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THE CANADA EDUCATIONAL MONTHLY.

AUGUST-SEPTEMBER, 1897.

THE CLAIMS OF INDIVIDUALITY IN EDUCATION.

BY R. WORMELL, D. Sc., M.A.

JUST ten years ago, in the Jubilee year, 1887, I read a lecture here on "Fifty Years of Educational Progress." After the retrospect I indulged in a forecast, and spoke of some dangers that seemed to be looming in the future. I affirmed that we need not fear that the desire for education, which had been fairly aroused, would subside; but that there was danger in the tendency to require all men to pass through the same mould and the same gauge. It seemed that Procrustes was bound to have his victims, the dunces on the one hand being stretched beyond their powers, and the geniuses on the other hand stunted to an average capacity.

I drew attention to this danger in the changed condition of education by describing an analogous change in the philosophy of science. When it was believed that the supply of energy in the universe was being gradually exhausted, men often pictured the end of all things as coming from that ultimate exhaustion. The discovery that energy is transmutable but indestructible was accompanied by the discovery that energy is available for the service of man only in its transformations. If, for instance, all the parts of an enclosed and impervious region had the same temperature, no work could be done between the parts,

however high the temperature might be. To get work from heat, we must have bodies of different temperatures. If all the bodies in the universe had the same temperature, there would be neither life nor motion. Similarly, if all men had the same knowledge and skill and exactly similar tastes and temperaments there could be no interchange of ideas, however highly educated each man might be. The theory of the dissipation of energy and the theory of the extinction of individual differences by a Procrustean education are therefore similar and similarly situated, and either of these is sufficient to enable us to see the last man in the dim distance. Hence I pointed out that we ought to resist attempts to produce a dull and dead uniformity by means of education, as we would resist an attack on the life of society itself. Amongst the forms of liberty to be secured the liberty of capacity is not the least important. That combination of laws which we call Nature is allowed at present to assist us by presenting an endless variety as regards natural capacities. To quote from the "Stones of Venice": "One man is made of agate, another of oak, one of slate, another of clay. The education of the first is polishing; of the second, seasoning; of the third, rending; of the

fourth, moulding. It is no use to season the agate; it is vain to try to polish slate; but both are fitted by the qualities they possess for the service in which they are honored."

It requires but very little reflection to show that one factor of the prosperity of a country must depend on the extent to which individual differences and individual talents, tastes and powers are developed and utilized. If all were made alike there would be but one excellence, and many would certainly be condemned to uncongenial occupations. As it is there are many excellences. Few there are who could not excel in something, and when each is able to secure that occupation in which he succeeds best, the state reaps the largest harvest from the energies of the people.

So much for theory. Evidently theory declares that there is danger in universality. What does experiment say? The *Rassegna Nazionale* recently—that is to say, a month ago—had a very remarkable account of the working of the Italian school system, written by Signor Ajroli, a man of position and authority. He tells us that no country revels so enthusiastically in pedagogy and in educational discussion of all kinds, and none is so inefficient in practice, as Italy. "Real education," he says, "is still at a very low level there, and, as a rule, elementary scholars read badly and write worse, while their brains are muddled with smatterings of science. The Government, in its craze for centralization, has attempted to enforce a single educational programme on the whole country, without any regard for local customs, needs or interests, while the educational experts insist upon time-tables, etc., being altered with bewildering rapidity, in accordance with the latest educational craze." "Certainly elementary education, 'free, compul-

sory, uniform and secular,' is not a success in Italy." And I may add it never has been a success anywhere. It may now be asserted, with little fear of contradiction, that wherever Procrustean methods have been tried they have failed to increase the prosperity of the country trying them, and therefore I cannot now say that what seemed to be a rock ahead ten years ago is still a real danger.

Nevertheless, as a principle of method in schools, the need for taking full account of individual idiosyncrasies, and of varying the general treatment as individual conditions demand, is well worth our consideration.

The main purposes of these monthly meetings, I take it, are two—encouragement and instruction. First, that we teachers may encourage each other by taking stock together of the results and difficulties, the plans and prospects of our work; and, secondly, that the experience which has fallen to the lot of a few may be made available for many. With this view I have accepted the secretary's invitation for to-night. Now we have made some progress in ten years towards a full recognition of the fact that individuality has a claim on our attention. What is the movement for technical education but a consequence of this?

The late Professor Huxley thus described the main objects of the movement:—

"A small percentage of the population is born with a most excellent quality, a desire of excellence, or with special aptitudes of some sort or another. . . . Now the most important object of all education schemes is to catch these exceptional people, and turn them to account for the good of society. No man can say where they will crop up; like their opposites, the fools and knaves, they appear sometimes in the palace and sometimes in

the hovel ; but the great thing to be aimed at is to keep these glorious sports of Nature from being either corrupted by luxury or starved by poverty, and to put them into the position in which they can do the work for which they are specially fitted. . . . therefore, as the sum and crown of what is to be done for technical education," says Professor Huxley, "I look to the provision of a machinery for winnowing out the capacities and giving them scope."

Let us look more closely into Huxley's notion that genius should be detected. The question has often been asked, "What forces have acted most powerfully on unfolding genius?" Not a few philosophers have tried to find out how much or how little the recognized apparatus of education has effected in the case of the preternaturally gifted.

Some have traced the influence of the parents, father or mother, others that of the schools. Long lists have been drawn up of eminent men who have distinguished themselves early by their capacity for learning.

Lists of public-school men have been arranged to justify the public-school system and to glorify the schools. Thus one writer, speaking of Harrow, boasts that this school "produced in one half century, among its five Prime Ministers, a Palmerston, a Peel, a Spencer Perceval, and an Aberdeen; and among its statesmen a Dalhousie and a Sydney Herbert; and among its soldiers and sailors a Rodney and a Codrington; and among its poets a Byron and a Proctor; and among its scholars a Parr and a Sir William Jones; and among its divines a Trench and a Manning; and among its common crowd of *alumni* a vast multitude of honourable and useful men." Similar exultations can be declared for other public schools.

But Sydney Smith maintained that

"the most eminent men in every art and science had been educated in private schools." From the time of Sydney Smith we have had a greater and ever-increasing list of great men who have received all their early education in private schools, and it is not difficult to find support for the view that in private schools individuality is safer of discovery and careful nurture than in public schools.

But again, lists longer than any others have presented a terrible array of instances of complete failure. Those whom the schools branded as dunces and blockheads, or expelled as intractable rebels, have subsequently achieved greatness and fame.

But yet a fifth list has been prepared, of the so-called self-taught geniuses, who owe no debt of gratitude to any school system, except that which led them to thank their stars that they were subjected to none.

Shall we say then that genius is independent of educational arrangements, and need not be considered by them? All know this would be a disastrous conclusion. The systems have often succeeded; they have often failed; therefore they need amending; but the right conclusion is that of Professor Sully. He sums up the question as follows: "Does it follow that because the possessor of genius is not well fitted to reap the particular benefits of our pedagogic system he is really independent of educational forces and influences altogether? This is not an uncommon view, and it has much to support it. But such an idea is clearly an exaggeration of the fact. However keen and strong the impulse towards knowledge in a boy, his attainment of it obviously depends on the presence of humanly appointed sources. More than this, it is indisputable that the greatest of men will be the stronger for a wise intellectual and moral

guidance in their early years. Would Goethe have been Goethe if, instead of his early home surroundings, with their comparative opulence, their refinement, their various striking personalities, and their carefully thought out plan of education, he had lighted, say, on the environment of a Chatterton? It is nothing less than a profound error to suppose that the plant of genius grows into fruitful maturity whether or no there are kindly influences of sun and rain to play upon it. One would rather say that in a sense that a boy or girl possessing the divine flame is more subject to the human forces of his surroundings than the ordinary child."

Hence the points I wish to maintain are that the duty of the school system, as regards the genius, is that the system shall be so elastic as to provide the training which will bring his special power to the highest state of excellence, and the duty of the schoolmaster is to detect the potential genius, that he may be brought within the proper influences. The strongest expressions on education that I know in our language have been framed to condemn want of elasticity in the curriculum. For instance, Mr. Ruskin warns us not to pour one kind of knowledge on one and all alike, like snow upon the Alps, and to be proud if here and there a river descends from their crests into the valleys, forgetting that we have made the loaded hills themselves barren for ever.

It is not to be expected that any one school, however large, should present all the variety needed. There must be some considerable range and scope in the studies of each school, but the whole provision that is required by the country can be made only by means of a distribution of subjects and aims. Different groups, grades, or classes of schools should take up different portions of the work, each group having its one specific aim.

When this arrangement is complete the claims of individuality may be met. No doubt Gray had reason to believe what he said of undetected potential merit in the lines we all learnt as children—

Full many a gem of purest ray serene
The dark unfathomed caves of ocean
bear;
Full many a flower is born to blush un-
seen,
And waste its sweetness on the desert
air.

But the merits of the gem and the flower will no longer be wasted when the search for them is made everywhere by the trained, skilled, and experienced educator.

This leads us to the personal and professional aspect of the case. For this work of selection and discovery the teacher himself must possess that faculty which a botanist or geologist uses when he recognises at a distance an unusual appearance, a natural object, a plant, for instance, not seen before—one that suggests new uses—one that requires for its healthy sustenance a particular habitat. I am inclined to think that a teacher's most essential qualification is the possession of this power. It has been my fate at times to try to help intending teachers who, in spite of all aids, have utterly failed from beginning to end. In nine of these cases out of ten the failure has arisen from inability to distinguish individual actions, individual conditions. Such men know when the whole class is listless, inattentive, disorderly, but what particular part in this condition is taken by A, B, or C, is never found out. Such a teacher may know there are some in his class who do not understand him, but whether M or N understands him he has not the slightest idea. They have been to him no individual existence. It is impossible that such should become successful teachers, for the power to see the individual in the

mass and to feel and think with the individual is an essential.

Again, we have mentioned the frequent failure of the schools to meet the needs of the potential genius. What does this show? That even when, by accident or by the exercise on the part of some one of that faculty we have just described, the genius has been detected, something more is needed. He often requires very special treatment—very special care. His exceptional powers in some matters may have been produced at the cost of great defects in other matters. His furious appetite for some kinds of leaping may be accompanied by a feeling that the subjects at which the boy of mediocre parts will work uncomplainingly are galling and insupportable impositions. In fact the unfolding genius often needs to be protected against himself by the exercise of both tact and care.

Great wits are sure to madness near allied,
And thin partitions do their bounds divide.

Geniuses and many others who are not destined to become geniuses are often over-sensitive. What are we to do with the over-sensitive? Harden them? If we had a scholar known to possess a valvular weakness of heart should we send him to compete in the long races, with a view of strengthening his weak organ? Would not a verdict of manslaughter rightly follow such a course? We may draw an analogy between this and other kinds of morbid sensitiveness.

Within the last few days the daily papers have expressed lay opinions on a case of schoolboy suicide. Such correspondence is generally more amusing than edifying, but there is one out of the many letters which seems to me to be dictated by sound sense, and hits the very "bull's-eye" of my contention. The writer asks: "How far is it possible to save a

super-sensitive boy from the consequences of his own organization? What chance is there, under a public-school system, for the boy who, for whatever reason, is 'singular,' as compared with the average and conventional type of British youth?" In answering these questions, the writer first acknowledges the good features of the public schools. He says: "No one but cranks will deny that, on the whole, our public-school system has been justified of its children. It has produced a manly, self-reliant race, simple, straightforward and truthful, modest and clean-minded, with a holy abhorrence of cant and rant, and an uncommonly clear—almost a petulant—perception of character. These results are due to a system which creates independence by giving responsibility, and enables men to belong to a governing race by teaching them to govern themselves and one another." The writer then shows how the influence of the headmaster may prevent this governing power from being abused and made irksome to abnormally constituted individuals. He says: "It depends absolutely and entirely upon the chief what is the character of the prefects, and therefore, that of the school at large. The prefects who come nearest to him, are quick to catch his manner, his sympathies, his influence, and become, in their way, reproductions of his personality. Everyone can see that if a dreamy, nervous melancholy boy is allowed to go from bad to worse before the eyes of his schoolfellows, some imputation must rest upon the prefects for their lack, not only of good feeling, but of common sense." This I am convinced is the righteous view. There must be an eye to discover over-sensitiveness, and there must be a resolution emanating from the head, but permeating the prefects and all in authority, to prevent all malevolent sporting with this peculiarity.

But the prospective genius is having too much of our time. Let our thoughts become more general, and especially take in those who have any given faculty in less than normal or average strength—so little strength, for instance, that it certainly can never be made remarkable. Does the fact that a particular faculty exists only in the merest germs relieve the schoolmaster of the duty of fostering and cultivating it? The special and careful nurture of a weak plant that nevertheless may be designed to fill a particular place in the general economy is the demand of individuality in such a case. Take music as an illustration. Some persons have good ears and good voices; some without training would never be able to see any difference between "God Save the Queen" and "The Old Hundredth," and never to reproduce a note of given pitch. Yet in Yorkshire I have often heard the children of a very large school almost without exception singing accurately and with expression from sight under the patient teaching and leading of Tonic-sol-fahists. It has then seemed to me that that system has set an example with regard to the development and general treatment of a weak faculty. The key of the success lies in connecting individual attention with collective exercise. The same method is sometimes found in art. I have heard persons say: "I could not draw a stroke until So-and-so took me in hand."

There is another faculty in regard to which individuality presents a two-sided claim. It exists, naturally, in different persons with very wide variations of intensity, but, in most cases, by attention to the individual conditions it may be developed. It manifests itself by reverence for good, noble and holy thoughts and for sacred thoughts and things, by a spirit of devotion and by certain qualities which bring to their possessors much

calm contentment and power of endurance, and make a man or woman having them a perpetual source of happiness to others. I shall not be misunderstood if I call it the religious faculty. Seeing how much of the influence and happiness of life are dependent on its possession, I have no doubt it is the schoolmaster's duty to cultivate it in all his pupils. Probably, in most cases, he may not be required to consider the particular form its application is afterwards to take, any more than he is required to consider when he begins his labors to awake intelligence, the particular occupation or profession in which the pupil is to apply that intelligence. But *he* will have a very lame notion of his duties who tries to send out creatures in other respects intelligent but absolutely lacking reverence and devotion. But the due cultivation of this faculty requires a double attention to individualities. In the first place, the individual differences as regards the faculty are so wide that no wholesale treatment will be sufficient. In the second place, the time and circumstances must be suitable, and the treatment really called for, and not forced; so that this work cannot be wholly placed in certain fixed squares of the time-table.

A suitable occasion for the teaching may crop up in any lesson on any subject. I may mention an illustration which has for nearly forty years served me as a kind of pattern. In 1859 I was one of a class studying formal logic. No subject surely could, in its nature, be less likely to encourage the kind of lesson we are considering; yet the opportunity came. The correct forms and modes of hypothetical syllogisms had been considered, and a number of examples of fallacious reasoning had been collected from known authors. Then, at the end of the lesson, the principal's manner and tone of voice were

altered, and we all knew something more serious was coming. He said there was a hypothetical syllogism drawn correctly in the last three verses of the sixty-sixth Psalm. He asked: Why did not David state the conclusion? The answer was sought in other passages of the Psalms, and then the lesson ended with a quotation from Old Thomas Fuller:—

I find David making a syllogism in mood and figure. Two propositions he perfected:—

“18. If I regard wickedness in my heart, the Lord will not hear me.

19. But verily God hath heard me. He hath attended to the voice of my prayer.”

Now I expected that David should have concluded thus:—“Therefore I regard not wickedness in my heart.” But far otherwise he concludes:—

“20. Blessed be God that hath not turned away my prayer, nor His mercy from me.”

Thus David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic, for I like David's better than Aristotle's syllogism, that whatsoever the premises be, I make God's glory the conclusion.

I venture to say that in that class there was not one who felt the digression was out of place, and there was no one whose feelings of reverence and devotion were not stimulated by the manner and matter of the illustration.

I have just time for reference to one other claim of individuality, namely, the special claim of women. The gifts and graces of men and women differ. There is no need to weigh them one against the other. The task would be as difficult as that of instituting a comparison between the services which great poets and great painters render to their countrymen. It is sufficient to know that the world is richer than it would if both these services were welded into one, and it is the richer when women have free scope for their special pow-

ers, and when education aims at developing the special faculties they have received, not for themselves, but for humanity—treasures of tenderness, sympathy, reverence, faith, and purity. To women great ideals are natural. They have capacities for teaching, training and elevating beyond anything we have hitherto used. Let us develop and utilize their precious endowments.

Thus you see I am advocating two kinds of elasticity, the first secured by dividing the work of education amongst schools of different types and grades, and the second by permitting the customs, methods and courses of each school to take account of individual needs and conditions. My suggestions in no way tend to disturb the unity of our great and increasingly important profession. Let us have corporate unity by all means, but corporate unity together with individual function. It is the latter that will preserve the necessary variety. It is the latter that will maintain in the availability of the talents of the people, and will avert the peril of an equally diffused, and, therefore, unproductive civilization.

I have one concluding remark to make on the second point, namely, the encouragement of insight into individual temperament. I admit that the best rewards of this subtle craft will not be found in measurable results and marketable achievements. They cannot be tried by direct and present tests, but will be seen in the life of the coming age. Yet I firmly believe that he is happiest in the work of teaching who does not pine for immediate results, but will be content if he finds what he has cast upon the waters after many days.—*The Educational Times*.

Give to a gracious message
An host of tongues; but let ill tidings tell
Themselves when they be felt.

Antony and Cleopatra, ii. 5.

MORAL TRAINING IN PUBLIC SCHOOLS.*

BY DAVID FOTHERINGHAM, B.A., I.P.S.

(Continued from May)

AND that public sentiment in England of the same opinion is evident from the evidence forwarded to the Government by a Royal Commission appointed some years ago to investigate this whole question. In answer to the question, "Do parents desire moral training?" the Commission received affirmative replies from 93 per cent. of Voluntary (School) Managers, 79 per cent. of School Boards and 98 per cent. of teachers answering. "It was manifest from the investigation that the people of England by an overwhelming majority desire religious instruction in the Elementary School."

If as thorough an investigation were held now in Ontario the conclusion could not be very different. The great body of our citizens know and realize that moral instruction is of vital importance to the well-being of the home and of the State; and would give wide and liberal scope to those who in good faith would undertake, as did the two great parties in England in 1870, to furnish a national system that would bring every child under the control of an efficient intellectual and moral training.

In Ontario, to meet the demands of one denomination chiefly, a Separate School system has been granted under careful provision for thorough instruction in the secular branches of a primary education, and with the distinct understanding that the tenets of that church may also be taught during school hours. But were this system carried to its full, legitimate issues by all denominations, the efficiency of

secular education would undoubtedly be seriously impaired, if not destroyed; and a strong and growing feeling is asserting itself in favor of one and only one system of schools throughout our Province. The advocates of one system say that to unify and strengthen the brotherhood of all citizens who must work shoulder to shoulder for all that is valuable in our homes and our country in mature years, the children should be trained together. Our children, say they, cannot be brought into daily contact and mutual sympathy too soon if the conditions are what they should be. But in this case wise and ample provision must be made for their effective development in every part of their complex nature, and that in the order of awakening powers.

Why should morals be excluded or neglected? Why should the ethical nature, that asserts itself almost as early as the intellectual, be ignored or left to the haphazard teaching of a child's environment when that nature has in it far greater and graver possibilities than either of its other natures?

Many who thus speak are recognized leaders of the intelligent and religious classes. Mere secularists may trouble themselves but little with such matters; but when those who are able to take the most enlightened and patriotic view of this question keep pressing it on their own friends and on the public they would do well to take heed.

The advocates of secular (not godless) schools and those who can suggest no good working plan for common moral instruction tell us that

* Paper read at O. E. A., April '97.

the parent and the church should give ethical training; and it is true that these are responsible in this respect and can never relegate their duty to the State. But where all educators and enlightened statesmen are agreed that morality is essential to the permanency and prosperity of the State, the State cannot forego its right to see that its subjects are so educated. Why insist upon intellectual and not on moral training? Why leave this to parents when many of them have no adequate idea of what to teach or how to teach in the line of morals?

The best authorities on the matter tell us that only 40 per cent. of our school population are enrolled in the Sunday schools of Ontario. Let us say that one half of our children are in such schools. What of the moral training of the other half? In all likelihood their parents are too indifferent to send them there; and if so these children are not likely to be sent to church service, and are practically growing up without any training of a right sort on their ethical side. Whence must our criminals be drawn in large measure? Not from the 50 per cent. who are under the training of homes, churches and Sabbath schools, but from the army of 300,000 that are outside the benign influence of these institutions.

In a similar way it is reckoned that 9,000,000 of young people in the Republic to the South of us are growing up in ignorance of the saving principles of morality.

Admit, for argument's sake, that this is a pessimistic calculation, though there is ground for believing that it is the calculation of men anxious to look on the bright side. Admit that the numbers may be fairly reduced to one-half, and still in Ontario we will find that 150,000 young people are growing up, a dangerous class.

It has been asserted again and again that it is the duty of the State to do this work of moral training, and it may fairly be asked how can this be established? It has already been shown that the most enlightened and most powerful nations of the two hemispheres practically support this theory. The common law of nations is based upon the laws of the Decalogue, and the leading principles of the Bible. This is historically and admittedly true.

In all modern civilized governments the one true and living God is recognized; and he is appealed to as the ultimate and only true source of law and order. Oaths of office are administered in His name to rulers, judges, arbitrators, jurors and witnesses. Profanity and other moral offences are visited with severe penalties. When the extreme penalty of the law is pronounced, the immortality of the soul and divine judgment are appealed to when the judge says "And may God have mercy on your soul." Days of thanksgiving or of humiliation before Him are appointed. For the army, navy, houses of correction and the like, chaplains are appointed to instruct in the principles of divine law, truth and righteousness; and the sessions of congresses, parliaments and legislatures are opened by invoking the blessing of Him by whom kings rule and princes decree justice. In short, "it is only secularists and exclusive churchmen who treat the body politic as having no immediate relation to God."

From these and similar considerations it will readily be conceded that the State recognizes a system of morals based upon the existence, the holiness, the justice and final authority of the one supreme, unchanging, eternal Ruler. It affirms more or less directly the responsibility of its citizens to His laws as the final and

unalterable standard of right ; that to do his will is the highest and best qualification for citizenship.

Hence the legitimate conclusion, that the Word of God is the highest authority to which to look for a knowledge of truth, righteousness, justice, love of neighbor and loyalty to rulers.

If these conclusions are fairly reached, the next question to be asked is how shall moral instruction be introduced and be made a part of school work? But before attempting an answer, it is only wise to look fairly and squarely at the difficulties that must be overcome.

First, we have the unworthy jealousies of sectarians to which broadminded and Christian men find themselves face to face whenever they argue and agitate for moral instruction in the public schools, and which charges them with hostility to the system.

Then we have too many of the secular, selfish spirit who seek only material and present success, ignoring the best interests of their children and their country. If these are left alone to advance their worldly interests they will in turn let alone our educational machinery, however imperfect. Even the intellectual education of their children will be neglected, as is clearly shown in the fact that the average attendance at our rural schools is only one day in two; and in all schools, urban and rural, only 56 out of 100.

We have also a class of high standing, educationally and morally, who object to formal moral education in the school because it savors of State-church and denominationalism. Some of these assert boldly that it is not the place of the State to teach religion. True, but to teach the fundamental principles of ethics is not to teach the religions of the churches. It surely means the teaching of the

underlying principles accepted by all the churches. And if moral character is essential to the safety, permanency and progress of free institutions, then, for self-preservation, the State must insist upon the adequate moral training of the young.

Fortunately we have few, if any, Socialists or Communists amongst us and consideration of their special attitude is not really needed. Practically, they are Ishmaelites; and society should know how to deal with the enemies of law and order, of prosperity and progress.

There is further difficulty in the question of what is to be taught under the heading of morals or ethics; and of course as to how it is to be taught. Some claim that it is only to be taught incidentally, inferentially and implicitly. Others, of course, claim that there must be a syllabus and definite time for this work just as for other studies.

Then too the question is asked, who shall teach morals? The teacher or some one else? And shall time be taken out of the regular school hours for this purpose?

If these difficulties are approached as they should be in a patriotic and liberal spirit, they may all be overcome. They are no more formidable than were those to be overcome in England, where "for twenty-three years the subject (of religious instruction) had been settled upon the peaceable basis of compromise; in practice its theoretical differences and perplexities have been obviated or solved; and in point of fact the so-called 'religious difficulty' has ceased to exist." (Memorial from the National Union of Elementary teachers, 1893). The memorialists proceed to say "they venture to think that none can speak with more experience of the facts than the teachers themselves; and the teachers are aware that the instruction has been

such as Christian theologians could collectively endorse. They know that the scholars have been carefully and reverently taught the essentials of the Christian faith as drawn from the Holy Scriptures."

Here we have more than mere theory. We have the "Settlement of 1870," a wise and statesmanlike compromise between the two great parliamentary parties, and we have the outgrowth of its provision for religious instruction. We find that only 91 School Boards out of a total of 2,255 in England and Wales had failed to provide for religious exercises. "We find the London School Board elaborating a full Syllabus of Bible instruction, which is followed in all its schools and occupies from half to three quarters of an hour daily. We find "explicit directions issued to the teachers as to the carrying out of the scheme." In addition to the 450,000 children of London affected by this instruction, the influence of this scheme has been greatly extended by its adoption by 101 other boards, including several of the most important cities."

We are proud of our intimate relations with Great Britain, and proud of the inheritance we have received from her. Why should we hesitate to copy so practical and successful an example? Why should not the leaders of both parties in our legislature follow the example of British statesmen, and elaborate a workable scheme for the moral elevation of every child in Ontario? Why may we not have a commission, large and representative, to prepare, in harmony with the received principles of all denominations, an outline of truth that shall be hailed with pleasure by all right thinking people?

Having received ample scope and authority from our legislators, such a commission would acquaint itself with the special demands of Ontario as

contrasted with those of England, of Germany, or any other country having a course of such instruction. It would possess itself of the curriculum of each. It might discover textbooks such as that written by the Rev. J. O. Miller, of Ridley College, St. Catharines, and that published by J. A. Quay, Morganza, Pa., which is in use in mixed schools in Pittsburg and other towns in that State.

Such commission should have power to call before it educational experts and men of experience; and after the fullest investigation and deliberation, we should be provided with a scheme that should satisfy all reasonable men: and in a few years place our public school system on a par with the most liberal and advanced in moral training, as it is already in its ordinary course.

To discuss all the theories of educationists in reference to this subject, after pointing to a successful system, may seem unnecessary; yet it will not be out of place briefly to advert to some of these:

The broad question as to what are the limits of ethical or moral teaching in schools has never been settled. There are those, like Spencer and Adler, among modern writers, who claim and teach the humanitarian doctrine that the obligations which grow out of the relations of man to his fellowmen alone belong to morals. Alder says "ethics is a science of relations—of human interests and human ends." "Moral laws are formulas expressing relations of subordination, equality or superordination," etc. Bain and Johnnot, though admitting that the relations of man to his Maker may be considered in this connection, restrict themselves to discussing morals under the same limitations.

Spencer's dictum may be summarized in his own words, "that conduct whose total results, immediate

and remote, are beneficial, is good conduct; while conduct whose total results, immediate and remote, are injurious, is bad conduct." "According to popular acceptance, right and wrong are words scarcely applicable to actions with only bodily effects; but such actions must be classified under these heads as much as any other."

This school of writers therefore excludes from the school-room the teaching of obligations to one Supreme Being and his laws as the ultimate standard of right and wrong. The law of expediency is, apparently, their ultimate standard. But, as Miller in his work on School Management, says, "Any attempt to base moral obligation solely on human authority has always resulted in the weakening of the conscience and the enfeebling of the will." "No nation has ever achieved moral excellence that did not hold the Supreme Being as the final source of obligation."

In confirmation of this position, I need only call your attention to the abject and ruinous failure of the moral systems of Confucius and Buddha, whose theories some writers of sweetness and light would have us believe should be placed alongside the Christian Code, but which have given awful confirmation to the truth of Scripture that it is the fool who says in his heart "No God."

Another class of writers on educational topics teach directly or by clear implication that moral education, to be efficient, must involve the teaching of a final and infallible standard of right and wrong to which all are responsible.

Among these may be named Currie, Abbott, Northend, Page, Rosenkranz, Fitch, Hinsdale, White, Wickersham, F. W. Parker, Fowle, Baldwin, Miller.

The dicta of this school may be expressed in a quotation from our

Deputy-Minister's book: "The motives which flow from a belief in a personal God as the creator and moral ruler of the world; in the dependence of man on his Maker, and in his obligation to love and serve Him; in the immortality of the soul, and in the accountability of every intelligent person to the Supreme Being, are recognized principles of every efficient system of ethics."

Again, I agree that this is the true limit of the work to be assumed in training to citizenship in all Christian countries.

The writers of both schools are agreed that the teaching of morals is *the* subject of supreme importance for the well-being of the State. But there is a marked divergence as to the mode of teaching. Not a few of the best educators maintain that the direct inculcation of moral principles, as the principles of intellectual studies are inculcated, is a pedagogical error; and that all ethical instruction should be developed in the right teaching of secular studies and in the inculcation of order and compliance with the understood obligations of one to another, and of all to God. I quote Parker to show the theory maintained by him and others: "All teaching should be intrinsically moral, and all good books are text-books in morals. The demand for teaching morals as an isolated subject springs from the absence of moral effects in all other teaching." Again: "In developing motive we develop everything. Motive is the centre and everything comes to it." "The laws of action, or the principles of right doing, should grow out of the *doing* itself."

Others as strongly insist that not only should morals be taught indirectly in the instruction and government of the school, but also categorically, systematically, and from a comprehensive outline of common Christian belief, by the most competent in-

structors. Even Adler, whose system is typically altruistic and humanitarian, would have the teacher say this is right and that is wrong, but he would not have the reason given. The more rational advocates of moral teaching would follow that information with the reason, would speak, discriminatingly, of course, of the basis on which action should be tested, and would appeal to the principles of the Decalogue. This may be done without developing the self-consciousness and self-righteousness of the child; and without making such instruction distasteful.

But everything depends on the teacher: "A teacher of high moral character is the chief requisite of moral training." "The teacher leaves his everlasting imprint on every child placed under his care." (Miller.) Those who ignore the importance of indirect moral teaching make a serious blunder. Few influences are so potential in character-building as those of the teacher of noble ideas and a noble life, who has true conceptions of what life should be, and whose constant aim is the development of true character in his pupils. The whole round of studies, of movements, of duties and incidents is made to contribute to the strengthening of the motive and will power, and the exercise of self-improvement, self-control, self-denial and self-sacrifice to serve others and secure the approbation of the Divine Being whose presence is ever realized in the life of the morally strong teacher.

With teachers of such a type, it matters little whether direct moral instruction is said to be complementary to their influence or that their influence is complementary to the moral teaching. The combination is ideally satisfactory; and would satisfy the most earnest advocates of thorough ethical training in our schools.

How are we to secure such teachers? We already have many; and it will not be difficult to have introduced into our training institutions a department for giving instructions in the duties of teachers in morals as is done in Great Britain.

What shall be our text-book? "Material for such instruction adapted to the needs of the child exists in great abundance. The Bible does not contain it all, but it contains the cream. Still it should not be taught to children indiscriminately. Highest on the roll of books stand the incomparable Gospels. The story of Jesus and His great utterances, as the Sermon on the Mount and the parables of the Prodigal Son, the Good Samaritan, the Talents and the Sower, should be fixed in every mind." Paul's Song of Love and his Ode to Immortality should not be omitted. "Some of the tales (of the Old Testament) as that of Joseph, Sermons of the prophets, passages of Job, parts of the Hebrew wisdom and many of the Psalms, are unsurpassed, if not indeed unequalled, as means for creating noble ideas and developing noble feelings. Still more, the educative value of the Scriptures is much increased by the noble language in which the thoughts are clothed. And this thought suggests again the close connection between ethical and spiritual impressions."

Having briefly presented the views of those who advocate only indirect moral teaching on the one hand and of those on the other hand who insist upon direct teaching of morals, and having directed attention to the value of the Bible as a text-book in the language of Hinsdale, it might seem fitting to close with the syllabus of the London School Board for the guidance of its teachers, which has been adopted by over one hundred other boards through England and Wales; but

as my paper is already long enough, I must refer those interested to a copy to be found in Vol. of the Report of the U. S. Commissioner of Education for the years 1888-9, page 445.

I may, however, say that the work is carefully graded for seven standards; in the first of which the Ten Commandments (in substance) and the

Lord's Prayer are to be learned, and simple lessons from the life of Joseph and leading facts in the life of Christ are to be told in simple language.

In all the grades memory work of choice selections is required, with recapitulation of the work done in the preceding grade, and added portions for fresh study.

EDUCATION—FROM A PUBLISHER'S STANDPOINT.*

BY GILMAN H. TUCKER, SEC. AMERICAN BOOK CO.

THE relation of schoolbook publishing to the schools, or to the broader subject of education, offers many interesting points. The development of the business of text-book publishing, say in the past hundred years, in the nations which are foremost in education, if its full history could be presented, would mark in detail the steps of progress in education itself; but this would be most emphatically true of the United States, which almost merits the distinction of being the inventor of text-books. When we compare the numbers and kinds of text-books published in our own country for the use of schools, say fifty years ago, with those that are published to-day—a comparison of hundreds with thousands—we realize what an increasingly large part books hold in our educational scheme, and what an enlarged influence and responsibility has come to the publisher. This great multiplication of books may not be an unmixed good, but that it is, on the whole, an enormous educational help, no one will be rash enough to deny; and this state of things has come about in response to the demand which you, as leaders of educational thought, have created; so that

at the bottom the responsibility and the credit are yours.

The question of the use and misuse of text-books is wide and deep, and has itself been the origin of many books and endless discussion. Some cynic, I believe, has even raised the point whether the invention of the art of printing has, on the whole, been a blessing to the human race, but nevertheless text-books have remained and their use has increased. The speller was at one time banished from what was regarded as the progressive school; the mental arithmetic had a like fate; technical grammar has suffered somewhat of an eclipse; but books on even these subjects are finding their way back into favor with the leaders. The just criticism made upon the books of the old time and upon a certain class of books devoted to the older methods, was that they enslaved the schools and teachers by a dry routine, and furnished the letter which killeth, and not the spirit which maketh alive. But this is not true of the books chiefly in use in this country to-day. It may be stated as the truth, that books of this description are now used only by those who have not educated themselves up to the use of better standards and better methods; that the numbers are somewhat large,

* Delivered July, 1897, before the National Educational Association, Milwaukee, Wis.

however, is not the fault of the publisher, who simply fulfils the office of supplying the demand. The fountain does not rise above its source. But with increased numbers of books have come great improvement in methods, and especially a great improvement in the manner of using such books. Where formerly there were fifty or a hundred books forming a chain of routine which practically enslaved the schools, there are now thousands of books, but they are used by skilful teachers as the handy and efficient tools of their profession.

The question about text-books today is only one of form and method. And here there is nothing fixed or absolute; changes in methods of teaching, fashions, fads, whims, are always in evidence and moving on, not always marking steps of real progress, possibly oftener going round in circles; but they are an indication of life in education. Movement is life, and stagnation is death.

It does not follow that all old schoolbooks are bad, and that all new ones are good. What could be more foolish than not to hold on to so much of the world's experience as has been proved valuable up to the present time? Conservatism must be joined with radicalism if a wise balance is to be held. In the world's literature it is the old and standard, that which has really become crystallized, that comprises the chief value. Is it too much to say that there are old and standard text-books that can be very little improved upon, and that there are methods which have had the vogue of years, that cannot summarily be set aside because something else is simply new? Books on literature, like school readers, must present virtually the same matter; it is only their form and not their substance that can be changed. The principles of mathematics remain the same; language, literature, history,

always present the same facts; political, social and metaphysical subjects do not vary much. The natural sciences have the same basis, and only need to keep pace with new discoveries and modern discussion. And it must also be ever remembered that the text-books which make the most efficient tools, in the hands of teachers of a high degree of ability and skill, often prove very sorry instruments in the hands of another class of teachers not so intelligent or skilful.

Books of real merit have a certain personality, and, like persons, they attract or repel. The ideal education comes from a contact of personalities, of mind with mind; the live teaching force is always the *teacher* himself. The preeminent teacher can sometimes put the best part of himself into a book, and so the book becomes characteristic. There are really living books, attractive, popular, successful within their own circles, and yet indescribable, but containing certain elements of individuality or personality, such as distinguish the intelligent, clear-headed, magnetic teacher. They have a flavor that attracts and impresses, and which endows the subject with a living speech.

There is a shallow and dangerous popular belief, unhappily now rife in many states and communities, that a schoolbook is only so much paper, print and binding, and that anybody can produce it at short order, at its mere mechanical cost, and that the results produced by its use in schools will be just as satisfactory as the use of any book whatever. This is an emphasis of the evil of text-book routine in its worst form. State uniformity, state publication, state contracts in the interest of mere cheapness are its outcome. I have referred to the makers of schoolbooks as authors, and not editors, because the real schoolbook is a creation; the

best thought that can be put into printed pages, in the most skilful form that genius can contrive, under the great stress of competition to produce the most excellent, is none too good to help out and supplement the teaching abilities of the average teacher, and give life and reality to the subject taught. Such books can be produced only where there is the freedom of an open and ambitious competition, and where, without fear or favor, merit shall win, and where the rewards of success are worth this intense striving. And every publisher knows to his dear cost how much oftener he fails than succeeds, even under this condition.

The part of the publisher is both to follow and to lead, to supply the want that exists and to create a new and better want. The first and obvious duty of the publisher is to supply the existing demand, and this in a way takes care of itself. The publisher's second and higher duty is constantly to watch the steps of educational progress and provide books which will, at the same time, create and fulfil a better and higher demand; and, stimulated by an ambition to lead and excel, this the progressive and live publisher is always doing. The editorial department of a well-organized publishing house keeps a close watch over educational tendencies, the development of this or that educational theory, the exemplification of this or that phase of teaching, the doings of this or that particular group of enthusiastic, growing teachers. It is easy to see what a close relation must exist between the editorial department and the teaching world to be able to form a correct judgment of the hundreds of manuscripts that are presented for inspection.

This is an age of great transition, and in no department of life's work is transition so evident as in methods of

teaching. The present tendencies and transitions, wise and unwise, old and new, are sifted, put into form, and given to the educational world by such epoch-making reports as that of the Committee of Ten, the Committee of Fifteen, the Committee on Rural Schools. The editorial department must be in close touch with these reports, with the doctrines contained, with the philosophy preached, and must seek to materialize them in such a way as to make them usable in the schools.

Publishers study the educational sentiment and crystallize it into definite shape, providing text-books having a common basis; thus tending to assist in unifying the educational interests of the whole country.

Whatever interests educators, interests publishers; the same problems confront both; both should be equally alert, active and ready to take up improvements; if anything, the interest of the publisher is keener in these improvements than the interest of any individual. Unless the publisher plans wisely, his whole capital is jeopardized. Unless he keeps in touch with the newest and best educational thought, embraces the good and brings it to the front, and makes his house the headquarters for the best that is to be had, he loses prestige, he loses business, he loses profits, and must inevitably go to the wall in time. Hence, apart from any higher motives, the publisher is compelled by his pecuniary interests to keep to the forefront of educational progress.

The course of text-book publishing is an evolution, following closely the trend of educational discussion. Your deliberations here to day, determine the text-books of to-morrow. The publisher is a clearing house of educational ideas. A superintendent in a good place may do much by his individual effort. He preaches his

doctrine, presents his views, guards with watchful care his own schools and his own teachers. The publisher gathers the personal views and personal influence of the best educators in all parts of the country and draws them together, crystallizes their thought in books, and by distributing those books throughout the country multiplies a thousand fold the influence of any individual educator.

The publisher is a conservator of educational interests. The personality of an active teacher or superin-

tendent may tend to propagate bad methods; and wherever he goes and impresses his personality he may extend these bad methods. A publisher may publish a book containing bad methods, but under the law of the survival of the fittest, the poor book perishes and the good book survives. Hence, the publisher's net resultant effort is always toward improvement, in this respect having the advantage over any individual educator.

(To be continued.)

THE ETHICS OF EXPRESSION.

THE fundamental impulse which issues in language is the impulse to give expression to truth. Truth has many and varied forms. It pertains to all the different functions of life. There is a truth of the senses, of the intellect, of the feelings, of the will; and there is a corresponding language, or expression, for all of these forms of truth. Science is language; art is language; philosophy is language; literature is language; music is language; conduct is language.

The relation between truth and language, affecting as it does intelligent beings, is a *moral* one. The process by which truth is transferred into language is governed by ethical principles. When one is moved to give expression to truth, moral integrity requires (1) that the impulse be obeyed, and (2) that the expression correspond to and represent the reality.

1. Failure to give expression to truth involves moral culpability.

When truth visits the soul, stirring all its energies, and yet fails to find expression, the soul which thus allows truth to die through inanition experiences a sense of moral failure and guilt. Conviction, which is truth in

individual visitation—demands utterance. "I believe and therefore have I spoken." Not to speak when one believes is to imprison the King's messenger and withhold his message. Unexpressed conviction rebukes, enervates, stultifies the soul.

On the other hand there is no joy greater than that of free and full self-expression. It is like the joy of a bird in the use of its wings, like the joy of a tree that is free to spread its roots and branches far and wide, like the joy of the wind as it sweeps unimpeded across the prairie, like the joy of the stars as they revolve in their courses.

2. Failure to give truth *correct* expression also involves moral culpability.

It is not sufficient that one publish his conviction, or embody his vision, he is under strict obligation to give truth *true expression*. He may not stumble in his message, or color his picture falsely, without moral dereliction.

Imperfect representation of truth consists (1) in excessive or extravagant expression. In art this is the fault of exaggerated idealism, the neglect of reality. In conduct it is the fault of fanaticism. In speech

and literature it is the fault of over-statement.

The earnest sincere soul will be careful to limit itself to the enclosures of truth. After the vehement and lavish declarations of their affection for their father from her shallow sisters, pure, true Cordelia would simply say: "I love your majesty according to my bond, nor more nor less."

The temptation to voice more than is in the heart is very strong, and at times very plausible and deceptive. It is one of the greatest dangers of the pulpit. The consciousness that the transcendent truths with which he is dealing demand commensurate utterance leads the preacher to adopt, not infrequently, a tone and language surpassing his own experience. He endeavours to express what he thinks he ought to feel rather than what he really does feel; the result is the creation of that atmosphere of spiritual extravagance which is so repellent to the thoughtful and sincere.

Hardly less insidious is the same temptation to extravagance of expression which meets the author. In description, in argument, in theory, in appeal, he is moved by a natural disposition to overstate the case. Dean Church, in his admirable address on Bishop Butler, says of him: "We feel in every page and every word the law that writer and thinker has imposed on himself, not only to say nothing for show or effect, but to say nothing that he has not done his best to make clear to himself, nothing that goes a shade beyond what he thinks and feels; he is never tempted to sacrifice exactness to a flourish or an epigram. A qualm comes over the ordinary writer as he reads Butler, when he thinks how often heat or prejudice, or lazy fear of trouble, or the supposed necessities of a cause, or conscious incapacity for thinking out thoroughly a difficult subject,

have led him to say something different from what he felt authorized to say by his own clear perceptions, and to veil his deficiencies by fine words, by slurring over or exaggerating. If only as a lesson in truth—truth in thought and expression—Butler is worth studying. He is a writer who, if there is any reason for it, always *understates* his case; and he is a writer, too, from whom we learn the power and force, in an argument, of understatement, the suggestion which it carries with it both of truthfulness and care, of strength and reserve."* The language of power is that which is "fit and fair and simple and sufficient."†

The moral obligations which attach to the use of language are not recognized and estimated at their full value. It was a severe but not an unjust application of moral law which Jesus made when He said: "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Whoever assumes the office of preacher, teacher, or author puts himself under amenability to that standard of judgment. "Words, words, words" are not to be carelessly traded with, flippantly or inconsiderately employed. Moral responsibility is involved in their use.

But excessive expression is not the only fault in the way of a correct representation of truth. It is due (2) to the contrasted fault of inadequacy, insufficiency of expression. This, too, is morally reprehensible. When one takes it upon himself to express truth, whether in form or color, speech or literature, he is bound to give it a form in some sense adequate to its nature. Defective expression is as blameworthy as excessive; understatement is as wrong as over-statement. The artist in his portrayal of nature, if he fails to catch expression,

* Pascal and other sermons, p. 30.

† Robert Browning. One Word More.

or misrepresents color or proportions, is not free from moral blame. He who sets out for the stars must at least get above the house-top. The poet when he lends himself to the grateful task of reproducing the harmony that has breathed itself into his soul is under bonds to the spirit not to make poetry a jest. The orator or preacher, to whom it has been given to call the armies of righteousness to battle, may not give forth an "uncertain sound" without incurring moral guilt. It is not sufficient to perceive truth, or even to feel it. It must be conveyed. The obligation is upon the speaker to transfer the impression that the truth has made upon himself to his audience; and this requires purity and sympathy of tone, correctness of inflection, grace of action, force of presentation.

Thus there enters into the province of all the servants of truth that which we call *art*. To divorce truth and art is to put asunder those whom God has joined together. Art should not be allowed to dominate truth; but without art truth is dumb and halting.

The prominence of the ethical element in expression is indicated by the fact that the great hindrance to complete and effective expression is morbid self-consciousness, in the form either of pride or self-distrust.

"The skin-deep sense
Of mine own eloquence"

imparts the jarring discordant note that vitiates the work of art, weakens the message, discolors the truth. If the selfishness, the self-consciousness, but be eliminated from the speaker, the author, the artist, the musician, so that he might throw himself, with self-forgetful enthusiasm, into his work or his message, how would the world thrill with truth!

Moral obligation is ubiquitous. It pervades human activity in every form and sphere. The instant the self within seeks expression its activity

comes under ethical principles which determine its character. Ethics demands and controls self-expression. Every life is under obligation to express in some way, in deed, or word, or work, the truth which has been given it.

Perfect expression of truth it is impossible to reach. Limitations exist on every side. There is something akin to pain in being unable to give expression to what is within one. To have the sea of thought and feeling thrust back by the dykes of training and habit and impotence baffles and disheartens. No one knows himself, or realizes his deficiencies, until he tries to express himself. This act reveals all his limitations and defects, physical, mental, and moral. "It is in the blossom of a plant that the plant's defects become conspicuous; it is when all a man's faculties combine for the complex and delicate office of expression that any fault which is in him will come to the surface." Yet this is no apology for remaining dumb.—*Education*.

We do not know of any detail question now pending which demands more study than, How to treat the subject of English in School. We have seen several good suggestions but not a wholly satisfactory one. There are so many different objects to be accomplished by the teaching in this subject that each person adopts a method which will best secure the object which his judgment emphasizes most. Here are some of the objects to be aimed at in the class in English in the order in which our judgment weighs them: (1.) To make the class enjoy the reading of English classics, to give the pupils a relish for such reading. (2.) To train them in the habit of sharp, thoughtful reading. (3.) To help them in English composition—a vast topic. (4.) To develop the literary sense. (5.) To expand the true critical faculty.

VALUE OF PSYCHOLOGY.*

BY JAMES GIBSON HUME, M.A., PH.D., PROFESSOR UNIVERSITY OF TORONTO.

WE may consider the importance of psychology to the teacher in (I.) the discovery of the interrelations of different lines of study; (II.) in organizing and systematizing his own mental life; (III.) in guiding the process of bringing together the subject of study and the student; that is, in helping the teacher as director, student and educator.

I. THE TEACHER AS DIRECTOR.

The teacher must know something about the interrelations of different studies. It is his work to arrange the time-table and programme of work, and frequently to teach several of the subjects. Even where he is restricted to the teaching of some specialty, he should know how his special subject is related to the others pursued by the pupils he is teaching. Does psychology occupy such a place as to make it specially valuable in seeing the interrelations of various studies? Let us examine.

When it divides studies into three great classes:

The natural sciences, the mental sciences, and the philosophical enquiries.

He claims that psychology is complementary to the natural sciences, assisting in the treatment of problems otherwise inadequately solved; that it is the foundation of the mental sciences, as dealing with the simple data and underlying principles of these, and, lastly, it is the natural preparation for and introduction to the philosophical enquiries.

That psychology is complementary to the natural sciences may be illus-

trated by a number of commonplace and well-known instances, as the case of the "personal equation" in astronomy, where it becomes necessary to take account of the apperception and reaction time of the observer who is using the transit instrument or serious mistakes will arise in the calculated results. Other familiar examples illustrate that the abstracted, mathematical, and physical properties of the observed phenomena do not alone fully explain the appearances, e.g., the larger apparent size of the moon when near the horizon: the apparent motion of the sun. Many simple, but striking examples may be taken from what are termed optical illusions, as when lines are drawn from a point midway between two parallel lines, cutting the parallel lines at various angles, cause the parallel lines to seem to curve outward, while lines drawn from points outside of the parallel lines to an imaginary line drawn midway between the parallel lines make the parallel lines appear to curve inward, etc. The cases of color contrasts are also simple exemplifications of this psychical component, as for instance, a gray strip on a white and black background will appear whiter on the black background, darker on the white background. Or a strip of gray placed on a background of red, and the same gray placed on a background of blue will appear not as gray, but as shades of pink and yellow respectively, etc., etc. The British Scientific Association places psychology among the natural sciences in its meetings, making a sub-section of physiology. The American Scientific Association places it under the mental sciences, making it a sub-section of anthropol-

*An address delivered before the O. E. A., Toronto, Canada, April, 1897.

ogy. It belongs to both places. Only a slight examination is required to see that, for the mental sciences, psychology is just as fundamental as mathematics is for the natural sciences. Note any recent advances in the mental sciences and you will detect it resting upon insight into and application of some psychological principle. Look at the new methods of teaching grammar, not before, but through the language to which it belongs. Look at the complete revolution in method in the manner of teaching and using rules. Once first, now last in the process. Once announced and memorized, now discovered, constructed, and applied by the pupil himself. Look at the improvement in history as in such books as Green's "Short History of the English People," going beneath the events to the life of the people, their aims and passions, and the analysis of the character and motives of the chief actors.

Look at the improvements in political economy of late years by the introduction of psychological and ethical considerations and the historical method. What may we expect in law when some of the time spent on procedure in criminal law is turned to the study of the criminal himself?

As to the value of psychology as an introduction to the philosophical enquiries an objection might be raised that all of these, philosophy, æsthetics, and theology, claiming to deal with the true and beautiful and good as ideals, are ultimately based on metaphysics, and the less we have to do with metaphysics the better. Modern philosophy, however, should not be confounded with the much misunderstood and much maligned mediæval disputations any more than modern chemistry with alchemy, modern astronomy with astrology, or modern biology and medical science with the views of Theophrastus Bom-

bastus Paracelsus. And even the superseded past should be remembered with some gratitude and respect, as the progenitor of the present: "Honor thy father and thy mother." Those who cry out most loudly against metaphysics, past or present, are, in almost every case, the unconscious victims of the shallowest and most erroneous forms of metaphysical speculation. It is philosophical speculation carefully conducted which has done most to expose false principles and to amend crude and erroneous standpoints. If we mean by philosophy, reflection on the meaning of experience, reconsideration of the significance of the results gained in scientific investigations, then instead of saying, "No one should have anything to do with philosophy," we should rather say, "Every one should have something to do with philosophy." Every one who reflects on the meaning of life and its experiences, who desires to pass beyond the mere appearances to discover their worth and importance for life-conduct and destiny is to that extent a philosopher. It is necessary to specialize in science to gain results. But every scientist in every field has not only the privilege, but also the duty to give more than mere details connected with his specialty. He should endeavor to give hints concerning their ultimate meaning, as this is revealed to him. At any rate the teacher cannot be a mere pedant. He must be a man, as well as scholar, and he will give a respectful hearing to such investigations, and cultivate an intelligent interest in them. For this, psychology is a useful introduction and preparation.

May we not conclude that psychology stands in such a central position and in such intimate connection with every branch of enquiry that it is peculiarly fitted to assist in their co-ordination?

II. THE TEACHER AS STUDENT.

It is scarcely necessary to say anything about the importance of continual study to the teacher. He must keep alive his interest in what he is teaching by continually enriching his mind by new inquiries and acquisitions. Our studies should be organized. Each new discovery should be made to throw light upon everything we already know. By reflectively, actively organizing in this way, the mind gains strength and insight, keeps alive its old interests and creates new ones. Thus study is made delightful and fruitful. Thought is rained to become consecutive and successful. The teacher himself should be of this type, and he should have psychological insight to enable him to guide his pupil to attain to this standpoint.

III. THE TEACHER AS EDUCATOR.

What the teacher acquires and gains in his own self-culture is as teacher a means; the end sought by him is the training of pupils. He must stimulate and awaken interest. He desires to make the subject of study a means to transform the whole character of the subject who studies. In order to accomplish this, the teacher must keep in mind the logical order of correct presentation of the subject of study; the stage of development and powers of the pupil, and the laws and processes of his mental growth, that he may gain the result, the developed pupil. In order of presentation he must proceed from the simpler to the more complex, and the simpler is not the most abstract, but the most concrete; for he must also proceed from the known to the less known. He must arrange the presentation so that a puzzle or problem is proposed and suggested to the pupil and his curiosity aroused to endeavor to solve it. The teacher must sympathetically place

himself at the pupil's standpoint, if he desires the pupil to advance to his standpoint. In order to do this, he should endeavor to recall the stages and processes whereby he as pupil proceeded when he was at the stage now occupied by his pupil. The ability to do this probably accounts for the fact that in many cases an English-speaking teacher will be more successful in teaching pupils the rudiments of a foreign language than a native. It may also account for the fact that so large a proportion of inexperienced teachers succeed as well as they do.

The most important service of psychology to the teacher is that it leads him to consciously and systematically study his pupils, and thus awakens or intensifies his interest in them. Surely if a doctor becomes interested in the discovery of new diseases and new remedies for them, a teacher should be interested in each new pupil, and in each experiment for that pupil's improvement. An individualized interest makes a teacher as careful of his pupils as a fond mother is of her children. He is on the alert to see that the physical well-being of the child is not neglected. Has the child bad habits of sitting, or standing, or walking, or breathing? He discovers the cause, and endeavors to correct, kindly, wisely, and at once. Proper physical habits conduce to health and to morality. Is the child untidy or unmannerly? The teacher leads him by example and considerate advice. The child is respected and is taught to respect himself. Is the child dull and stupid? The teacher endeavors to find out if ill-health or poor food or ill-usage at home is the cause; he encourages the child to play, and soon it will turn out that the teacher is found visiting the home and endeavoring to arouse parental solicitude, and gain parental co-operation. This

teacher will not neglect lighting, heating, or ventilation; he will be careful not to unduly fatigue his pupils, and will be found supervising their plays without officious interference. He will even be found guarding the out-houses and walls from the desecration of perverted vandalism. He will be the guide, counsellor, and confidential friend of the adolescent pupils, guarding them with solicitude and watchfulness in this critical period of unstable equilibrium, when the nature is plastic and responsive to the promptings of the highest ideals, and when, on the other hand, the danger is so great of the beginnings of perverted habits and criminal tendencies arising if the pupils are neglected and allowed simply to "grow up;" like Topsy or Ruth Bonnython.

Let us now recall some examples of assistance from psychology in arrangement of time-table and presentation of the subject of study. The thoughtful teacher will distinguish between the more severely logical and mathematical studies on the one hand and the more historical, discursive, and literary on the other. For the former more concentrated attention is required, and therefore these should come in the early part of the programme. When it comes to reviewing it will turn out that the second class of studies require more repetition and reviewing. Pupils should, however, be taught to recall directly what they have previously read and studied, without using the book to assist them. The memory should be trained in self-reliance. Perhaps it is in connection with memory that most people would think of the assistance of psychology to the student.

Kant says memory may be mechanical, ingenious, or judicious. I think it must be confessed that the earliest attempts to apply psychology

in assisting and directing memory training were chiefly of the "ingenious" kind, discovering curious and arbitrary connections in accordance with the law of the association of ideas through similarity, contrast, and contiguity. Many text-books seem to be constructed with the view of employing the mechanical memory. It is supposed that the briefer the summary, the easier it will be to learn and remember. The student is supposed to con over the tables and learn them by repetition.

A deeper insight will indicate more "judicious" methods. The great rule for memory is, "Take care the knowing, and the recollecting will take care of itself." Let the subject be taught and studied logically, systematically, thoroughly, and woven as widely as possible into the warp and woof of the mental interests and thoughts of the pupil. In this way the time spent on one subject is not taken from all others, but is contributing to all others. It is a popular fallacy to suppose that all the time spent on one subject is subtracted from all others. The trained and experienced teacher educates all the powers of his pupils, and utilizes every subject for this purpose. He keeps clearly before his view the results to be attained, carefully selects the most efficient means, and with solicitude and interest observes the process. He desires the full and harmonious development of all the powers and capabilities of the pupil, physical, mental, social, moral, and religious. He is aware that he is co-operating with the pupil in the formation of character. Is there anything of higher value? This thought makes the teacher reverent; it impresses him with a sense of his responsibility; it also enables him to respect his profession and see in it one of the noblest efforts of human endeavor. Although our public schools are

sometimes accused of giving a merely intellectual drill, no teacher worthy of the name is limiting his efforts to this. He is bending every energy to attain discipline and training of character by means of the intellectual and disciplinary; he strives to inculcate ideals and form habits of faithfulness, honesty, uprightness, industry, truthfulness, obedience, reverence.

Mark, he is not teaching *definitions* of these. That would be a merely intellectual drill. He is molding the character into these moral habits. It is just because the public schools are so efficient that Sunday-school and home continually desire to relegate more and more to the public school.

The careful and reverent study of the child is destined to react upon home, Sunday-school and church. If child nature had been studied, should we find the text "Except ye become as little children, ye cannot enter the kingdom of God" so continually misinterpreted to mean that there should be passive admission of truth without questioning or enquiry? Is that the way the child learns or acts? Should not our religious life exhibit the same fearless confidence in asking questions, and at once put into prac-

tice the answers as the active child does? It would be a wide field to follow the pernicious effects of unpsychological methods of parents and teachers in the suppressing of questions and stifling the religious cravings of children. We have too often "offended these little ones." Sooner or later, truer psychological methods, as exemplified in the kindergarten, will permeate the whole school system and overflow into the Sunday-school, the church and the home. Let me add to the teacher interested in the study of psychology and its applications to his profession: Remember that the science of psychology, with all its intrinsic importance and immediate usefulness, is simply the portal and propedeutic to the higher reflective problems of the ultimate significance of life, and art, and moral conduct, and religious aspiration. As in your teaching you desire the intellectual to be the means to lift up the pupil to higher ground, prepare him for the reception of the highest truths. So let these lofty themes be in your own life constant topics of interest, perennial sources of new insight, continual fountains of noblest inspiration.

PEDAGOGY OF THE HAT-TAKER.

I GOT a sort of pedagogical "sermon" the other day, in a place where I least looked for one—a lesson on learning from a source that I had never before dreamed of containing anything worth mentioning.

It is written in the Book: "Lift up your eyes, and behold the fields already white for the harvest." And sometimes we think the grain isn't even sown yet! Let us go to, and lift up our eyes!

I was in a hotel, and went to dinner. As I was about to enter the dining-room, a young negro took my hat,

and put it on a rack with a couple of hundred more of about the same sort, size, and description. You have all seen the same thing done scores of times. I'm not telling of the unusual. It is not the unusual that is of the greatest interest in this world.

When I came out of the dining-room, half an hour later, there stood the young negro with my hat in his hand, ready for me! He had never seen me before, nor I him. He put no mark on my hat, nor on me. He simply looked at me and at my hat when we parted company, and he was

ready to unite us again when it came time for us to be reunited. That is the whole story of what he did for me. Of course, it goes without saying that what he did for me he did for each one of the three hundred men who took dinner at the hotel that day.

How did he do this? That is what I wondered about, too, and that is what I'm going to tell about, as well as I can.

When the rush of dinner was over, I went and stood beside the young negro, and began talking to him in a quiet way. I told him that I was greatly interested in what he was doing, and asked him if he could explain to me how he did it. He said he had never thought about trying to tell how he did it, and that he didn't think he could tell very much about it. However, we chatted on for a while, and gradually I got from him what follows:

"You see," he said, "in the first place, when I made up my mind to follow this business, *I knew just what I wanted to do, and I began to study on the best way to get to do it.*"

Now I would like to call your attention, my dear reader, to those italicized words, and have you pause and reflect on them for a minute or two. It seems to me they contain the very essence of the secret of learning and mastery. If we can, in any way, get our pupils to "know just what they want to do," and to studying on "how they can get to do it," we shall have solved the bulk of the educational problem for every pupil that we can get into this condition.

"I understand, then," I said, "that you couldn't always do the act, but that you had to learn it, just as other folks learn things?"

And he replied, "Oh, yes! I had to learn it, and it took me about three years to get it down fine, so that I wouldn't make any mistakes. But I've got it now. I don't want to brag,

but I would be willing to bet money that I can take a thousand hats from a thousand men, as they pass by me, put the hats aside, and give them back to the men without a mistake."

"Well, can't you give me some idea of how you went to work to learn to do this?" I asked.

He scratched his head for a minute, and then said, "Well, I never told any one about it before, but, if you care to know, I can tell you just how I began, anyhow. I got some little slips of stiff white paper about as long and as wide as your finger, and I took a pencil and marked numbers on the ends of these slips, the same number on each end. Then, when a man gave me his hat, I'd tear one of these slips in two in the middle, give one-half to the man, and stick the other half in the hat-band. So you see I had checks on every hat, and when the men presented their checks all I had to do was to hunt up the hat to match, and there you were. This made a sure thing, every time, and gave me a chance to hold down my job until I could learn what I wanted to."

It is marvellous what genuine wisdom there is just running to waste in this world! I commend a careful re-reading of these italicized words also.

And then he went on, "I did this, and didn't take any chances for a good while, till I got to doing it just naturally, as you might say, and then I began to branch out a little on what I was after. You see, a fellow can't make breaks, in a house like this, or he'll get fired, too quick. So I went slow, but I got there."

"The first I tried, without checks, was this way. *I began a little at a time.* I'd see, almost every day, some peculiar-looking man with a peculiar-looking hat. I'd take a good look at the combination, and put such a man's hat aside without any check. That's the way I began to do what I do now

for everybody. And the more I looked at men and their hats the better it appeared I could couple 'em, so to speak ; and I kept on doing it, a little at a time, till now, just as soon as I see a man and a hat together once, it seems like they just naturally stay in my mind that way."

I asked him if he seemed to see any particular mark on each hat, but he said no, that "somehow the man and the hat just seemed to belong together, and they just stayed that way in his mind." He said, too, that he did not place the hats in any given order on the rack, or try to remember them that way. At supper-time he let me mix up the hats then on deposit—more than a hundred—and, while it took him a little longer to find them, yet, almost as though he had a sixth sense, he would pick the right hat every time!

I wonder if he had a sixth sense !

"No," he said, "everybody can't learn to do it. I've seen ever so many try it and fall down. I guess a fellow has got to be born for this sort of thing, if he ever gets perfect in it. Some can learn it pretty well, and some will blunder, even with checks ; but some can learn it perfect."

He told me, later, that he had been through a high-school, but that he didn't think what he learned there did much to help him to learn his present trade. "Though," he added, "I don't go back on my schooling ; it did a good thing for me ; *but schooling is one thing and getting a living is another thing.*"

Pondering his words, and wondering how true they might be, I gave him my hat and went in to supper. Then it came to me that here was a good lesson in pedagogy, so I went to my room and wrote it down.—*From S. S. Times, July 24, 1897.*

THE SOLIDARITY OF TOWN AND FARM.*

IN 1870, according to Carroll D. Wright, 46.72 per cent. of all the persons engaged in gainful occupations were employed in farming. In 1890 only 36.44 per cent. were so employed. The farms lost ten per cent. in these 20 years. The same causes which produced that great movement of population to the towns are still operative. The rush to the cities continues, and will continue. Nor is this movement confined to this country. The same thing has taken place in Europe. Such cities as Berlin and Budapest have grown in recent years almost as rapidly as Chicago or Buffalo. For this tendency to leave the farm and seek his fortune in the town, it is common to lay great blame

on the shoulders of the farmer's boy. Many good people have thought that if we could in some way surround the country youth with more comforts and pleasures, if we could relieve the solitude and monotony of the farm, he would stay at home and become a wiser and a better man. Various schemes to this end have been devised, and have come to naught. The fact is that, broadly speaking, men leave the farms because they are not needed there. The introduction of labor-saving machinery and rapid transportation has produced the same result in agriculture as in other kinds of manufacturing. A smaller number of men working in our fields turn out a much greater product than the greater number of laborers could possibly secure in olden times, and the products of all lands are easily carried to where they are needed. It is not

* Dr. A. C. TRUE, Director of the Office of Experiment Stations, U.S., Department of Agriculture, in the *Arcata*, Boston, March.

love of the town so much as necessity to earn a livelihood off the farm which drives boys to the town and makes them competitors in the great industrial struggles at the centres of population.

The clear apprehension of the great fundamental fact that the conditions of agriculture are steadily approximating to those of our other great industries is very important at this crisis in the industrial life of the world. To be successful to-day the farmer must think and work as other business men think and work. The farmer is beginning to arouse himself to the real merits of the great labor controversy, to feel that he cannot afford to be a mere buffer against which agitation may recoil, to see that at bottom his interests are one with those of the toilers in the factory and the mart. It is, I think, very desirable to lay stress upon the great common interests of town and farm at this time, because in some important ways the superficial tendencies of modern industrial development have seemed to widen the breach between city and country life. Thus far the tide of industrial success seems to have run in the direction of vast accumulations of wealth in the hands of a few men, accompanied with the rapid development of vast hives of industry where these accumulations are stored. The pomp and glory of the city are no longer a thing which belongs to the state and seems to reflect the greatness and power of the community. It is rather the material success of the individual which is impressed upon the visitor to Boston, New York or Chicago. The increase and concentration of wealth in large towns have also produced complex social habits and distinctions which make the country man feel less and less at home there. But I believe that these separating tendencies which occupy so much of the attention of the popular

mind to-day are only superficial, and that down underneath them is an irresistible current of common interest and sympathy which is drawing men closer together to work for human elevation and welfare. From the farm the city largely gets the fundamentals of physical life, of manufactures and of commerce. Business men know how much depends upon the success or failure of the crops. However much the relative importance of agriculture may decline as our industrial system grows more complex, it must always remain one of our greatest industries. What folly then to propose or attempt any scheme of trade, transportation or finance based on the selfish interests of either town or farm alone! Great accumulations of wealth, wrung out by any unfair dealing with the multitude of toilers on our farms, will ruin our great cities and the civilization they represent just as surely as the treasures of plundered provinces enriched but destroyed the city of the seven hills. If the farmer borrows hard cash of his brother, and then is persuaded to plead the homestead act, or any other poor excuse to repudiate half his debt, the city man is not the only sufferer. The farm must pay its honest debts as well as the town.

From the farm come in large measure the strength and vigor of great cities. Call the roll of great manufacturers, merchants, bankers, teachers, preachers, and officials in any large city, and you will be surprised to find how many of these leaders in metropolitan enterprises are graduates of the farm. When the new blood that flows into the city's arteries is tainted or diluted at its source, what reason have we to expect that the city's moral health or vitality will continue? History shows that it will not. To a greater extent than most men are aware of, the health of a great city depends on the quality of the products which it

receives from the farm. The United States government inspects the meat as it is received at our great cities. Your purses, too, will be affected by the kind of farming done in the neighborhood of your city. In the vicinity of a certain city the farmers are too ignorant or too lazy to raise good chickens or vegetables. The market men are obliged to send long distances to get the grade of produce demanded by their customers. Can a city afford to be surrounded by an unintelligent and shiftless yeomanry? The great change which recent times have brought in the summer habits of city people is an ever increasing means of bringing into clearer light the common interests of farm and town. City boarders are beginning to see that the farmer's surroundings and mode of life may largely affect them for weal or woe. It may be truthfully said to have brought farm and town together on the matter of good roads. How all of a sudden thousands of city people have discovered that it is a matter of vital importance that good roads shall be built to aid the farmer who hauls his produce into town—and

incidentally to accommodate the bicyclist who rides out of town!

The attempt to purify city politics and revive civic pride and self-respect is very encouraging. But this must not be done to the neglect of the interest of the State, which, after all, is the great unit of our national life. In general, to sum up, the problem of our times is not how to send men back to the farms where they are not needed, not how to scatter population into myriads of little communities, but how to raise the level of farm life and farm product, to more thoroughly organize the great towns, to improve the means of communication between farm and town, and to harmonize the manifold elements which compose the modern state, so that each will do its appointed work in the best manner, and the interests of all the people will be conserved. There is a grand old word used in Thanksgiving proclamations in Massachusetts which, taken to heart, should bring town and farm into closest sympathy. Let us never forget that, wherever we may dwell, strong bonds unite us as members of the "commonwealth."

THE TEMPERATURE OF ARID REGIONS.

Mr. Willis L. Moore, chief of the United States weather bureau, and therefore an accepted authority on matters pertaining to climate, expressed the opinion, in a recent paper on "Some Climatic Features of the Arid Region," that the ideal climate as regards equality of temperature and absence of moisture does not exist in the United States. Such a climate, he says, is found only on the plateaus of the tropics, as, for example, at Santa Fe de Bogota, in Colombia, where the average annual temperature is about 59°. The southeastern part of the United States has the nearest approach to this ideal

temperature. Even in the southwest the range of variation is too great, and the rainfall reaches from nothing to a point greater than is to be found in the Eastern or Middle States. The study of meteorological conditions is most interesting, the flavor of speculation that is about it rendering it charmingly attractive. Experts tell us that ranges of temperature depend upon the dryness of the air and the clearness of the sky. Thus, while the summer temperature of the Southwest is high, the real degree of heat as felt by animal life is not indicated by the common thermometer, but by a mercurial thermometer, the bulb of

which is wet at the time of the observation. In this manner is shown the temperature of evaporation, the sensible temperature and, more nearly than can otherwise be indicated, the actual heat of the body.

The inland valleys and plains east of the Rocky mountain foothills have an average summer temperature of from 65° on the north to 80° on the Gulf coast. While the daytime heat in the arid regions seems excessive, it is not really so, owing to the extreme dryness of the atmosphere. It is, as is well known, the moist, "sticky" heat that is prostrating. Again, in these regions the radiation

at night is so great that the temperature is made tolerable, and, indeed, comfortable. Estimated by the temperature of evaporation, the arid region is the coolest part of the country. The falling of temperature from the time of the greatest heat is irregular and not at all dependent upon longitude reckoned west from Greenwich. Mr. Moore cites as an example of this the fact that the temperature falls as much by 6 p.m. in Denver as it does by 8 p.m. in New York and Philadelphia. This is accounted for in the greater daily range and more rapid rate of cooling at elevated stations.—*Portland Oregonian*.

EDITORIAL NOTES.

JOHN MUNRO

(Teacher)

Departed this Life at Toronto, Aug. 7, 1897.

Requiescat in pace.

Mr. John Munro was born in Tain, Ross-shire, Scotland, August, 1852. He came to this country with his parents while he was still very young, and after taking the Public and High School courses he studied at the Normal School, Toronto, then under the Principalship of Rev. Dr. Davies, and from this institution he graduated with the highest certificate, that of First A. He also held from the Normal School an inspector's certificate, obtained at a special examination such as was then held for the purpose. He first taught near the Village of Hespeler, from which place he went to Blair, and subsequently to several schools in Waterloo County. Thereafter he went to Ottawa, where he for the past fifteen years held the position of principal of the Central School. For several years he held the Presidencies of the Teachers' Asso-

ciations in Carleton County and Ottawa City, and at the last meeting of the Ontario Educational Association, which was held in this city, the teachers of Ontario evinced their opinion of him by electing him their President, the highest office in their gift. That his talents were recognized outside the teaching profession was shown by the fact that he was once proposed in Ottawa as candidate for the Local House.

There was a disposition in the Eastern part of Ontario, some seventeen or more years ago, to form another teachers' association to be independent of the one which had been organized in 1860 and which usually met in Toronto. Mr. Munro was one of the men who influenced, by word and act, the teachers in the Eastern part of the province not to form such an association. Every year found Mr. Munro in his place at

the meeting of the Provincial Association, and by his presence and wisdom he contributed materially to the success and efficiency of the Annual Convention of Teachers.

He was a man of retiring disposition, simple, modest and kindly in his manner, but by those who knew him he was highly esteemed for his kindness and ability. He was one of the most ardent and enthusiastic teachers in this Province, and had travelled in Europe and on this continent for the purpose of self-improvement, that he might impart what he thereby obtained to his pupils and the teaching profession generally. He was unmarried.

The British Association for the Advancement of Science held its 67th meeting this year in Toronto, 18-25th August. This is admittedly the most important scientific meeting this year in the world. This is not the first time that the British Association has visited Canada, it met in Montreal in 1884, so that some of its members can take note of Canada's progress. But to the great majority of the members of the Association Canada is a new country. And now they have an opportunity of seeing what Canada as a country is, her wealth of natural resources, her commerce, charities and schools. Canada is glad to welcome the Association to this part of the British Empire, and hopes that its members will feel at home wherever they may choose to journey within its wide domain, for it is all theirs, British to the core.

This year the Education Department has taken special care to let the public know and understand that the fact of a candidate, passing or not passing any of the annual examinations conducted by it, has nothing whatever to do with the question of promotion in the schools. The re-

sponsibility for promotion rests entirely on the principal of the school. This is well, for the internal management of a school is what no department of a government can profitably manage.

In recognition of this obvious truth, and to make it more easily remembered by all concerned, it would be advisable to change the names of the examinations, and designate them so that there be no reference to any form in the schools. The principal must take the responsibility, therefore it is only reasonable that he should not be handicapped in any way in the performance of his duty.

One of the most interesting topics of discussion among teachers at the present moment is the appearance of the new Dominion School History, and when the character of the book has been thoroughly canvassed, there may arise a desire to know the whole history of the movement that led to its production. The opinion seems to prevail that the true school history of Canada has yet to be written, but the man who undertakes the work will hardly be as fortunate as Mr. Clements, when he comes to put it on the market, nor will he be wise to make the venture until Mr. Clement's work has been fully tested as a school text-book. The latter is now in the hands of our teachers, and from them alone is to come the verdict, that will perpetuate or condemn it, as a work in the preparation of which neither expense nor pains have been spared. One of our correspondents has raised a question in connection with its preparation, which we are sure the committee will only be too glad to answer when time has been given them to render a full account of their work.

Of the papers set for the annual July examination, the one found most fault with was the Geometry paper for the Senior Leaving, or Honor

Matriculation. Every one who knows Geometry will acknowledge that the paper in question is one well conceived and well constructed to test a candidate's knowledge of the subject. The objection to it is that what little of book-work there is on it is so disguised that the candidate might easily regard the whole of the paper as made up of deductions, *i.e.* original work, and thus become discouraged. If the plan of giving the number of the propositions were followed in this paper as in the other geometry papers, this difficulty would have been removed. The general opinion of masters is that the said paper was too difficult, in which opinion we concur. But, we add, that though it is quite true that geometry is the most difficult branch on the programme of studies, requiring, when treated as it was this summer by the examiner, a developed and active scientific imagination, yet candidates can be prepared if the Education Department will continuously set the same type of paper as was set this year. But to attain to this high requirement there must be continuity; there must be no such thing as a difficult paper one year, and an easy one the next.

Dr. Harper, one of the leading educational spirits in Quebec, has also been giving his views of the educational situation in Quebec, and we have been able to secure a report of the address of welcome he recently gave at a reception to a convention of teachers from the United States, who happened to hold their annual convention this year in Montreal. The points of reform which that gentleman has been emphasizing of late in his public addresses are three in number, and we have no doubt that, in the event of their being accomplished, Quebec will soon attain to the position in the educational world which she ought to hold, as the

oldest province in our confederation of colonies. These three points are properly brought out in his address, which we will insert in our next issue, and which are as follows: (1) An improved system of training involving the re-organization of the Normal schools of the province, so that they may provide capable trained teachers for all the public schools in the country districts as well as in the towns and cities; (2) an increase in the salaries of the teachers by a change in the method of distributing the grants; and (3) an introduction of the system of superintendency as a supplement or enlargement of the inspector's influence. As is to be seen from what Mr. Marchand says, the local government is at present engaged in examining into the details of the present system, and it has become almost an open secret that the appointment of a Minister of Education is likely to be one of the outcomes of its deliberations, involving a thorough re-organization of the Department of Public Instruction, so that it may come into closer touch with the people, and be animated with a direct zeal to introduce progressive methods in every section of its administrative operations.

A breeze has been excited in the educational circles of St. John, New Brunswick, over the enforced withdrawal of Mr. George U. Hay from the management of the Girls' High School of that city. From all accounts it would appear that the affairs of the St. John Board of School Trustees are in anything but a promising condition. The withdrawal of Superintendent March, which took place some months ago, was also an enforced withdrawal, and the people of St. John are now inclined to enquire more carefully than is their wont into the ways the Trustees have of doing things, and the outer influ-

ences that seem to assist them so materially in coming to their decisions. There can be no doubt in any one's mind that the blending of two such important positions as the superintendency of the city schools and the principalship of the Grammar School is an unwise step to take, and if it be proved to have been only a means to an end, the end being the resignation of Mr. Hay, the matter will not in all probability die for lack of discussion. In this connection, we have to say that there is far too much of the indirect method of "squeezing out" practised by some of our school boards, and Mr. Hay's complaint of having been ignored in order that his enemies might say that he kept himself too much aloof from his employers, gives the clue to the method adopted to discredit him as a public servant, which are by no means new in the experience of other public officers.

While the attempt is being made to foster a national spirit with "Canada First" for its watchword, through the efforts of the Committee on a new School History for Canada, the rulers of the city of Quebec are running away from the historic notion, and have been seized with something like a passion against the antique on and around Cape Diamond. Of course it is said that if the modern improvements of city life necessitate the removal of walls and fortifications and other relics of the past, so much the worse for the relics of the past, and so much the better for the policy of the city corporation of the ancient capital in their attempts to improve and beautify off the face of the earth what they have never for a moment thought to contemplate as belonging to any one but themselves. Not long ago, the writer stood watching the last of St. John's Gate as it was being removed to make way for the Quebec District Railway, and when the main

strength of the structure came to be laid bare, and the bystanders were overheard discussing its original cost and the ceremonial of its opening as late as 1867, it was difficult to refrain from drawing the conclusion that somebody past or present had either been foolish or extravagant. But when Sir James LeMoine comes out over his own signature, and, while entering his protest, announces to us Canadians that the city walls are likely to go next, it is even easier to suppose a projected indiscretion on the part of somebody or other. Perhaps Sir James, backed up by his friend Mr. Kirby, has only been trying to frighten us. There may be nothing in the thing but a mere surmise. But if there be, the city council may find that the discussion over the project is not likely to find its limits on the streets or in the newspapers of Quebec. The walls of Quebec do not belong to the city of Quebec, but to the country at large, perhaps to Great Britain if the disbursers of the original cost have any claims, though it is to be hoped that the question of ownership will never be raised in any antagonist spirit. We Canadians want Quebec as an object lesson to the rising generation, an object lesson on the origin and growth of the country, and we want it as a commercial outlook also. But there must be no huckstering spirit in the advocacy either for or against the removal of the antiquities of the place. We want these antiquities preserved, not because we would hinder Quebec from taking advantage of all the modern improvements of city life, but because we take a national pride in them; and the citizens of Quebec should not want to keep them, either because the city may gain in revenue from increasing sightseers, or because there would be more money gained to the city to get rid of them. There are surely some higher motives than

these in Canada, when we seek to preserve what is our own, and what can never be replaced. It would be an anomaly surely for us to spend thousands of dollars in the preparation of a history of Canada which can be superseded by a better perhaps any day, and at the same time countenance the effacement of the few landmarks which are the continuing proof that we really have a history of our own.

A correspondent of ours has written stating that the widening influence of the EDUCATIONAL MONTHLY, while it may be satisfactory to the great bulk of its readers, has given offence to one or two of the teachers of Montreal, simply because it has lately been devoting so much attention to the educational affairs of the Province of Quebec. It is no intention of THE MONTHLY to offend any one wittingly. The world is too wide nowadays for a narrow policy of personal aggrandizement in public argument. And yet it is as little the intention of its editor to stay his hand in promoting the public good, merely from the unwholesome fear of giving offence to some one or other who would rather not be disturbed in his methods of doing good to himself, irrespective of the public weal. Besides, it is hardly necessary to repeat that the EDUCATIONAL MONTHLY is not a provincial periodical. It is a teacher's magazine for Canada, and there is more impertinence in the criticism which our correspondent refers to than in any consideration we may have to give to the educational affairs of any province in the union. Indeed, there is not the shadow of an impertinence in anything we have said about Quebec affairs, nor of the affairs of the other provinces. THE MONTHLY is anxious to be on the side of educational progress, as it may be witnessed anywhere in Canada or

elsewhere, and as long as its editor and contributors keep within the limits of a seemly logic in presenting their views, its advocacies and exposures are quite legitimate.

THE EDUCATIONAL QUESTION IN QUEBEC.

There is a flavor of progress in the atmosphere which surrounds the educational activities of the Province of Quebec at the present time, and the hope is being expressed everywhere that something practical will come out of the counsellings that have been going on for some time. The Hon. Mr. Marchand, Premier of the Province, is reported as expressing himself to the following effect in one of our daily journals, and we have the hope of better things from the interviewer's report, which says :—

As the subject of educational reform is one of great moment just now to the people of this province, your correspondent took the opportunity of a pleasant chat with the Premier, Mr. Marchand, this week, to broach the important question of the changes in our school system contemplated by his Government, and to try to ascertain something of their nature and extent for the public information.

"You can say," replied the affable Premier, "that we are fully determined to carry out in office the progressive policy which we advocated in Opposition and to which we pledged ourselves during the general elections. We are giving the vital question of education our most serious attention and the most careful study in all its details, and we shall make an important start next session in that necessary direction by embodying in legislation the improvements which we believe to be desirable in order to place our school system as far as possible on a footing of equality with the best in any of the other provinces and

to give to our people the same facilities and advantages to fit themselves for the battle of life as are supplied elsewhere. We fully recognize the fact that, to keep pace with the progress of the age and to maintain our influence in the Canadian Confederation, it is necessary not only to extend and popularize education among all classes and elements of our population, but to give it a more practical direction, in order to better equip our youth for the parts they will have to play in the future and to make them more useful and better citizens. We believe that this can never be done merely by increasing the educational grants as proposed by our predecessors, which would involve simply a further waste of the public money. Without some important improvement in our school system in the methods of teaching, it would be altogether idle to look or hope for educational progress and improvement."

To the query whether he had any objection to satisfy public curiosity and to prepare the public mind in some measure for the changes contemplated, Mr. Marchand smiled and said:—

"I do not think that our scheme has been sufficiently elaborated yet to warrant a definite statement of its precise nature and scope before it has been fully worked out and decided upon. Of course we know in a general way what we want and what we propose to do to attain the great end in view, and I would be glad to give the press, which takes such an enlightened interest in the cause of popular education and the moral and material elevation of the masses, all the information possible for the public benefit. But, as there are some important points still unsettled, I consider that it would not be wise to make any official announcement just yet. You see our people are very sensitive on this subject of education and it is

therefore necessary to exercise caution and prudence in dealing with it. You remember the Italian proverb: "Qui va piano va sano." But you must not infer from this that there is any hesitation on our part to carry out our programme, that is to say, when it has been definitely settled. Do not fear—we shall 'get there' all the same. We know what the public expect from us and have a right to receive; but we also know that there are certain apprehensions to be dissipated, and we think that it is much better to endeavor to remove these at the start and to enlist in our patriotic work all the influences that can help it, than to allow false impressions, under hasty information, to array them against our policy of judicious reform. When this has been done, as I have good reason to hope that it will be at an early day, you can rest assured that we shall not keep an interested public long in the dark as to the precise nature and scope of our educational programme."

"Then, Mr. Premier," remarked the 'Witness' representative, "you are not prepared to state just yet what shape the proposed reorganization will take, whether, for instance, the head of the department will be a minister with portfolio, a commissioner with a seat in the council, or a member of the Council of Public Instruction?"

"To this question my reply," said the Premier, "must be that I am not at liberty yet to fully disclose our plans on this head. This must suffice for the present."

The conversation then branched off into a general discussion of the changes desirable in our present school systems when Mr. Marchand said that he wished it to be perfectly understood that he was opposed altogether to what had been termed godless schools. He believed in religious and moral training going hand in hand with secular education

and in allowing the religious and moral teachers of the people to exercise a legitimate influence and control in the matter. Another point which he emphasized was the determination of his Government to bring the benefits of education home to the masses of the people, to popularize it with them, so to speak, and to impress them with the paramount importance and necessity in this age to make elementary education a prime consideration of the administration and the legislature and to render it more practical in keeping with the requirements and spirit of the times in which we live. But, as he truthfully pointed out, a change of this kind could not be brought about in a moment. It would have to be gradual; otherwise the working of the whole educational system of the province would be stopped, which would be disastrous. The task of reform would have to begin with the teachers, many of whom, though competent enough in other respects, were sadly lacking in knowledge of the proper methods of teaching and school discipline. The result of this was a state of anarchy among the pupils, which was fatal to the influence of the former and the progress of the latter. The Government hoped to gradually remedy this shortcoming without any serious wrench to the operation of our primary schools by giving the teachers the benefit of a course of pedagogy by means of regular lectures on the subject to be delivered in each district by a certain number of expert educationists and by holding out to them material inducements to profit by these lectures. These inducements might take the shape of additions to the teachers' salaries or money prizes to be awarded after official examination and verification of the results at the end of each yearly or half-yearly term as the case might be. "This," said Mr. Mar-

chand, "will cost a relatively small sum to the province, and I am sure that it will be productive of good results."

Still another point upon which the Premier was most emphatic was the necessity of providing as far as possible for a uniformity of text-books, which, he considered, was one of the first steps to be taken before education could be popularized and fully brought within the reach of the masses, the cost of new text-books for their children on every change of school being a heavy tax upon poor parents and one of the greatest obstacles to the spread of education. As for free text-books, he said the Government was not prepared to say what might be done in that direction. A great deal on this and many other heads depended upon the financial condition of the province. However, something in this respect would probably be done for the poorer municipalities.

In conclusion, Mr. Marchand added that the Government's good will to improve the educational system of the province, to ameliorate the condition of the teachers, and to lighten the burdens on the people for school purposes, if not to remove them altogether, would be only restrained by its financial ability to undertake all the expenses necessary for these excellent objects. It could be depended upon, however, to go as far as the means at its command would permit, and to even make great sacrifices, to raise the educational status of our people and to enable them to compete on equal terms with all others in the stern battle of life.

CONVENTIONS.

THE members of the Epworth League met this year in convention in Toronto, July 15. About

24,000 delegates were present. The Hon. A. S. Hardy, premier of Ontario, made an opening address in which he paid a tribute to the character and influence in public affairs of Rev. Dr. Carman, the general superintendent of the Methodist Church in Canada. Dr. Carman, in his speech welcoming the delegates to Canada, spoke in earnest defense of conservatism in religion, and advocated aggressive temperance work in a manner that called forth enthusiastic cheers.

The educative influence of such meetings must be great indeed. Our young friends from across the line have a lesson in Geography, as regards Canada, with which they are highly pleased and which they will not forget. An estimate of the Convention is given by our townsman, as follows:

Rev. Dr. Wm. Briggs, Steward Wesleyan Book-Room: The convention is very helpful in an interstate direction as well as international. It not only touches Canada, but England, and will also do good to representatives of the smaller leagues who will feel the touch of the mighty army, and will serve to cultivate higher intelligence in the young people. The particular danger of the league is that the other departments, such as the literary and the social, may dim the spiritual department. The Wesley Guild of England is wise in making the class-meeting a prominent feature of its work.

The Conference of Charities and Correction, which is composed of delegates, men and women from all states of the Union south of us held its annual convention this year in Toronto. This body deals with some of the most difficult problems of human life, the care and reformation of the weak and fallen members of society. We give the closing paragraph

of the president's address, as showing what spirit animates the Conference in its hard work:

"But even if we are living in a State where all these bad things are true, what is the course for us to take? Shall we fold our hands in idle despair? I hold a cheerful optimism, which makes me believe that the best we see to-day among the best people anywhere is a prophecy of what shall be universal some day. If we see the good and the hopeful possibilities, let the very difficulty of their attainment be our greatest incentive to effort. Does the present appear a grinding hard, unlovely time? So did the great heroic days of old to the little men among those who lived in them. The golden age has never been the present time but always in the dim past or the misty future. Let us take this age of ours, with its hard problems, its sad duties, its littleness of public men, its dearth of great leaders, its lack of faith in the things that are unseen and eternal, its over-weening confidence in the sensual and material, its subjection to the powers of wealth and greed, and make of its enormous difficulties the opportunity of heroism. Let us live our lives so well and make so deep an impression on the lives of others that even this very end of the nineteenth century shall be for us the heroic age.

"He speaks not well who doth his time
deplete,

Naming it new and little and obscure,
Ignoble, and unfit for lofty deeds.

All times were modern in the time of
them,

And this no more than others. Do thy
part

Here in the living day, as did the great
Who made old days immortal! So

shall men,
Gazing long back to this far-looming

hour.

Say: 'Then the time when men were
truly men:

Though wars grew less, their spirits
met the test,

Of new conditions, conquering civic
wrongs;
Saving the State anew by virtuous
lives;
Guarding their country's honor as their
own,
And their own as their country's and
their sons'.
Defying leagued fraud with single
truth,
Not fearing loss, and daring to be pure.
When error through the land raged like
a pest.
They calmed the madness caught from
mind to mind,
By wisdom drawn from old, and counsel
sane;
And as the martyrs of the ancient
world
Gave Death for man, so nobly gave
they Life;
Those the great days, and that the
heroic age."

RECESSIONAL.

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath Whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet:
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart;
Still stands Thine ancient sacrifice,

A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the
fire—

Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power we loose
Wild tongues that have not Thee
in awe—

Such boasting as the Gentiles use
Or lesser breeds without the
Law—

Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to
guard—

For frantic boast and foolish word,
Thy mercy on Thy People, Lord!
Amen.

—*Rudyard Kipling, in London Times.*

SCHOOL WORK.

ANNUAL EXAMINATIONS 1897.

SCIENCE.

Editor.—J. B. TURNER, B.A.

FORM III.

CHEMISTRY.

Examiners.—J. FOWLER, M.A., A.
MCGILL, B.A., J. C. MCLENNAN,
B.A.

The following are the papers that
were assigned in Chemistry for the

candidates from Form III. and IV.
at the recent High School examina-
tions.

The papers as a whole leave but
little to be desired either from the
standpoint of teacher of the subject,
or of the candidate.

The paper of Form IV. might have
contained a greater range of questions
with advantage; the element mag-
nesium, for example, receiving more
attention than its importance in the
curriculum demands.

NOTE.—Candidates will make ONE
ONLY of the alternatives in question 6.

A diagram of the apparatus required, and every detail necessary to make the experiment workable, must be given.

1. Define the following terms, as used in Chemistry, and give illustrative examples:—*Allotropism, combustion, fusion, neutralisation, reduction.*

2. Write equations explanatory of the following reactions and interpret these equations in words:—

(a) The effect of heat upon potassium chlorate.

(b) The effect of heating nitrate of potassium with sulphuric acid.

(c) The effect of heating together chloride of sodium, sulphuric acid and manganese dioxide.

3. Describe minutely all the effects, physical and chemical, which occur in the following cases.

(a) Lumps of marble (chalk or limestone) are treated with hydrochloric acid, and the gas evolved is passed into lime water, as long as absorption takes place.

(b) The air-holes of a Bunsen burner are alternately opened and closed.

(c) A glass tube, inverted over water, is half-filled with nitric oxide, the mouth closed by a glass plate and the vessel shaken. It is replaced in the pneumatic trough, and the glass plate removed. A little oxygen is now passed in, the mouth again closed and the tube shaken. It is a second time opened under water.

4. Write a short description of the compounds which hydrogen forms with sulphur, with nitrogen and with chlorine.

5. Calculate:—

(a) The percentage composition, by weight, of carbonate of ammonia, its formula being $(\text{NH}_4)_2\text{CO}_3$.

(b) The weight of chlorate of potash required to produce 22.4 litres of oxygen, measured under normal conditions,

O = 16. N = 14. C = 12. K = 39. Cl = 35.5.

6. (a) Describe an experiment to show that hydrogen, under certain conditions, removes oxygen from oxide of copper; and indicate the nature of the resulting substances.

OR

(b) Describe an experiment to show that finely divided iron will, under certain conditions, decompose the oxide of hydrogen; and indicate the nature of the resulting substances.

1. Explain the following chemical terms:—*Empirical formula; molecular formula; rational (= constitutional or graphic) formula; nascent state; atomic heat.*

2. Hydrogen and ammonium are frequently referred to as metals. State, in the case of each of these, the reasons for such classification.

3. Write descriptive notes on Magnesium, and Aluminium, under the following heads:—

(a) Occurrence.

(b) Preparation in the free state.

(c) Analytical methods for their separation and special tests for their identification.

(d) Position in a general classification of the elements, with reasons.

4. Explain, by equations and otherwise, what occurs under the following circumstances:—

(a) A mixture of fluor spar (fluoride of calcium), sand and sulphuric acid is heated and the gas evolved is passed into water.

(b) A bell-jar filled with air is inverted over a basin containing water colored blue with litmus. A porcelain dish floats on the water (under the jar), and in it a piece of phosphorus is burnt.

(c) 10 grams of iron filings and 1 gram of sulphur are strongly heated together in a test tube, and the whole product is treated with excess of dilute sulphuric acid.

Fe = 56. S = 32.

5. What volume of dilute sulphuric acid, of specific gravity 1.6, and containing 55.93 per cent. by weight of sulphuric anhydride (sulphur trioxide) will be required to convert 5.4 kilogrammes of apatite (tricalcium phosphate) into superphosphate of lime (mono-calcium phosphate)?
 $S = 32.$ $O = 16.$ $Ca = 40.$ $P = 31.$
6. Ascertain what acid and what base are present in the simple salt furnished you. Give an account of your procedure in its analysis.

CONTEMPORARY LITERATURE.

In the last number of the *Littell's Living Age* will be found Prince Kropotkin's article on "Recent Science," originally published in the *Nineteenth Century*. The article in question is reported to contain a satisfactory explanation of dreams.

Those who are interested in combatting school twelve months in the year will find this subject introduced in a paper by the Rev. E. A. Kirkpatrick in the August *American Monthly Review of Reviews*. "The Progress of the World" in the same magazine deals with Canada's relation to Britain, the new tariff, and other political problems of present day interest.

The *Century* has not given way entirely to the summer's keen appetite for stories. It insists, instead, that its readers should take vastly improving journeys down the Hudson, and through Thessaly, Alaska, Java, and Norway. But then most of us love to be taught, and won't be satisfied unless we think we know something. Particularly charming is the light pen that writes of "London at Play," on this occasion at play by the sea on Margate Sands. Elizabeth Robins Pennell and Joseph Pennell together invariably mean a holiday from everything but artistic care. The short story called "Concealed Weapons" by Margaret Sutton Briscoe, is a very good short story indeed. The

uncle and the niece are both persons who carry liking away with them.

The Youth's Companion for Aug. 25th does not contain so many pages as that interesting periodical often does, but it is as full as possible of stories good enough to be in the *Youth's Companion*, and that is saying a great deal. The first is a continued story about a farmer's boy who is going to invent something, if possible the milking machine he desires, before the end of the 4th chapter. "Companions of the Voyageurs" is about our own country. We have long desired to thank the *Youth's Companion* for its friendship to Canada, not seldom warmly and judiciously displayed.

The complete novel in *Lippincott's* for September is by an English writer, Margaret L. Woods. She has called her story "Weeping Ferry," and it is sad enough, but truly and gracefully told. The publishers are already beginning to prepare us for 1900 and all we must make it our duty to know by the time of the Paris Exposition. Theodore Stanton explains what share each nation will have in the gathering.

"On Being Human" is a title which attracts readers as flowers do bees. The writer, Woodrow Wilson, could not have chosen it without an instinct for comfort; it is the kind of article one expects to

find in the *Atlantic Monthly*. "An intemperate zeal for petty things" is one of its most happy phrases. But culling phrases, one comes upon this a few pages over in a letter of Dean Swift's, the man with the general reputation for sharpness. "Pray God bless and protect you and your little fireside," which was a pretty, hearty thing for any man to say. Good stories will be found in the September *Atlantic* by Frances Courtney Baylor, Alice Brown, Elia W. Peattie and others.

The last issue of *The New York Medical Journal* (Vol. LXVI, No. 6) contains, among several noteworthy articles, an excellent one on "Wounds of the Hand," by Dr. George W. Spencer, of Philadelphia. The article is illustrated by several photographs, and is interesting, not only to the professional reader, but to others. *The New York Medical Journal* is issued every Saturday, and is one of the best medical papers in America.

From Ginn and Company we have received the fifth book of "Zenophon's Anabasis," edited by A. G. Rolfe, and "The Finch Language Primer," by A. V. Finch, introducing three hundred words to the primary class.

From Harper and Brothers, New York, "A Laboratory Course in Wood-Turning," by M. J. Golden, M. E. and Johnson's Alexander Pope, edited by Kate Stephens.

Ginn & Company and the American Book Company have both had prepared series of writing books, modifications of the vertical.

Attinger Freres, Publishers of Neuchatei have recently issued a convenient and inexpensive edition of an Introduction au Nouveau Testament by F. Godet, comprising the accounts by Matthew, Mark and Luke.

From the American Book Company, New York, we have received, "Bible Readings for Schools," edited by Nathan C. Schaeffer, D.D. "Asia," in Carpenter's Geographical Readers, "The Story of Troy" by M. Clark, and "Stories from the Arabian Nights," edited by M. Clark, in the Eclectic School Readings. "Fragments of Roman Satire from Ennius to Apuleius," selected and arranged by E. I. Merrill, and "Freitag's Die Journalisten," edited by J. Norton Johnson.

D. C. Heath & Co., Boston, have recently issued. "Drei Beileive Lustsiele," edited by B. W. Wells. "Materials for German Composition," by J. T. Hatfield, assisted by Jesse Eversz. Baumbach's *Die Nonna*, with English Notes by Dr. W. Bernhardt. "La Poudre Aux Yeux," by Labiche and Martin, edited by B. W. Wells, and "First Spanish Readings," selected and edited by J. E. Mahzke.

"The Forge in the Forest," an Acadian romance by Charles G. D. Roberts. (William Briggs, Toronto.)—The scene of this novel is laid in the country which has been made familiar to us by the poets of the eastern sea-bordering provinces of Canada. In addition to the exquisite description, which one might have reason to expect, the narrative contains human interest of considerable force and great charm, and together they form the story, wholesome, sweet and stirring, of one part of the life of Jean de Mer, Seigneur de Briart. At any time of the year the book would be better to read than most of the novels of the day, but it seems to have been specially designed for the desire of summer.