four years since there was built in the cathedral of the Scottish metropolis a fitting memorial of the "Great Marquis," whose honoured dust rests beneath the "Montrose Chapel" within these sacred walls. The present biography, in which there is no lack of good writing, is a memorial of a different kind, more accessible, at least to the England beyond the seas, and not less significant. The narration is sympathetic as well as spirited—we see the man and his times, and follow with unabated interest the movement of the story to its tragic close. The book is a really valuable contribution to historical biography, and the discerning reader will feel that the time occupied in reading it has been well spent.

A Short History of the English People. By John Richard Green. Illustrated edition. Part VI. 1s. (London and New York: Macmillan & Co.)

Library of Education:

1. *Principles in Teaching.* J. T. Gaines. 20 cents.
3. *Literature in the Public Schools.* F. L. Pattee.
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Twenty cents each. (Cincinnati: Teachers' Co-Operative Publishing Co.) The publication of these monographs on living educational questions is one branch of the work of the Educational Reform Association whose platform is (1) That education should be subject to the control and supervision of the State. (2) That State education should aim only incidentally, to secure intellectual proficiency and commercial results, and, primarily, to develop character, which is the true basis of national greatness. (3) That a school system that does not recognize the individual pupil is intolerable.

Prof. Gaines' "Principles in Teaching" is a wise and careful study, but all the numbers are of permanent value, and one of the best is Mr. Pattee's "Literature in the Public Schools." Mr. Pattee is no novice, his ideas are enlightened and practical, and all teachers should read this book. His remarks on ordinary "readers" are excellent, and he suggests better ways—which is more than many critics are capable of.