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THE CANADA  
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JUNE-JULY, 1889.

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EDUCATIONAL COLLEGES.

BY REV. C. W. E. BODY, S.T.D., LL.D., PROVOST OF TRINITY COLLEGE, TORONTO.

THE Anglican Church has been long and honourably connected with the cause of higher education in the Province of Ontario. Her first bishop in Upper Canada, the Hon. and Right Rev. John Strachan, D.D., came out from Scotland in the closing years of the last century to undertake educational work in Kingston, and during the whole of his eventful life the Bishop remained the firm and courageous supporter of higher educational institutions. The Grammar School at Cornwall, which Dr. Strachan himself conducted from 1803 to 1812, will always retain an honoured place in the history of Canadian education. There nearly all the Fathers of Upper Canada received their scholastic training, and its pupils rarely lost their grateful sense of the practical value of the training they had there received. A massive silver epergne, now in the possession of Trinity, bears the names of many who had become famous in the history of the Province, and who desired in 1833 to give to Dr. Strachan this evidence of their regard. Upon Dr. Strachan's

removal from this pioneer educational work to the Rectory of Toronto (then York), he laboured almost incessantly for the establishment of a university in Upper Canada. A munificent Crown grant of lands had been obtained for this purpose in 1798, and a large and valuable collection of books, now in the library of Trinity University, bears the legend, "Presented to the University of Upper Canada, 1827." It was not, however, till 1843 that the great difficulties incident to such an undertaking in the early years of the Province were finally overcome, and the University of King's College, Toronto, was opened with a full staff of professors on June 8th, 1843. Into the various causes, constitutional and ecclesiastical, which led to the secularization of King's University, and the severance of the connection hitherto existing between the Anglican Church and the educational work of the Province, it is beside the scope of the present article to enter. Now that the smoke and din of that great struggle has almost entirely passed away, it may be expected that the

large and undoubted share which the Anglican Church had in laying the foundations of much of the subsequent educational life of the Province will receive a more appreciative recognition than has sometimes been the case.

It is well known that the great changes made by the Legislature of Upper Canada in the establishment of the University of Toronto were in a direction completely contrary to all the educational traditions of the Church of England, and the Bishop accordingly lost no time in appealing to the church people of his Diocese to co-operate with him in the tremendous task of commencing afresh to found a university after the model of the ancient seats of English learning. The Bishop's high aim was to apply in the manner best suited to the needs of the New World the same principles of religious faith and comprehensive thoroughness in education which have given to the English University and Collegiate system its acknowledged rank and position. The appeal then made was heartily sustained by the whole Anglican Church in Upper Canada, and \$100,000 was quickly raised. Additional aid was given, both by the English universities and church societies, and by a large number of prominent English churchmen. The generous co-operation of members of the sister church in the United States in answer to the appeal of the Ven. Archdeacon McMurray, D.C.L., must not be forgotten, nor the gift of seven and a half acres of land in the city of Toronto from the Society for the Propagation of the Gospel. From those sources the Bishop was enabled to complete the main portion of the present building, and to start the university upon its mission with an endowment of over \$100,000. The foundation stone of the new building was laid with great rejoicing on April 30th, 1851. The college

was at once incorporated by Act of the Legislature of Upper Canada, and on July 15th, 1852, Her Majesty was pleased to grant it a Royal Charter, constituting Trinity a University endowed with all such powers of conferring Degrees "as are enjoyed by the Universities of the United Kingdom." Meanwhile college work had already commenced in January, 1852. The Rev. George Whitaker, M.A., sometime Fellow of Queen's College, Cambridge, being Provost and Professor of Divinity, and two other distinguished scholars, the Rev. E. St. John Parry, M.A., who had taken first class classical honours in the University of Oxford, and the Rev. C. E. Irving, B.A. (8th in the Cambridge Mathematical Tripos), filled the chairs in Classics and Mathematics respectively. The close connections of the Trinity Professoriate with the English Universities thus formed at the outset has been continued throughout the subsequent history of the University. As a competent and impartial observer, Prof. Goldwin Smith publicly said not long ago, "No place in Canada so forcibly reminds me of Oxford as Trinity." The bonds thus closely knit by a succession of scholars, and the high traditions of education thus inherited have undoubtedly largely contributed to the high reputation which the Degrees of the University enjoy outside the Dominion, both in Great Britain and throughout the British Empire, as well as in the United States. The University had also flourishing faculties in Law and Medicine from the outset, of the former, the Hon. J. H. Cameron was Dean, the present Chief Justice of Ontario, the Hon. J. H. Hagarty, and the late Chancellor Vankoughnet being also members. Dr. Hodder, whose great professional skill and high reputation are still gratefully remembered in Toronto, presided over the Faculty of Medi-

cine. Among the other professors in that Faculty may be mentioned Henry Youle Hind, Professor of Chemistry, who contributed so largely by his published "Narrative of the Canadian Red River and Assiniboine and Saskatchewan Exploring Expedition," 2 vols., London, 1860, to the subsequent development of those vast territories, and Drs. Melville and Bovell. The Calendar of 1853 contains the names of thirty-six students in the various Faculties, with which it is interesting to compare the roll of 399 undergraduates in the Calendar of 1889.

In 1853 Dr. Burnside, well-known from the hospital which bears the honoured name of its founder, left to the college the munificent sum of \$24,000, part of which was apportioned to the establishment of two Burnside Scholarships. Two other scholarships, founded by the first Duke of Wellington, were in accordance with the conditions of the trust made over to Trinity by the Legislature of Upper Canada, having originally been given to King's College, and there was formed the nucleus of a fund for scholarships and prizes which now amounts to about \$2,000 per annum. Other legacies and benefactions amounting to about \$50,000 were received from time to time. In the year 1882 a movement was inaugurated for obtaining a Supplemental Endowment Fund, which, including a generous benefaction from the Henderson family of \$10,000 towards the new chapel, amounted to \$110,000. A still later movement has been recently started to raise another \$70,000 for the further enlargement of the buildings and other purposes. The large Convocation Hall was opened in 1877, upon the occasion of the inauguration of the present Chancellor of the University, the Hon. G. W. Allan, Speaker of the Senate of Canada, and well-known

for the prominent part he has for so many years taken in various educational and philanthropic movements. Mr. Allan's predecessors in office were Sir John Beverley Robinson, Bart., late Chief Justice of Upper Canada, to whose fostering care during the first ten years of its existence the University owes a deep debt of gratitude; and the Hon. J. H. Cameron.

The beautiful College Chapel, deemed by competent observers not unworthy to hold its place with similar buildings which are the pride of the Universities at home, was consecrated by the Right Rev. Arthur Sweatman, D.D., D.C.L., Bishop of Toronto, on St. Luke's Day, Oct. 18, 1884. It is estimated that the present value of the endowment, buildings, and lands of Trinity is not far short of a million dollars, the result of voluntary contributions of members of the Anglican Church towards University education in Ontario in less than forty years. When the comparative poverty of the Province during most of this period is borne in mind, it will be clear that the present high position of the University has not been attained without an amount of generous and self-sacrificing liberality, which attests the depth and earnestness of the convictions of its graduates and supporters.

During his long headship of nearly thirty years, the late Provost Whitaker earned a high reputation for sound scholarship and great ability as an educator, and his memory will long be revered by a large proportion of the Anglican clergy and a numerous band of laymen in Ontario; whilst apart from the main work to which he gave his life, he rapidly rose to some of the highest positions in the Anglican Church, being made successively Archdeacon of York and Prolocutor of the Lower House of the Provincial Synod. He was also proposed for

the Bishopric of Toronto in 1879, but failed to command a sufficient majority of both orders, and accordingly withdrew his name from election.

His old College in Cambridge marked their appreciation of his distinguished services to the cause of education upon his resignation of the office he had so long held at Trinity, by appointing him to the valuable Rectory of Newton Toney, in Wiltshire, which he held until his death in 1883. He was succeeded in 1884 by the present Provost, the Rev. C. W. E. Body, S.T.D., LL.D., sometime Fellow and Lecturer of St. John's College, Cambridge.

Amongst Provost Whitaker's colleagues in the Arts Faculty, besides those already mentioned, we may recall the names of Rev. Edwin Hatch, M.A., Professor of Classics from 1850 to 1862, now Principal of St. Mary's Hall in the University of Oxford, and Rev. H. E. Maddock, M.A., Fellow of Clare College, Cambridge, another occupant of the Classical Chair. Old Trinity men will not forget the long continued work of the Rev. John Anthony, M.A., of Brasenose College, Oxford, sometime Inspector of Grammar Schools in Ontario, as Professor, and the Rev. A. J. Broughall, M.A., now Rector of St. Stephen's Church, Toronto, and examining chaplain to the Bishop, as Lecturer in the same department.

One of the most noteworthy features in the history of Trinity University has been the marked success and growth of its various affiliated or subsidiary institutions. The Medical Faculty, after many years of successful labour, was for a time suspended, but in 1871 was reorganized, and in 1877 owing to the refusal of the University of Toronto (although supported by Provincial funds) to allow students trained by the Medical Faculty of any other University to

compete for its Medals, was incorporated as a separate institution, although retaining its former close connection with Trinity University. The high standing of Trinity Medical College is well known in every great centre of medical learning, and its students have spread the reputation of their Alma Mater far and wide. The Royal College of Physicians and Surgeons of Kingston was affiliated in 1887, and the Women's Medical College of Toronto in 1883. In consequence, mainly, of the faithful labours and high standing of the professors in these several institutions Trinity has become one of the most important Universities in the Dominion in medical matters. Last year ninety-five graduates obtained her medical degrees.

Of recent years Trinity has taken a leading part in developing the study of Music in Canada. Its first professor in that faculty, Dr. Strathy, was appointed in 1854. In 1883 a graduated scheme of three examinations for the Degree of Mus. Bac. was adopted, and two years later three English Musicians of the first standing—Dr. E. J. Hopkins, of the Temple Church, London; Dr. Longhurst, of Canterbury Cathedral; and Dr. Lott, of St. Sepulchre's, Holborn—were appointed examiners, and the examinations were held simultaneously in London and Toronto. The great advantage of examinations conducted by such justly famous musicians has been widely recognized. The Toronto Conservatory of Music was affiliated in 1888. In 1889 thirty-nine candidates presented themselves for examination in this Faculty. Now that the bonds of connection between Canada and Australia are every day becoming closer, it may be interesting to notice that Anglican clergy in Australia have for some years been writing upon the papers set in the Faculty of Divinity by Trinity University, and that the

papers are annually sent from Toronto across the Pacific for this purpose.

Amongst the most important indirect effects of Trinity has been the foundation of Residential Colleges for boys and girls, similar to the great Public Schools of England. Trinity College School at Port Hope, originated in the year 1865, has largely through the high ability and devotion of the present Head Master, Rev. C. J. S. Bethune, M.A., D.C.L., become one of the leading institutions of the Dominion. A similar work for girls has been done by the Bishop Strachan School in Toronto, founded in 1867, and it is generally recognized that in calling public attention to the advantages of Residential Education on a religious basis, these and similar institutions have done good service to the community at large. The opening in 1888 of St. Hilda's Residential College for Women in affiliation with the University seems likely to supply a felt want, and the College may reasonably look forward to the same measure of rapid success which has in such a marked manner accompanied similar institutions in Oxford and Cambridge.

A sketch of Trinity would hardly be complete without some notice of the affiliated Theological School for the special training of candidates for the ministry of the Anglican Church. This was originally a completely separate institution, having been established at Cobourg in 1841 by Bishop Strachan, under the able headship of the Rev. A. N. Bethune, afterwards Archdeacon and second Bishop of Toronto, then Rector of that important town. This remained the recognized Theological College for the whole Diocese of Toronto until the foundation of Trinity University, when it was decided to remove the School to Toronto, and make it an integral part of the University.

The advantages of such connection

are undoubtedly great, both to the University and to the Theological School. Each reacts healthily upon the other, although through various circumstances it seemed at one time that the Theological School was unduly prominent in the minds of the public to the detriment of the work of the University. This has however ceased to be the case in any appreciable degree. There are now five Professors and Lecturers specially connected with the Theological School, and amongst the 200 clergy who have been trained in it are to be found a large proportion of the most able, devout, and diligent clergy of the Dominion. The object which Trinity sets before itself in this school is, above all things, to train *men*—men thoroughly equipped for their special work in the Anglican ministry, and with sufficient manly independence to prevent their sinking down into one rigid groove of thought or action.

Amongst many pleasing signs of recent growth may be noticed the movement for the extension of the Convocation of the University both amongst the graduates who, under the provisions of the Royal Charter, alone form its legal members, and by enrolling associate members amongst the other friends of the University. There are now over five hundred members and associates, and the number is growing rapidly. This body elects year by year a considerable number of representatives on the governing body, and in this way the control of the University will, in increasing measure, pass into the hands of its graduates and supporters. It may be questioned whether an institution which can voluntarily draw a large measure of support from the people of the Province year by year is not as much an institution of the people as one which has received a large endowment from the representatives of the people once for all.

Most of the activity of a free community after all is voluntary. The time of State monopolies is long past, and it will not do to ignore all action which is not directly the product of the State in its corporate capacity. The public lectures at Trinity of recent years have attracted large audiences to listen to distinguished scholars and lecturers from all parts of the

Dominion, and in this and other ways old Trinity, with her thousand graduates behind her, is endeavouring to take no mere narrow or sectional view of her mission, but to justify the charter she has received from the Imperial Crown by rendering with ever-growing efficiency her special contribution to the higher education of this great Dominion.

### IMPORTANCE OF MODERN LANGUAGE STUDY.

BY J. SQUAIR, B.A., LECTURER IN FRENCH, U. C., TORONTO.

*(Continued from page 173)*

It is often supposed that the modern languages of Europe are less perfect instruments of mental training than the ancient languages, because they have not such highly developed systems of inflection. But it will be difficult to show that the consideration of the various uses of the preposition *à* will not require as much careful thinking as the consideration of the various uses of the Dative Case in Latin. Or the mastering of the French subjunctive, why should it be considered so much less useful than the mastering of the Latin subjunctive? It cannot be held that the laws of French grammar are less rigid than those of Latin. A Frenchman is just as able to express his thoughts with clearness and exactness as a Latin ever was, and certainly he has a greater number of them. Doubtless no language expresses all the ideas possible to the minds of men, but it will be found that if one is superior in some respects it will be inferior in others. A language at any moment of its existence must be competent to express the thoughts of the people using it, and if so, it is doing all that can be expected of it, and may in a sense be said to be perfect;

a statement which is true of the language of savages as well as of civilized men. If one language is superior to another the main reason must be that the people using it have a greater mass and variety of thought to express, and this cannot be asserted of the ancient languages as compared with the modern.

Truth is many-sided, and all its phases are not represented in any one language. One of the most constant causes of surprise in studying a new language is the recurrence of strange ways of saying familiar things. It is a never-ceasing attraction to the student, and not only an attraction but a most useful experience. To know that the French have one way of looking at a truth, the Germans another, and the English another, is a sure means of preventing the narrow and pernicious view that the English alone are right. To the person who knows one language only, all its statements have a solidity, a finality which makes them appear the embodiment of all truth. To him who knows several, it becomes evident that all languages are conventional and in a certain sense imperfect, and that one supplements the other. The study of lan-

g.ages does much to root up bigotry and uncharitableness; it shows us that our thoughts have been limited and conditioned by the forms of the language of the people amongst whom we were born. We realize that we have not all truth, that our neighbours have their share as well, and that it is necessary to know theirs to make our own complete.

The educational value of the study of foreign literature is also very great. One of my commonest experiences is to hear students express disappointment in connection with their reading of French literature. I am not surprised at it. There are strong reasons why it should be so. In the first place there are such important differences between the English and French languages that it takes an English student a long time to acquire such a knowledge of French as will enable him to appreciate those finer distinctions in the use of words in which the very life and heart of literature consist. Prof. Dowden says in the article cited above, p. 173: "In literature the profound differences which have their origin or expression in diverse modes of speech must remain, however close be the alliance of nations. The German who constructs his sentence in one way can never be master of the same intellectual motions as the Frenchman who constructs his sentence in another. The use during long centuries of this instrument, or of that, has called forth and has determined a characteristic play of thought." This is profoundly true, but it is not the only thing which makes one literature differ from another. The literature of a nation is the outcome of many factors. In estimating it rightly all the past experiences and all the present conditions of the nation must be known—history, tradition, laws, customs, superstitions, climate, geographical position, and a thousand other things

must be investigated and understood. The problem is a very complicated one, and no wonder the young student is dissatisfied with his attempts to master it. The people of any nation grow up with fixed notions as to what is beautiful and proper in literature, and they experience considerable difficulty in shifting their point of view so as to see what other nations admire, and it is natural to suppose that what we cannot see does not exist. The difficulty has been intensified amongst highly educated classes by the almost exclusive attention which has been paid to the literatures of Greece and Rome. It has been drilled into us with such persistence that there is nothing beautiful in literature which is not Greek, or an imitation of Greek, that we are scarcely able to tolerate anything else. But is Greek the only standard in artistic matters? Is it not rather short-sighted narrowness which makes us think so? If we will but open our eyes we shall see that almost all nations which have risen above barbarism have produced forms of literature worthy of admiration. Certainly every nation thinks so with reference to itself, and why should we not be as willing to accept a Frenchman's estimate of French literature as we are to accept an Englishman's estimate of English literature? I remember once in a conversation with a Spaniard offering the opinion that Shakespeare was the greatest of all writers. He said he could not agree with me; he had been taught to believe that Cervantes was greater. It was an epoch in my life; his statement was so unlooked for, and yet on reflection so reasonable, that I found it necessary to reconstruct my views on this matter. I asked myself, Would not an Italian think Dante the greatest, or a Frenchman, Molière? Certainly they would if they honestly said what they felt. The truth is, it is an insolvable

problem to determine which is the greatest. None of them is always great, and they are all very great when at their best. Moreover, in matters of taste there is no absolute standard. The best that any one can do is to say *whether* he likes or dislikes, and *why* he likes or dislikes; but in all humbleness, confessing that he cannot like, not from any imperfection in what is strange to him, but from his own littleness and incapacity.

It is often asserted that French literature is incapable of affording any valuable culture. Now, to prove this position it would be necessary to show that there are no great French authors, or that they are so much like English that no effort of the intellect and imagination is necessary to comprehend and enjoy them, and manifestly both of these positions would be absurd. The French have a splendid literature, second to no other in dignity, richness and variety; and it is so different from English that the acquisition of the power of enjoying it affords a training of no mean order. Is there no widening of the mental horizon in the study of those rugged epics of heroic mediaevalism, like the "Song of Roland," which stand like strong granite hills in the background of French literature? Or of those sweeter epics of chivalry, like the "Story of the Holy Grail," which show us the strivings of the great heart of the Middle Ages for higher things? Is there no instruction for us in the comparison of that stately and dignified tragedy of the age of Louis XIV. with the tragedy of our own great poet? How different they are, and yet how perfect each in its own kind! Do we learn nothing from the study of Molière, the greatest of all comedy writers? Is it of no value to study the literature of the eighteenth century in France, in which we find the beginnings of the modern romance in all its rich variety? Has

the study of that grand galaxy of nineteenth century writers, at whose head stands the giant Hugo, no power to awaken thought and imagination? And what shall we say of that school of naturalists or realists now so active, who, along with the great Russian writers, are leading the van in the army of European romance writers? Narrow bigotry or ignorance may tell us there is nothing in French literature, those who have tasted know better. There is much, there is a vast mass, the mine is so rich that we are dazed and bewildered. Our only difficulty is to know what to leave out. So with the other modern languages studied in our University. They are all so rich that the study of any one is a life's work, and lack of time forbids all but the slightest reference here.

In the history of the modern languages a large field of enquiry opens up before us, and one of the very greatest importance. Max Müller, in his "Science of Thought" (Vol. I., p. 81), says: "The true archives in which alone the historical development of the human mind can be studied are the archives of language. . . . These mental products in their earliest form are always embodied in language, and it is in language, therefore, that we must study the problem of the origin, and of the successive stages in the growth of mind. The formation of general terms, of abstract notions, of propositions and syllogisms, in fact all that we call the work of reason, must in future be studied in language, if in the science of thought we hope for the same results which have rewarded the labours of Darwin and of other careful students of the authentic records of nature. Every one of the numberless languages which cover the earth is a stratum in the growth of thought that has to be explored. Every word is a specimen, a record

of human thought, that has to be analysed and interpreted." This may seem a little too sweeping for some, but perhaps it is a view which ultimately will prevail. Philology has already done much to settle some knotty points in the science of religion, and as it becomes more sure of its results many more of the hard things in theology and metaphysics may become easy.

Now the modern languages of Europe, and especially the Romance languages, offer a most favourable opportunity to the student entering on the pursuit of philological study. In the latter we have a number of cognate dialects—French, Italian, Spanish, Portuguese, Roumanian and Rhotoromanisch—living languages which can be thoroughly studied, descended from a common tongue—Latin—which has been preserved to us in a very complete form. We have thus both ends of the problem. We know definitely in a large number of cases the exact form and meaning of a large number of words in the original tongue; we know what forms and meanings these words have assumed in the various dialects of to-day, and we have a mass of constantly accumulating evidence with respect to a series of intermediate forms and meanings they have had at various periods from the days of classical Latin till the present. Hence, Romance philology has become almost an exact science. The changes which have taken place in pronunciation have received a large share of attention from scholars, and the laws governing these changes have in a great measure been established. Less has been done in the departments of syntax and semantics, but even here the work has been mapped out, and many important additions have been made to our knowledge of the science of language.

There can be no doubt that a training in this department is of the great-

est usefulness to him who purposes to prosecute the study of Indo-Germanic philology, or to him who wishes to go yet wider afield into the study of Semitic speech, or any of the other groups of, to us, less well-known languages. In Romance or Teutonic philology not only are all the great questions respecting the origin of language, the growth and decay of dialects, the connection between thought and language and the like brought to our attention as much as in any other department, but they possess the additional advantage of having arrived at a larger mass of solid result, and are therefore well fitted for developing the true scientific spirit of careful, patient research, and unflinching loyalty to proved facts, which is so needful in all linguistic investigation. The student who serves an honest apprenticeship in them is much better fitted to cope with general problems than if he were to begin with the special questions raised in the departments of so-called Classical philology. Here one end of the problem—the original Indo-Germanic speech—is dark and unknown, and instead of knowledge respecting it we must be content to put up with speculation, and the weighing of probabilities, a most useful training, but one which should follow the investigation of well-established facts and principles.

Thus I have tried to show that the modern languages and the training we receive in acquiring them are of great utility. But the benefit derived from them depends altogether on whether or not they are seriously studied. The dilettante must not expect much pleasure or profit from them; but to him who goes about this study patiently and soberly the advantages will not be trifling. Generally the greatest mistake is made in not studying thoroughly enough the languages as we find them spoken to-day. It is rare to find a student who is willing to put

time enough on the acquisition of the spoken idiom. It is often supposed that to be able to speak a language is a desirable enough accomplishment, but something not at all necessary to the full and complete understanding of the written forms. But to be able to speak a language is a proof of the completest facility in composition, and ability to compose is the proof

of ability to understand what others have composed. He who learns to express all his own thoughts in any language has the best possible preparation for the comprehension of the thoughts of others expressed in that language, and has laid the only foundation for successfully prosecuting the study of its literature and philology.

## THE EVOLUTION OF HISTORY THROUGH LITERATURE.

BY A. H. MORRISON, M.A., BRANTFORD.

MAN, the aggregate, is essentially the same as man, the individual. So far as rational and unprejudiced investigation informs us, the civilized aggregate, whenever and wherever found, develops from a state of infancy, progresses through successive phases of being, and at length reaches a stage which may, without any impropriety, be termed adult; then it decays, sometimes by slow degrees, sometimes by quicker processes, till at length it dies, worn out by natural causes, by accidents inseparable from the state terrestrial, or self-immolated to the Moloch of a corrupt and debasing habit of life. One boundary seems to encircle the nation as the individual, that periphery of oblivion from which both alike spring, that limit which seems in very deed to have no parts and no magnitude, which encloses within its meagre circumference all we seem able to realize of cognition and sensation, and excludes everything we do not realize; an immensity of possibility so vast, that finite reason is almost dethroned in its contemplation. Such, at least, seems to have been the history of man, aggregate, in the past. If the presumable law is to be broken in the future, the future alone can record the

fact, the *Ædipus* of posterity can alone read the riddle of the Sphinx.

Man evolves. The helpless infant becomes the strengthening child; the progressive student, the perfected and cultured adult, perfected with limitations. The nation evolves. The helpless, because savage tribe, becomes the strengthening clan; the developing commonwealth, the civilized and consolidated dominion, civilized, with limitations. The life of the one is the reflex of the life of the other. The recorded life of the one we call biography; the recorded life of the other we term history. Yet both are in a sense history; the one individual, the other national; and this history, whether individual or national, has evolved. Of necessity it must be so, as history is the outcome of man and the nation, not the nation and man of history. And both biography and history owe their evolution to the literary instinct in man, the natural desire to transmit to posterity a connected relation of the virtues and failings, real or imaginary, of those individuals, who, by ability or good fortune, have made their mark on the epoch.

Now this very fact of evolution prepares the way for a startling thought

that must presently be enunciated. The historical instinct having been born in man, having progressed with man, must at first have been an imperfect and tentative instinct, tottering, like its progenitors, between the two extremes of utter weakness and perfected strength. The infant at one end, seeing as the infant sees, would naturally record as the infant prattles. The matured reason at the other, seeing as the *savant*, would record as the rational and inflexible narrator of fact. So, in the evolution of history, in the development of the historic instinct, we behold the gradual unfolding of the story of life, commenced as a fairy tale, continued as legend—more or less reliable—and ending as verified chronicle from which all trace of fable and legend has been eliminated. And now for the startling thought, that much, if not the greater part, of Ancient History may be in a sense utterly unreliable, in fact, not authentic history at all.

Man, the individual, as infant, is a creature of fancies.

"Trailing clouds of glory does it come." Its horizon from one aspect is extremely limited, from another it is boundless. Facts with it are the merest accidents of life. Its true abode is a realm of joyance, inhabited by the trooping spirits of the imagination, now beautiful and sympathetic, now grotesque and amusing, now positively gruesome and repulsive. Ogres, dwarfs, giants, enchanted palaces, Aladdin's rings, and Robinson Crusoes form the Alpha and Omega of the true child existence. I am speaking of the true child, the Wordsworthian one, "trailing clouds of glory." There is, I must admit, another species of the genus, which scoffs at Defoe, laughs Cinderella to scorn, is utterly unversed in the natural history of the Roc's egg, and can tell you exactly the price of a herring,

if a herring and a half cost three half-pence. This is the child terrestrial, pure mud and buckram, that has never been animated by the Promethean spark at all.

Again, man, the national, as infant, is a creature of fancies. Facts are apparently the last things recorded. Legend is the natural utterance of the first historic instinct. Rome suckled into being by the she-wolf of the Palatinus, and the subsequent translation of Romulus to heaven in a fiery chariot, are among the first things recorded of the Latin nationality. Athenæ, now Athens, was originally Cecropia, from its founder Cecrops, an Egyptian, but was afterwards rechristened Athena, in honour of Minerva, that goddess of wisdom and war who sprang, full-grown and fully armed, from Jupiter's brain, a month after he had devoured his consort, Mêtis. The story of the naming is somewhat as follows: Minerva had a dispute with Neptune concerning the right to name the city. The assembly of the gods decreed that whichever of the two should give the most useful present to earth should have the preference, whereat Neptune, striking the ground with his trident, produced the horse, Minerva called forth the olive. She, of course, obtained the prize, the olive being the symbol of peace, whereas the horse was suggestive of war and bloodshed. The award, however, was the result of pure sentimentalism on the part of the divinities, who seem to have devoted most of their own time to the *peaceful* occupations of wrangling, abduction and battles royal. Such sentimentalism is not quite dead in our own day: Item No. 1, \$1,000 contributed for the conversion of the Zulus; Item No. 2, \$125,000,000 requested for iron clads—it will probably be granted—doubtless the latter expenditure will be the quicker means of sending souls to heaven. Legend does not appar-

ently confine itself to the founding of cities. Gods walk with men, nymphs spring from the foam of ocean, cities rise full-fledged from the waves, Satyrs gambol in the forest glades, mortals are translated to Elysium or to Hades, in short, there is nothing too wonderful, too horrible, or too grotesque to find its place in the evolving historic page. And why are these fables recorded and treasured? For the same reason that the fairy tales of the child are conned and treasured. They are not deemed incredible. The little child has no more perception of the incongruous in narration, than the infant in arms has of dimensions and distances in space. One will swear by the two-headed ogre, the other will stretch out its hands for the moon, and cry because the deceptive orb eludes its grasp. So with the infant people, the tribal germ. There is nothing with it that is not possible and probable, for as yet it has not learnt to differentiate the known from the unknown, the probable from the improbable, the possible from the impossible. All this is the product of growth, progress, evolution, the scientific and rationalistic habit of the adult intellect. Indeed their superstitions are the last rags of mental indigence which even the evolved find it so difficult to shuffle off. Yet not till they do so can they be truly said to be properly clothed and in their right mind. But we must be patient. Exact science is slow and methodical in its processes. Fancy is exuberant, impetuous, and ever impatient of bonds. It leaps at conclusions. Because the Greek desires bliss, his imagination revels in Elysian fields, and possibly because he wishes to be revenged on his enemies, he dreams into existence the inky Styx, the dread Plutonian shades, cloud-enveloped Tartarus, and the fiery flood of most awful Phlegethon. But we are yet on the earth,

and we must learn of earth, and let earth tell her own tale, in her own common-place, unsensational fashion, all the more so because we, heirs of centuries the Greek never knew, have learned the hollowness, the mockery of endless, labourless, monotonous bliss and the futility, nay, the unchristian absurdity and impiety of infinite revenge.

We may, then, I think, deduce this conclusion from the comparison of the child individual with the child national, that what the oldest historians recorded they believed to be fact; but much that they have recorded cannot, so far as we can conceive, have been fact. They believed themselves to be recording truth. We know that they could not have been recording truth. Of course I do not here take into account palpable mistakes and misunderstandings, or wilful perversions of truth, interpolations of design, whether political, social or credal, which must of necessity have been frequent during the Dark Ages, and which owed their existence either to crass and indefensible ignorance or carelessness, or to political cunning or sectarian guile. The deduction then seems reasonable, that we are, in one sense at least, different from these old mythologists. We do not see with the same national eyes. Our faculties have evolved. We see more clearly. As a matter of course, our history has evolved. We record events more clearly; and but one question remains—how much of so-called historical evidence is credible? How much utterly worthless? It is a wide field for discussion. I do not intend to enter it. My paper is merely one of suggestion, not of dogmatism. Thirty minutes is barely time for the statement of the theme. A lifetime might well be spent in following it from its misty source, through all its sinuous windings, to the precincts of the presumably established "Now."

Suffice it to say with regard to the illusions of history, that any competent person possessed of the trained historical instinct knows well that such illusions exist, Says Professor Matthews, speaking of the student of history: "Beginning his researches with the belief that 'facts are stubborn things,' or, as the Scotch poet has it, that

Facts are chiefs that winna gang,  
And daurna be disputed.

he too often ends with the melancholy conviction that 'nothing is so fallacious as facts, except figures.'" Admitting the truth of the Professor's statement, what then are the causes of the fallibility of history? There are many. The monster of misrepresentation is hydra headed. The following are a few of the more important: party frenzy, sectarian prejudice, personal selfishness, dissimilarity or lack of critical acumen, absence of the historic faculty, and wilful, irrational, and irresponsible perversity, that human mulishness which prompts us to trace to final causes consequences concerning our fellows which exist solely in our own imaginations. "Half of the lies of history have their origin in the desire to be brilliant;" again, says Matthews, speaking of Macaulay, "to charm and surprise rather than to instruct." But what shall be said of such blunders as those that attribute words to men who have themselves declared they never uttered them? "Up guards, and at them!" Wellington avers, was a command never given by himself, and the equally fallacious bit of braggadocio of the Commander of the Old Guard, "*La garde meurt et ne se rend pas*," was the invention of some hysterical paragraphist shortly after the battle of Waterloo. These examples are simply instanced to show that even modern history is not infallible, what then shall be said of the ancient branch of the subject?

History as we know it to-day is a department by itself. It is not generally ranked as literature proper. Yet it had its rise in literature. It was, as I have before stated, the direct outcome of the literary instinct in man. All early history is in a sense a myth. All myth has been transmitted through the literary mediums, at first orally, then by means of written or printed symbols—hieroglyphic, runic or literal. And all myth has embodied within itself two leading and significant characteristics—the temporal and the supernatural, politics and religion. Man and the Divinity are inseparable quantities in the equation of life, the only difference being that one is usually a variable and the other an unknown quantity. The parent of recorded history is the Epic poem. The development and perfection of the Epic poem depends upon two leading principles: a love for relation or recital, and a love for listening and conserving. The growth of the Epic resembles the growth of the river. Countless streamlets of narration, prattling, intermittent and isolated, presently join, and under the influence of an oral, conserving tendency, pursue their way over the flats of uninteresting centuries, till at some important period of their progress toward the great ocean of Futurity, they are once more strengthened and preserved from radical change by transmission through the channel of a written or printed text. Their affluents increase. The volume of the parent stream enlarges. It surges forward past ever receding epochs between constantly deepening and broadening banks; but, now, as true history, bearing on its fair bosom barques, wafted by the white sails of truth, rather than the perishable, or at least unreliable, craft that paddled their way through the maze and mists of tradition at its far away sources.

With the development of the ages, the individual has developed, at least mentally. The nation has developed, at least nationally. The bark canoe of savagery has given place to the stately three-decker. The infant tongue that babbled of gnomes and monstrosities has broken from the shackles of superstition, and reveals itself as the oracle of truth; rational, self-contained, critical, unprejudiced, no longer a poet, it is true, but therefore less of the rhapsodist, and more of the faithful recorder of fact, though not yet from the very nature of the case, infallible.

History, then, owes much to the Epic poem, and therefore much to the evolvers and conservers of the Epic poem. I use the plural advisedly; for it is doubtful whether any one individual was of himself the constructor of any single epic poem. To instance but a few: the Ramayana and the Mahabharata of the Sanskrit, the former containing 48,000 sixteen-syllable lines, the latter 200,000 long lines; the Iliad and the Odyssey of the Greeks together about 26,000 lines; and the Kalevala of the Finns, consisting of 50 runes or 23,000 octosyllabic lines. The Shahnameh, with its 60,000 couplets, twelve times the length of "Paradise Lost," is perhaps the work of one man, the Persian poet Firdousi, who in the eleventh century, at the command of an Asiatic magnate, set about the mythical work with which his name is associated. But this is the solitary exception, and the exception, they say, proves the rule.

Another singular fact here forces itself upon the notice of the observant student, that whereas no prose is to-day considered too plain or too prosy to be the fitting and only garb of historical incident, yet historical narration was originally dressed in poetry. First, verses; crude, uneven, rough and rugged as the nature and habits of the constructors; next, possibly

more evenly devised versification marked by cadence or accent, and alliterations; then metrical blank construction, properly so-called; and lastly, prose narration. It seems strange that the infant of history, now so staid and matter-of-fact, in its august maturity should have been dandled through the first stages of progressive being to a lullaby; such, nevertheless is the fact.

In connection with this part of the subject, it is almost needless to state that spoken literature, and therefore spoken history is older than written literature and written history. The comparatively late use of alphabetic characters, by some western nations, and their still later discovery of the art of printing, has been to them a gain instead of a loss. The Chinese language, which is essentially the same to-day that it was before the Christian era, is deservedly admitted by those who know anything about it to be one of the clumsiest vehicles of thought existing on the face of the globe; of necessity it must be so from its isolating, monosyllabic nature. It owes this distinguished position to the fact of the petrification of the imperfect language in letters, so being rendered fixed. Our own glorious tongue owes much of its adaptability and flexion to the circumstance of there having been no fixed conservative standard, at least till the age of Chaucer.

I cannot close this paper, short and incomplete as it necessarily is, without referring to the lately restored, or rather translated, epic of Finland—the Kalevala—pronounced by Professor Max Müller to be the fifth great national epic of the world. Says Prof. T. C. Porter, speaking of this wonderful poem: "One of the most remarkable literary discoveries of modern times is the existence of a grand epic poem, unique and thoroughly national in its character, among the people of Finland. After float-

ing for ages in the stream of tradition, passing from mouth to mouth and from generation to generation, like Iliad and Odyssey, before the time of Pisistratus, its detached parts have at length been collected, brought together, and given to the world in a form almost complete, under the title of Kalevala, or Kalewala." John S. Van Clive follows with these words: "If these orientals, the Finns, came from their home in Tartaric Central Asia, in the Altai Mountains on the borders of China, three thousand years before the Christian era, as some savants maintain, the prodigious value of their linguistic treasures, in the eye of ethnology, can be understood.

A singular fact in connection with the Kalevala is its resemblance to Hiawatha, or rather the resemblance of Hiawatha to the Kalevala. Thus does history repeat itself, even in its manner as well as its matter. So much for evolution. Readers of both may draw their own conclusions. Here is part of the prelude of Kalevala :

These are words in childhood taught me,  
Songs preserved from distant ages,  
Legends they that once were taken  
From the belt of Wainamoinen,  
From the forge of Ilmarinen,  
From the sword of Kankomieli,  
From the bow of Youkahainens,  
From the pastures of the Northland,  
From the meads of Kalevala.  
These my dear old father sang me,  
When at work with knife and hatchet ;

and so on. Now contrast the prelude of Hiawatha :

Should you ask me whence these stories?  
Whence the legends and traditions?

I should answer, I should tell you,  
From the forests and the prairies,  
From the great lakes of the Northland,  
From the land of the Ojibways,  
From the land of the Dacotahs,  
From the mountains, moors, and fen-lands,

I repeat them as I heard them  
From the lips of Nawahada  
The musician and sweet singer.

Still more close is the parallelism in the conclusion of each poem.

KALEVALA.

Thus the ancient Wainamoinens,  
In his copper-banded vessel,  
Left his tribe in Kalevala,  
Sailing o'er the rolling billows,  
Sailing through the azure vapours,  
Sailing through the dusk of evening,  
Sailing to the fiery sunset,  
To the higher landed regions,  
To the lower verge of heaven ;  
Quickly gained the far horizon,  
Gained the purple-coloured harbour.

HIAWATHA.

On the shore stood Hiawatha  
Turned and waved his hand at parting ;  
On the clear and luminous water  
Launched his birch canoe for sailing ;

\* \* \* \* \*

Sailed into the fiery sunset,  
Sailed into the purple vapours,  
Sailed into the dusk of evening.  
And the people from the margin  
Watched him floating, rising, sinking:  
*Till the birch canoe seemed lifted  
High into the sea of splendour,*  
Till it sank into the vapours,  
Like the new moon, slowly, slowly,  
Sinking in the purple distance.

The Kalevala then, is the foundation of the history of an ancient and interesting race, in form and epic. That race has since evolved and necessarily its history has progressed with it. Who is to be the recorder of the so-far completed evolution? completed to the present time, and what will be his medium? Time will tell. If Beowulf and the Niebelungen Lied have been metamorphosed and transfigured under the hands of Hume and Von Ranke, why should not a similar transfiguration await the Finnish myth at the hands of a Finnish scholar?

## NASSAU.

BY L. A. T.

ON Thursday, the 17th of January last, the good ship *Santiago* steamed out of New York harbour bound for the West Indies. The *Santiago* belongs to Ward's Cuba Line of Steamships, one of which leaves New York every fortnight for Cuba, calling at Nassau on the way out and back. We had a very pleasant voyage, each day growing warmer as we journeyed southward, and on the Monday morning, after a journey of four days, we arrived at Nassau, the chief town and capital of the Bahamas, built on the island of New Providence.

About a mile and a half from the shore is Hog Island, a long stretch of land forming an excellent protection to the harbour, and off this island we lay for some hours waiting for a tender to convey the passengers to land. No one can imagine a more charming picture than the scene before us as we came slowly up the harbour. The beautiful greenish tints of the crystal water first attract the eye of the stranger, while the low latticed houses seem buried in masses of brilliant foliage, and far above them the tall palm trees wave gently in the breeze. We land at a coral limestone wharf where a crowd of people, both black and white, have gathered to see the new comers. Indeed we must look queer to them carrying our heavy coats and furs into their warm clime.

If Nassau looked lovely from a distance, how much more so now. Orange and lime trees perfume the air; the natives in their picturesque dress move quietly along the clean white streets; everywhere do we see flowers of the most beautiful description, and to us Canadians fresh from

a land of ice and snow, it seems a veritable fairyland. We had already secured a house for our party, and as the distances are not great in this coral isle, we were not long in arriving at our Nassau home—a quaint old house built of white stone, with green shutters, two wide piazzas, an upper and lower one, roses climbing all over the front, and an orchard at the back of orange and lemon trees. Almost all the houses as well as the roads and fences are constructed of this white coral limestone rock. It is sawn out of the quarries in large blocks, and is soft at first, but hardens by exposure to the air and rain. When a man wishes to plant a tree he makes a hole in the rock with a crow-bar and then sets in his tree where it will grow quickly.

Nassau is a city of about 9,000 inhabitants, three-fourths of whom are coloured. It has a library, public building, Government House, and the grand "Royal Victoria Hotel," which is thronged with wealthy Americans every winter in search of sunshine and health. The coloured people dwell chiefly in small settlements in the suburbs of the city. Their homes are miserable little cottages, but surrounded by bright flowers and fruit trees. Grant's Town, the largest of these settlements, was a favourite haunt of ours; we would wander there at all times for flowers. Roses bloom abundantly here, and for 2d or 3d we were able to get all we could carry away with us. Though walking is very pleasant in this paradise of flowers, it is not safe to do too much of it where the temperature is between 75 and 80° in the shade, but then there are other amusements. The

driving is excellent; all around the island there are beautiful drives to the caves, lakes, palmetto and pineapple groves, past brilliant flowers and strange plants, tall palms and ragged black children. Baseball, football and cricket are played every week, and lawn tennis is a favourite game among the Nassau young people. We found the sea bathing very enjoyable, though once some of us had the painful experience of stepping on a sea-egg, a small fish which lives in a round shell, and is covered with sharp bristles. These bristles, which are about an inch long stick out through the small holes in the shell, and if they chance to get in the foot cause a great deal of pain. The shell when it is bleached and cured is very pretty, and many are carried away as curiosities. So many curious things exist here in the sea that we discovered something new and more wonderful every day. The star fish, or "sea stars," as they are called, are very plentiful, and when the tide is out are easily obtainable. They have sea porcupines, sea cats, sea eggs, sea puddings (a very unpleasant looking fish), sea spiders, and so many things corresponding to land animals and insects that it reminded me very strongly of the passage in Kingsley's "Water Babies," where he maintains that for everything on land there is something corresponding in the water world. A still stronger proof of this was seen in our visit to the famous sea gardens, one of the great show places of Nassau which strangers never fail to visit. These gardens lie a little way up the harbour, and we went in a yacht with a glass-bottomed boat attached to it. Through the glass bottom one looks at a marvellous scene of beauty and wonder. Great bunches of coral and sponge are seen; pink sea fans and purple sea feathers wave to and fro, while fish of the most beautiful colour—scarlet and blue,

white and yellow—dart in and out among the "trees," as our coloured boatman jocularly called the swaying sea foliage. As the boat moved slowly along, the scene constantly changed, and any coral or sea specimen we fancied was brought up by the sturdy divers we had with us; thus we made quite a collection. Not far from here is a body of water equally wonderful, called the phosphorescent lake, or "lake of fire." This is most interesting to see on a dark night. The phosphorescence is so strong that the men, as they swim alongside the boat under the water, seem literally on fire; each dip of the oars makes a glistening pool, and even the fish, when they venture near the surface, leave a fiery trail behind them.

I must devote a few lines to the trees and fruits of the island. Two most peculiar trees are the banyan and silk cotton, the latter being the most remarkable tree in the West Indies. Then there is the broad spreading almond tree; the large ponsiana, bearing pods two feet long; the tall, graceful palm, of which but two varieties are common, the sago and cocoanut (there was but one date palm on the island). Fruit trees: orange, banana, tamarind, sappodilla, bread-fruit, etc., are very abundant. Pineapples are very plentiful when in season; indeed, pines and sponges are the chief articles of trade between Nassau and the rest of the world. The best place to see the different varieties of vegetables, fruit, fish, etc., is in the Nassau market. I frequently went with Becky, our old black cook, and found it very interesting as well as amusing. The friendly greetings which would pass between Becky and the old market women were very comical. One withered up old dame of about seventy, who shouted "fine ripe bananas," would nod as we went by, and say to Becky, "How you do to-day chile." "So, so, honey,"

Becky would answer. Though there is not a great quantity of vegetables or anything else in the market, there is variety. Trays full of sweet potatoes, peas, yam, sugar cane, tomatoes, cocoanuts, and many other strange things, are brought in from the outlying settlements every morning on the heads of young coloured women. Hundreds of small fishing boats come in every night, laden with so many varieties of fish, ready for the market early in the morning.

As to Nassau society, Governor and Lady Shea are universally liked on the island, and entertain a great deal. Lady Shea is a charming hostess, and tennis and dancing parties, afternoon teas, and weekly receptions take place all through the winter, ending with the annual ball which is a very grand affair. Of course only the best classes are ever invited to Government House, and no one with the slightest "bit of colour" is received in the best society. The strictest formality is observed at an afternoon call. Though the distance

be but a block or so, a carriage is necessary, and the coloured servant is always sent in first to ring the bell and present the cards. But despite the formality and stiffness of the "conchs" (a name by which the native whites call themselves), we found them so kind and hospitable that we felt very sorry when the time came to go and leave so many kind friends.

One of the great events in this quiet place is the fortnightly arrival of the steamer. Everyone is down at the wharf to see the passengers land, and the post office is crowded all morning with anxious people waiting for news from home and friends. Two weeks is a long time to wait for letters, and there are no cables nor telephones, nor any swift means of communication at all between the outside world and this small island. Anyone who is tired of the busy world, of its bustle, its cares and its troubles, and desires a perfect haven of quietness and beauty, should find his way to Nassau.

## A NOVEL USE FOR AN OPERA GLASS.

BY JANET CARNOCHAN.

"ASTRONOMY with an Opera Glass," is the title of a very interesting article by Garrett P. Serviss in the *Popular Science Monthly*, with which however I did not meet till I had almost by chance discovered the value of the opera glass in viewing the star bespangled arch above us. Certainly this help to see is often used in other places than that which gives its name. We sometimes hear of an unfair advantage being taken by its possessor, and of his surveying scenes not intended for his eye, but the dome above us studded with scintillating spots of light, is a legitimate

field for the most minute investigation; here is no exclusive property where we may be invading the sanctities of private life, but "God's spacious firmament on high," open to our inspection. How many are there of us who though the wondrous vision is unrolled night after night, really recognize as friends in the sky many of the constellations, returning with unvarying regularity to the accustomed place, as the year rolls round? There are only twenty stars of the first magnitude, and of these we see in our northern latitudes only fourteen. Four of the planets are con-

spicuous: Venus, Jupiter, Saturn and Mars, say twenty constellations easily described and recognized; would it be too difficult a task to learn the names of these? Spots in the sky which seem to contain no stars, will be found to sparkle with beautiful clusters, sometimes arranged with geometrical regularity. Jupiter, that immense orb, sometimes displays his four moons; Io, Europa, Ganymede, and Callista in a row; again, only one or two can be seen. Many stars which appear very faint, are found to be double, and show different colours, as red, blue, green, orange, etc. Since I have taken an interest in the subject the sky has been a fascinating page in the great book of Nature, the use of the opera glass to enlarge the field of vision has given redoubled and intensified pleasure in increasing my knowledge of the stars.

Why should we ever cease to be students? What a grand peroration is that of Longfellow in his *Morituri Salutamis*, commencing "Cato learned Greek at eighty."

"It is too late, ah! nothing is too late,  
Till the tired heart shall cease to palpitate,  
Shall we then sit idly down and say,  
The night hath come, it is no longer day?  
The night hath not yet come, we are not quite  
Cut off from labour by the failing light,  
Something remains for us to do or dare.  
Even the oldest tree some fruit may bear,  
For age is opportunity, no less  
Than youth itself, though in another dress,  
And as the evening twilight fades away  
The sky is filled with stars invisible by day."

The force of the beautiful thought conveyed in the last lines can only be appreciated by those who have long since left youth behind. In an address lately given by Principal Grant, of Queen's University, on his return from a trip round the world, these words occur, "Every day I feel more eager to learn. The education should be such that the student all his life would echo the language of the wise lawgiver, 'The older I grow I become

I would become a learner.' It has been said that 'the greater aptness of age over youth for learning is one of the thousand pledges and foretastes of immortality.' When the love of learning ceases to well up in my own heart, count me among the dead."

Why should we be so ignorant of our every day surroundings, in earth, and air and sky? Many young girls will describe with wonderful minutiae an article of dress worn by another. A young lad will recount every move of a baseball match, but how many know even the names of the common weeds or wild flowers springing under our feet, of the forest trees, or even the shade trees on our streets? How many know the names of our wild birds? Ah! well, in that the average boy is not deficient. I confess the shame I felt when a visitor from England, one lovely morning in summer, when all the air was vocal with melody, asked me, "What bird is that?" then as another, perchance sweeter or more piercing sound was heard, "and that?" and I had to confess my ignorance. And then all the varied forms of insect life. Must we then study all these sciences—Astronomy, Botany, Ornithology, Entomology? And why not? We know very well many other things far less important. The more we increase our store of knowledge, the more humble we become, for the more we see how stupendous is our own ignorance; "the great ocean of truth lies beyond, and we have only gathered a few pebbles on the shore." How well we remember any independent effort at observation. I have a vivid recollection of the pleasure derived from my first attempt at classifying and identifying a wild flower, and never shall I see a specimen of that flower without a return of the pleasant feeling, when I found that the beautiful white flower tinged with purple and having violet bearded

filaments, and so unlike the coarse, woolly, yellow Mullein, was *Verbascum Blattaria*, or Moth Mullein, of the order *Scrophulariaceæ*. Almost equal was the pleasure derived from finding, by consulting an astronomer, that I was right in saying from my use of an opera glass that the little star near Vega in the constellation Lyra was double.

Those who wish merely to learn the names of the constellations, and of the stars of the first magnitude, can do so by using a little pamphlet by Jas. Freeman Clark, "How to Find the Stars." This is chiefly done by what is called Alignment; proceed from the known to the unknown, draw lines from one or two which are known, and thus others can unerringly be found and need never be forgotten. There are several groups always seen, appearing to march round the North Star, the Great Bear, Little Bear, Cassiopeia, the Dragon, others appear in order as the months roll round. Draw lines from those you know in different directions, these will strike some conspicuous star, this again will give you fresh vantage ground, "other fields to win." What we call a beautiful moonlight night is not an ideal night for star-gazers. Electric lights too are an abomination. There is a popular error often made in the expression, "What millions of stars to-night!" as the greatest number seen by the naked eye is only at any one time about three thousand on the clearest night. And what clear nights we have; not till we visit the mother land and find the low clouds confining our view and shutting us in, as it were, are we able to appreciate our own lofty azure arch. No wonder the moons of Mars were discovered by an American astronomer. Under what difficulty must Herschel have worked with that so often murky sky!

The most conspicuous and the grandest of the constellations is Orion,

the "armed man," conspicuous in itself, and still more so by the brilliant stars near it. This part of the sky contains seven stars of the first magnitude: Capella, overhead; Aldebaran, a red star in the Hyades, shaped like a V, near the Pleiades, both belonging to Taurus, the Bull. Four stars in Orion form a quadrilateral, two of them, Betelgeuse and Rigel, being of the first magnitude. Below is Sirius, the Dog Star, the brightest star in the whole sky. A third, Procyon, in the little Dog, forms with the upper star in Orion and Sirius the celebrated equilateral triangle, the three stars being of different colours, red, white, yellow, respectively. Then the three stars in the girdle called the "yardstick of the ancients" measure three degrees, and we can thus compute other distances. A number of faint stars dropping below form the second, and here is a wonderful nebula which may be seen faintly in a field glass. What a glorious sight, climbing the winter sky in succession, Orion, Hyades, Pleiades, and below, Canis Major and Canis Minor. Turn we now to our northern sky, with the Great Bear, known by the seven stars, all now of the second magnitude, save one. It is remarkable that the Indians called this constellation the Great Bear, as is told us by Cotton Mather. Two stars of the first magnitude may be unerringly known by this group, Fontinne, the curve in the handle of the "Dipper" as it is called, and the first bright star is Arcturus; continue it still farther, and you reach Spica, in the Virgin. The Little Bear, much smaller than Ursa Major, turning in the opposite direction seems to circle round the pole, as the star in the tail is the North Star. Between these two constellations is the immense trailing Dragon, twisting and curving up and down. Not far distant Cassiopeia and her chair, the latter tilted back with feet extended,

forming an irregular W. Then far below, the Sickle, the exact shape of that tool held in the left hand; the star Regulus in the handle is of the first magnitude. With regard to the Pleiades, a singular error is often made. If the question be asked, How many stars can you count? almost every one will say seven, and yet to the ordinary eye only six are visible, though Miss Ayre, the daughter of the Astronomer Royal of England, has counted twelve. A tradition exists that one star has been lost. Tradition in all nations strangely connects the Pleiades with the Flood. With the field glass a vision of loveliness bursts on the eye as dozens of stars may be counted. The Northern Crown may easily be found in the summer sky overhead, and recalls Longfellow's lines, "As if fair Aridne's crown out of the sky had fallen down." The Northern Cross too, though not so brilliant as that of the Southern Hemisphere, is still quite conspicuous, and is in Cygnus, the Swan; here may be found a double star with different colours, but not so beautiful as that near Vega. Here is also the celebrated star,  $\delta$  Cygni, the nearest but one to our earth. It may be questioned, which of the three stars, Vega, Capella, or Arcturus, is the most beautiful, one with a blue light, another a rich yellow. The double star near Vega looks to the naked eye elongated, with an opera glass two stars are seen, by the aid of a telescope each of these is found to be double. Vega, and the two stars found near it, form a beautiful little equilateral triangle. Idly one night the field glass was turned to a part of the sky apparently free from stars, or rather of a faint nebulous appearance, when, with a start of pleased surprise, Praesipe, called variously the Beehive, or the Manger, a beautiful little cluster, like a cobweb hung with dew drops was recognized. Another small

constellation seen to advantage in the field glass is Berenice's Hair. A large W may be made by taking with the equilateral triangle mentioned before, Cor Hydræ, or the Solitary one, and Regulus. One of the most brilliant stars in the whole heaven is Antares, in the Scorpion—the glass brings out the sparkling of many colours. Altair, another star of the first magnitude, may be known as one of three in a straight line. Libra, the Balance, and Corvus, the Crow, are irregular squares; Libra much larger than the other, and described in Milton's lines,

The Almighty, to prevent such horrid fray,  
Hung forth in Heaven the ponderous scales  
As seen between Astræa and the Scorpion  
sign.

The stars, Argol, the Demon, and Mira, the Wonderful, one with a period of eleven months, the other of nearly three days, blaze out and fade away in a fashion distracting to unwary observers. The famous Temporary Star, in Cassiopeia, blazed out in 1572 as seen by Tycho Brahe. It has a period of 300 years; some think it the Star of Bethlehem, and that it may soon be looked for again.

A romantic story which cannot be improved on by modern novelists with all their ingenuity, is preserved for us in four constellations, the Royal Family: Cassiopeia, the Queen; Cepheus, the King; Andromeda, the fair daughter; and Perseus, the lover and hero of the story. Andromeda has been chained to a rock, to be devoured by a sea monster because of the foolish boasting of her mother. Perseus, returning through the air with the head of Medusa, the Gorgon, came flying, knightlike, to the rescue, turned the sea monster into stone by holding before him that awful head. Of course he married the maiden and they lived happy ever after. We must admire the unusual self-command of Andromeda in restraining her curiosity while obeying the command of

her deliverer not to look at his great deed, he knowing the awful fate of those who looked on that frightful head. The poet Aratus, 200 years before Christ, describes these constellations, "A woeful statue form is seen Andromeda." Next is Pegasus, the winged horse, known by the large, almost perfect square, one corner star being in Andromeda.

While admiring the imaginative powers of the ancients, we must guard against being deceived by our own. In observing Jupiter one night through the glass, when three of his satellites were visible, one of our party drew a diagram, giving the position of the moons, two on one side and one on another. Others gave one moon at right angles to the other two. Now as a matter of fact the moons of Jupiter are always nearly in a right line, which fact our amateur astronomers did not then know. Again, a bright star was found very near Castor and Pollux, in Gemini, the Twins. A happy guess was made that this was

the planet Saturn, but some would not be convinced till the authorities of an observatory confirmed the statement. The telescope with which Galileo saw the rings of Saturn was only of small power. How hard it was that this great astronomer did not live to see his discovery confirmed, as when he next took observations the rings were turned so as to present the edge, and he said gloomily, "Could it have been an illusion which inocked me?" and died before they were again in position for examination.

The study of astronomy is surely calculated to give us grand conceptions of the greatness of Him "who sitteth upon the Firmament," and gives force to the words of the sublime herdsman of Tekoa, "Seek Him who maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night, that calleth for the waters of the sea, and poureth them out upon the face of the earth. The Lord is His name."

## MORAL TRAINING IN PUBLIC SCHOOLS.

(Continued from page 179.)

**T**HE PRIMARY SCHOOLS.—In answer to the first question, whether the teachers of primary schools aim directly at moral training, about one-third of the letters are in the affirmative without qualification. A smaller number add "hope so," "think so," or "to a degree." One says, "Theoretically, yes—but, practically, no thoroughly decisive method is pursued. Teachers are told to do this good work, and there it is left." Another remarks "Our teachers are instructed to teach in accordance with Sec. 15, Chap. 44, Public Statutes, a copy of which, printed in large type, is placed on the walls of every school

room." Still again we read: "The mechanical duties are enjoined in all our schools and the pupils are constantly under tuition in truthfulness, honesty, justice, etc.," and also this, "The direct aim of all our schools in matters of discipline is moral teaching."

The impression left upon the committee, as you may readily believe, is that the aim of primary teachers is generally and positively in the direction of moral advancement, but that a minority of them need to be held more rigidly to this phase of the school-work.

The second question, referring to

means employed to secure moral growth, received more numerous answers. One-fourth mention as the main reliance direct oral lessons, or formal and special talks on morals and manners, with verses, maxims, fables, anecdotes and incidents, by which are illustrated and enforced the beauty of frankness in all dealings, the ugliness of insincerity and all forms of vice, the wisdom of good conduct and the duty of respecting the rights of others. On the other hand a somewhat larger number rely mainly on indirect lessons in connection with ordinary incidents in daily life, in work, or in play, in school, on the street, and at home. About three-fourths of the letters indicate the combined use of both the foregoing plans. Not far from one-fourth speak positively of the teacher's example, the personal influence of the conscientious teacher, and her force of character in winning the children to her. In particular one city is thus reported: "Our teachers are, for the most part, women of very superior culture and strength of character—their personal influence is, in my judgment, the most effective means of moral training." Another also adduces as the chief means "the personal influence of our teachers, who are chosen with a view to moral power and character." In one city, besides the foregoing means, there is mentioned that of marshalling the little ones into "Try Companies" and "Courteous Bands." Here also some teachers allow a minute at the beginning of each daily session for a silent resolution, and a minute at the close of the session for recalling wherein a failure of resolution has occurred. Three cities and one town report the addition of mild means of punishment to the other methods employed; of course these are not all in which punishment prevails, but most of the writers seem not to have

classed it among means of moral growth. (If it is not this, why use it at all?) Several speak of the importance of keeping children busy and contented in school. More than half report that special provision is made in their regular course of study for instruction and training in morals and manners.

Thus it appears that the personal character of the teacher is regarded by a considerable number as the best means of moral culture in the pupil. This seems to your committee an intensely vital element in the case. When the appointing powers of any community shall act upon this conviction, a new era will begin with respect to the inner life of children in the schools. Direct talks and lessons, and indirect and incidental instruction as occasion offers, both have their uses; but neither is really efficacious if obstructed and nullified by a harmful, or even colourless, personal influence at the desk. A positive woman, with convictions that are right, and a hearty personal influence in the children, will find means to train them in virtue and to repress the evil traits which manifest themselves. In the hands of such the vexed question of corporal punishment will have judicious treatment and find a rational use.

The third question had reference to the discernible results of moral training in the schools. Here the reports were naturally various, but with few exceptions cheering and hopeful. A few mention "no apparently decided results," or "results not so apparent as should be desired, owing mainly to the immaturity of the pupils and the brief time they are in the primary course." One city reports flatly, "There is not enough moral training in our schools. We need waking up in this matter."

On the other hand, there are numerous replies like the following: "Our

pupils are well-behaved, they are generally courteous, and as they pass out into life they show that the school has helped them in fixing habits of industry, punctuality, and good order, with a love for temperance and the greater virtues which fit them to be good citizens." "Amelioration of manners, growing habit of truth-telling, honesty and fidelity in school-work and in general conduct." "In pupils' courteous demeanour, regard for other's rights, their truthfulness and sense of honour." "Less slovenliness, profanity, roughness and uncouthness, more thoughtful attention to work and duty." "Pupils obliging, more conscientious, with a disposition to be just." "Children apparently advanced in conscientiousness, willing obedience, and sensitiveness to wrong doing." "Greater self-respect, increased care in deportment on street and about the school grounds." "They acquire habits of neatness, of punctuality, of obedience, of politeness. They learn to distinguish different forms of good and evil, and as a rule prefer the good. These facts are discernible in the school-room, on the play-ground, and on the street." "The virtues are strengthened in their hold upon the character, and the vices are regarded with disapprobation by the better portion of the pupils. Even by those who practise them, they are considered something disgraceful, which must be concealed as far as possible." "Pupils love the truth. The habits they form of performing moral acts strengthen their moral character."

These ten quotations show the spirit of nearly all the writers. Unless this evidence is to be discredited—and the writers are men skilled in the very work of determining the results of school-life—your committee must believe that the aims and the means employed in primary school instruction do result in positive and valuable

moral improvement on the part of the pupils. That this process goes on unequally in different communities, in different schools in the same locality, and with different pupils in the same school, is quite certain. The general tendency is, nevertheless, upward rather than downward.

The school is not the only power at work upon the moral nature of the children. The home influence, which should ever be uplifting, is often antagonistic to the moral teaching of the school. The street is often worse and more powerful in its moulding influence than either home or school. Listen to one more excerpt: "If I could cleanse the shops of cigarettes, forbid any boy under sixteen from smoking, put the — (naming a vicious sheet) out of the shop windows and into the list of proscribed literature, and arrest all boys under twelve found without a guardian on the streets after nightfall, I should feel that our inoculation with morals in the schools might diminish the pestilence that is robbing us of a pure and uncorrupt generation of youth." All this, however, is not within our province. We can simply administer well the agencies that belong to the school-room, leaving the rest to other branches of civic and social effort.

THE GRAMMAR SCHOOLS.—As pupils advance in years, the results of moral instruction are less immediately apparent than those of intellectual training. Intellectual development shows itself in increased capacity and grasp of the mind; moral training has its results in character and life. While the impressibility of the mind in early childhood is more favourable for moral culture, which is then secured largely by giving attention to the feelings and to habits of right doing, the period usually covered by grammar school instruction, say, from the age of ten to that of fifteen years, requires a different course of manage-

ment; and the results of such moral culture are not fully realized until after the pupil has passed from the immediate sphere of the teacher's influence. Time is necessary for the formation of character, and for the realization of its legitimate fruits. During the grammar school period the intellect begins to develop with a rapidity and a craving for action very gratifying to most teachers; and the moral nature, equally rapid, perhaps, in its development, is frequently characterized by a sort of eccentricity and a restlessness under restraint, often entirely misinterpreted by teachers. It by no means follows that this state of things is to be taken as evidence of budding perversity on the part of the pupil; but it rather suggests that the changed conditions of the pupil require a different and a more considerate course of treatment. To many teachers this is a critical period in their career. Those who, after experience in primary school teaching and government, have advanced to the work of the grammar school grades, know best how to appreciate the greater requirements made upon their resources for the training of pupils of those grades. A proper understanding of these facts, and of the principles underlying them, is necessary to form a correct judgment of the progress made in moral instruction in the schools, and of the present condition of that work.

There is good ground for considerable satisfaction and much hope in the present status of moral instruction in the grammar schools of the Commonwealth. In support of this view, we call attention to the following considerations:—

1. There is a widely pervading interest in this subject, and a spirit of earnest inquiry as to the best methods of procedure among school workers in this department of labour. Dissatisfaction with the results of past

methods, and with the character of some of those methods, has led to a careful study of the psychological principles of moral culture, which is bearing fruit in more rational and more successful work.

2. There is encouragement in the kind of means employed for moral instruction. The repressive methods formerly so much used, which led to the government of the school by main strength, have, in a large measure, given way to gentle means, whose aim is to lead pupils to control themselves. Corporal punishment year by year is everywhere less resorted to, and in many of the best schools is not resorted to at all. If a census of opinion upon the subject could be taken in the most progressive schools, it would be found that while a majority of good teachers might favour the retention of corporal punishment upon the statute book, as allowable in extreme cases, and as a last resort, the prevailing sentiment would be very largely in favour of its disuse; and that the teacher who makes frequent use of it must, on the whole, be regarded as weak in discipline.

There has been a very general disappearance of those petty punishments and indignities, to which transgressors in small things were too often subjected; such as being compelled to assume a bent-over posture of the body in the presence of the school; holding a heavy book or other weight in the extended hand; and having the jaws propped open by a stick—methods which were only exasperating to pupils and made no appeal to their better nature. A more careful study of the child mind, more rational views of corrective measures for the misdemeanours of pupils, and especially of the desirability of preventing rather than punishing such misdemeanours, and a constant appeal to the moral sentiments, are fast supplanting the objectionable methods

alluded to above, and are placing moral training upon a plane more rational and humane. This is evidence of good work—of improved work.

3. Those teachers who are conscious of doing better work in moral instruction, are by no means satisfied with present attainments in that work. Having a better understanding of what moral culture and character building really mean, and appreciating the possibilities of that line of work, they are not only anxious, but determined, to extend and improve that most important feature of school work. This in the hands of prudent teachers means progress.

4. The scope of school discipline is becoming broader and deeper. At one period it too often meant little more than preserving good order—"making the pupil mind." Its work now means greater attention to the development and moulding of character; to the proper cultivation of the moral sentiments; and to the careful training of pupils in those many habits exhibited in every day life, such as industry, fidelity, punctuality, truthfulness and honesty, civility and politeness to all, respect for the rights of others, magnanimity, unselfishness, deference to the aged, and such other traits as go to make up a well rounded character.

5. The condition of moral instruction, as outlined above, is largely recognized by the thinking and con-

siderate public, and is giving to teachers a better co-operation of parents and others in their work. There are few people past middle life who do not remember how frequent in their school days were those cases of difficulty between teacher and pupil, which brought bitter complaints from parents, and which often required for their settlement the interference of the school authorities and of the courts. This is now greatly changed.

In well ordered schools few children ever hear of accusations of this kind. There are many cities and towns in Massachusetts where serious complaints from parents to the school authorities, about the objectionable discipline of their pupils, do not average one case per year for each thousand pupils in the schools.

6. Teachers are more generally giving their assent to the maxim often uttered, "as the teacher, so the school;" which means that they themselves are the greatest agency, and greater than all other agencies, for good in the school room; and that their best work is not done by programmes, nor by technical didactics, but by virtue of personal character, by the daily bearing and spirit exhibited in and out of the school room. by that silent and unconscious tuition, so indefinable, and yet so potent for the uplifting of moral character wherever its influence extends.

*(To be continued.)*

#### COLLEGIANS vs. APPRENTICES.

THE question is often asked, why educated young men do not succeed as well in obtaining employment as do boys who have grown up in trade, and received their education and experience along with the hard knocks commonly called "getting the eye teeth cut." That the fact, as

thus stated, is true cannot be denied. The precise reason would, perhaps, be hard to find, but there are many things which the mind recurs to at once as having a bearing on the subject. First, college-bred young men are without experience on the practical side of life. The pushing, alert

business man is not particularly impressed with the value of a college degree in forecasting the market or determining the value of "job lots," because he knows business is not a theory at all: but a hard fact. Then, too, collegians often give themselves superior airs, which do not go down with their associates, the majority of whom have received honourable scars in their fight with circumstances, and have little tenderness for carpet knights. Moreover, the impressionable and formative period of life having been spent in the school room, they have not acquired that alertness, that power to grasp a business situation or problem and instantly solve it. Nothing in their school books taught them the shrewd, watchful readiness competition makes necessary. Their refined mental discipline is almost useless, and at once upon entering the field of trade they find they have a great deal to unlearn. It is not to be denied that a three dollar clerkship and the slow, painful climb to business manhood must seem insulting to a young fellow who can toss off Greek hexameters on call, or deliver an oration on Ciceronian Latin. We are far from denying the value of academic training to the professional man, but the tradesman's requirements are different.

Take the young fellow who left school as soon as he had mastered the rule of three, and entered upon the struggle for existence. His mind was open to all impressions—he learned business without knowing he was learning, as a child learns to talk. He has formed business habits unconsciously. His mind was moulded to alertness, rapidity of thought, promptitude of action, the requirements of business character. Let us illustrate. Take a little fellow of eight or nine years, brought up in a well-regulated home, and place him beside the street Arab, bootblack, or newsboy. On the score of mental activity and practical knowledge and shrewdness, the latter will run him to cover in two minutes. Does not some such difference exist between the educated young man and the one to whom business has been a matter of daily life since youth, which makes employers prefer the latter? Is there not some way of combining an intellectual with a practical business training which will inure to the benefit of all concerned? We have no desire to discourage intellectual ambition, but the majority of mankind must work for their living, and the time to receive the necessary training for that work must, to accomplish the best results, be commenced in youth.—*Baldwin's Textile Designer.*

### GOOD MANNERS.

GOOD manners are not so common as to be of no weight in society, like good spelling or good English. One may be as rich as the Rothschilds, one may be highly educated, and not possess them, or one may have them in a degree. The Duc de Morny's definition of a polite man was, "one who listens to things he knows all about, when they are told by a person who knows nothing about them;" but this is only one phase of his

character. Good manners are more serviceable than a passport, than a bank account, than a lineage. They make friends for us; they are more potent than eloquence and genius without them. They undoubtedly spring from a kind heart, and are the dictates of good humour. They are not something to be learned from fashion news and books of etiquette; they are not to be imported or borrowed. The good-mannered person

does not tell us our failings, does not lecture us; he does not merely wear his manners because they are becoming or polite, but because he can no more exist without them than without air. They resemble the antique painted glass of Albert Dürer's day in which the colours were not laid on, but stained through; they are a part of his character; they are as much a gift as poetry is to another, or the inventive faculty. There are those who may be said to have a positive genius for them, as another has for conversation; they know how to sway others by them. Polite people have an influence that is not due to their positions or possessions, to their learning or their wit. There are those who believe that good manners are only

another name for good clothes and good food and good homes with modern conveniences and luxuries, that they are talkative and emphatic and showy; but we do not always find that the best-mannered people live in palaces. Good manners are something that nobody can afford to be without, no matter how rich or powerful or intellectual he may be. They add to beauty, they detract from personal ugliness, they cast a glamour over defects, they ameliorate the round shoulders of this person, and the squint of the other; where they exist, imagination supplies deficiencies of every other attraction. They are contagious, like the measles, but they must be more than skin deep to be of any service.—*Harper's Bazar.*

#### A CASE IN POINT.

**M**R. J. F. EWING, of Melbourne, writing in the *Spectator* of May 18th, corrects some statements by Dr. Dale, Birmingham, made in the *Contemporary Review*, regarding the educational system of Victoria.

"Dr. Dale evidently thinks that he has found in Victoria a system after the 'Birmingham' model. He speaks in flattering terms of it, and in somewhat severe terms of those who, he says, have stigmatised it as 'godless.' He totally mistakes, however, the charges that have been made against it. He speaks of a visit to a State school, in company with the present Minister of Education in Victoria, where he heard the children sing 'God Save the Queen,' and also a hymn which contained some rudimentary natural theology.

"But no competent critic has called our present system 'godless.' There is a 'thin Theism' left in the National school books, though it has been seriously proposed to make this a little

thinner by omitting any 'statement that might be offensive to our Chinese fellow-citizens!'"

Mr. Ewing points out that it is not that the system is "godless," but that it is anti-scriptural and anti-Christian in its tendency, and as examples of this fact says:—

"Readers of Longfellow's 'Wreck of the 'Hesperus'' know the verse:

Then the maiden clasped her hands and  
prayed  
That saved she might be,  
And she thought of Christ who stilled the  
wave  
On the Lake of Galilee.

"This verse has been expunged, owing to its obvious dogmatic bias!—and all similar references to Christ and Christianity have been removed.

"Messrs. Thomas Nelson and Sons, of Edinburgh and New York, are obliged to bring out a special edition of their school series for this Colony, carefully purged of all taint of Christian fact and sentiment. The Educa-

tion Department, finding that some ethical instruction was almost essential, introduced a text-book on morals by a Mr. Hackwood. It is rather a dreary compendium of a Utilitarian type. In a note, however, at the commencement, the teacher is recommended to 'enforce and illustrate the lessons by suitable references to Holy Scripture.' This was regarded by the Department as a dangerous concession, and the teachers were informed by circular that they were not to follow the recommendation.

"A child in a Victorian State school had to answer the question, at a recent examination, 'Why should we obey our parents?' The little thing foolishly put in a reference to the Fifth Commandment. The Inspector was sorry, but he had no option; he could not give any marks. The proper answer was, 'Because they feed, clothe and educate me.'

"In keeping with this was an incident which occurred a little time ago. In an 'up-country' school, which was

allowed to be used for divine service, the clergyman failed to appear on a Sunday. In his absence, the teacher read a sermon to the people who had come together. This was a serious offence, for which he was fined £5. Little wonder that Dr. Moorhouse, of Manchester, who was then Bishop of Melbourne, spoke bitterly of the 'brutal muzzle of the Education Act.'

The correspondent concludes by saying that "If there are any English educationists still hankering after the 'Birmingham system,' it is well that they should know what its logical results have proved in our sad experience to be. The friends of Scripture education, who are fighting hard to break the dominance of the present ultra-secularistic system, and secure as much Scripture reading in the schools of Victoria as is found to work quite smoothly in the schools of New South Wales, feel hurt that the weight of Dr. Dale's respected name should be thrown into the scales against them.

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## AN IMPRESSION.

THE impression can scarcely be resisted that a good many of our common school experts, just now, are serving up their "advanced" ideas on the training of the infant mind in a manner altogether too elaborate and "fine cut" for practical application in the every-day work of the common school. Under cover of a natural interest in the study of child-nature, we are flooded with a mass of more or less valuable speculation on "psychology," "biology," etc., now and then helpful to the teacher, but, as often the emission of materialistic speculation whose logical outcome is the emptying of child-life of everything that is not in the line of physiology, and "all which that implies."

A superintendent in the Northwest questions, if the minute instruction concerning alcoholic drinks, now in the fashion, will not, on the whole, turn out more drunkards from the schools than the old-time system of keeping children in wholesome ignorance of the shady side of life. In like manner, the average child, brought under the observation glass of our many-sided and all-round conception of educational development, is in a fair way to be so confused and muddled that he emerges into his "teens," knowing nothing of any value, though punctured by the cambric needle of every art and science. Is it possible to sprout every legitimate tendency of our wondrous hu

man nature, in every scholar, in every schoolroom, even of "the universal Yankee nation?" Is not, after all, the true method to take the child as he is found, and do a few things, with such force and persistence as will wake him up to the meaning of education, arouse his desire for knowledge, and send him forth with this outfit into the broad university of life? Of all people, educational experts are under the temptation to "go on refining," until the obvious common-sense purpose of common school education, in a land where the common life is the most powerful college ever shut up on the planet, is quite lost sight of. The teacher in the country school—and seven-eighths of American children are in the country schools—has no such impossible task assigned her as to compass the entire spiritual, mental, and physical development of her little ones; and such an ambition will be sure to land her in a painful limbo of confusion and failure. Nothing less than the "working together for good" of every American institution, plus the mysterious influences, human and divine, that environ every soul, may presume to compass a task so great as this.

Perhaps the most serious fault, even among well-informed teachers, is lack of grip in handling a class. A great deal of enlightened instruction, given according to good methods, goes for nothing, because the teacher has no personal power of holding even the one pupil on hand up to a steady consideration of the

point at issue; while the remainder of the class drifts hopelessly in all ways, and the recitation leaves no permanent impression. Especially is this failing evident in large numbers of the young girls graduated from our higher seminaries, including the Normal Schools. The pressure in these institutions has all been in the direction of the acquirement of knowledge; often pushed to the extent that the mind of the graduate is left with a morbid, even hysterical, craze for knowing and still knowing. Meanwhile, the whole executive side of womanhood has been left uncared for; indeed, too often, studiously suppressed, from a well-mannered apprehension of the calamity of "strong-mindedness." Such a woman, in the classroom before a crowd of average children, has simply the effect of a series of beautiful pictures upon a moving screen, or dissolving views in the various topics of study. The child looks on, amused, perhaps inspired for the time, but never feels the strong hand of personal power laid upon him, compelling him to face even the multiplication table, and force it to give up its secret to his obstinate demand. Hence it is that many a half-educated, powerful man, in a schoolroom, does more for the pupil than the most accomplished graduate of the university. Only power begets power; and our elaborate schemes of instruction must "take a new reef" in this direction, or be a disappointment in the practical working of every-day school life.—*Education.*

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I AM convinced that the method of teaching which approaches most nearly to the method of investigation, is incomparably the best.—*Edmund Burke.*

IF the grounds of an opinion are not conclusive to the person's own reason, his reason cannot be strengthened, but it is likely to be weakened by his adopting it.—*S. Mill.*

## SOME TEACHING DEVICES.

## IN MANAGEMENT.

ONE of the best ways to prevent general disorder in a school-room, such as whispering, passing notes, loud studying, playing, etc., is to create a sentiment in the minds of the children about one's duty to his neighbour. Continually impress upon the pupils the impropriety and positive unkindness of disturbing others. There will in time, if the teacher himself practises as he preaches, be a sincere regard for the rights of others, and little, if any, need to speak of the offences that make up the aggregate of a teacher's trials. Besides, such pupils have received an impression toward true citizenship that must result in making them better men and women.—*Journal of Education.*

One thing should be coupled with this excellent suggestion. Let our children be early made to see the value of learning self-control. Even gaining control of the muscles is no small factor in winning success in life. "Stillness of form and steadiness of feature are signal marks of good breeding." The world wants men and women trained to hold their attention closely to the subject in hand—men and women capable of doing steady hard work without interfering with or asking aid of their fellow-workmen. This all means self-control, to which a very valuable introduction is learning to hold one's tongue.

## IN READING.

The great object of the reading class is to teach children the art of getting out of books what is in them. Such exercises as the following will be found helpful in securing this end. Before reading in class call upon some pupil to give an account of the mat-

ter in the lesson, and secure from the class a tolerably complete and systematic account of the lesson. In addition the teacher may assign other selections, from the reader or other suitable books, and have one or two pupils give an account of these at the opening of the recitation. Such practice teaches beginners to get the meaning of what they read and to bind it together as a whole, which is one of the greatest arts of a good reader. Without some care in this matter children read each sentence, sometimes each word by itself, and so fail to get anything out of their reading.—*Dr. Stearns in Wis. Journal.*

## IN PRIMARY NUMBERS.

Counting by twos, threes and fours may be taught by paper chains. Cut paper into narrow strips. Show the child how to make a ring of one strip by pasting the ends, then tell him to put another strip through the ring and paste as before. Direct him at first to make two links of one colour and then two of another. By giving a few strips at a time, and additional papers only to those who count correctly, the recitation of this lesson will be regarded as a great privilege. This device is especially helpful in teaching a small class in a country school. If paste is to be distributed to each pupil in a large school, place on each desk a small square of heavy wrapping paper. Show the pupils how to make a paste dish by folding each edge. A little flour paste can be put in each paper. These paper dishes cost neither money nor time, since any child can make them, and also collect them for the waste box. Toothpicks will be found an excellent substitute for paste brushes.—*Ills. Sch. Four.*

## IN CHARACTER FORMING.

Let each pupil learn that he must not depend upon his neighbour for pen, pencil, or brains. The boy who is taught to have a pride in keeping his tools in good working order and always on hand is learning a most valuable lesson. The boy who is training himself to master the difficult

exercises is developing a clear grit that will help him to conquer the harder problems of real life. Every manly boy who has been trained aright enjoys the conquest of tough tasks. We take away the chief pleasure of school life when we make things easy and tell too much. We then rob the boy of the sense of achievement and the joy of discovery.

## NOTES FOR TEACHERS.

STAMPS.—From two to three tons of stamps are despatched daily from Somerset House; at certain seasons, such as Christmas and other exceptionally busy periods of the year, the weight removed in a single day by the post-office vans reaches as much as eight tons. This enormous quantity of stamps is daily distributed throughout the area of the United Kingdom without the loss of a single penny stamp.

THE Trustees of Columbia New York have given their sanction to the proposed Barnard College for women, which is to be an annex to Columbia, Barnard College is to have the same professors and instructors as Columbia, and there its connection begins and ends. The Trustees of the proposed institution will raise the funds to pay all their expenses, and they are given four years in which to show what they can do. There seems to be little doubt of their signal success.

DR. J. G. FITCH, London: The school of the future must do more than it has done hitherto in the direction of mental development—must furnish better training for the hand and for the senses; must do more for the cultivation of taste, and the love of the

beautiful; must kindle in children a stronger appetite for reading and personal cultivation, and at the same time, bring them into a closer contact with the facts of life, and with the world of realities as well as the world of books.

PROGRESS OF EDUCATION IN INDIA.—The Educational Report for 1887-88 shows a total expenditure of Rs. 26,191,280. Of the total population of school-going age 11·8 per cent. actually attended school, as compared with 10·7 the preceding year. On March 31, 1887, 3,343,544 pupils were on the rolls of the different schools to which the statistics relate, and on the same date in 1887-88 the number had risen to 3,460,844. There were 2,345,794 Hindoos, as compared with 2,303,812 in 1886-87; 804,485 Mohammedans (75,441); 23,160 Europeans and Eurasians (23,185); 74,498 native Christians (60,611); and 203,121 of other classes, including aborigines (192,314). The most noticeable feature, says the *Times* correspondent, is the sustained increase among the Mohammedan pupils, distributed over every stage of education, and chiefly noticeable in the private schools, which were attended by 240,472 pupils, as compared with 19,5415 pupils in 1886-87.

## WHAT IS SECTARIAN TEACHING?

Exactly what sectarian teaching is has not been clearly defined, but, notwithstanding, everybody knows what it means. For example everybody admits that it would be sectarian for public school teachers to teach either a Protestant or a Catholic catechism in the school, but it would not be sectarian for them to teach the divinity of Christ, or the divine inspiration of the Bible. This is our opinion. Some one may ask, would it not offend an agnostic to teach the existence of God, and would not a Jew object to the study of the New Testament as a divine book? Certainly, but we are a Christian country, and the law of Christianity is the common law of our land. The basis of morality rests upon the revealed will of God. If not so based, on what shall we put it? In this view, the teaching of morality is, to some, sectarian. What is right? Is polygamy right? Is stealing right? Is murder right? Why not? It would be difficult to answer these questions if we rule God out of the world. But if we recognize God in the world, we at once recognize His will as the guide of his creatures. But to teach His will in our schools is to teach sectarianism, in the view of some.

The sum and substance of the whole matter is just here. Distinctive Catholic, Presbyterian, Baptist, Methodist, or Episcopal teaching is sectarianism, but free, tolerant, universal, general Christianity is not. Our schools must stand on the broad basis of the Bible, and the universal church. The sermon on the mount, the ten commandments, the psalms of David, the parables of Christ are the common property of the Christian world. Prayer to God is a duty, and the Lord's Prayer should be devoutly offered up each morning in every public school in all our land; at least so we sincerely believe.—*Exchange*.

## LADY MEDICAL STUDENTS—HOW THEY STUDY AND WORK IN INDIA.—

The fourth annual report of the National Association for Supplying Female Medical Aid to the Women of India, just published in Calcutta, carries forward the story of the Countess of Dufferin's narrative of "Three Years' Work," and, says the London, Eng., *Daily News*, shows really marvellous progress. Branches are now established in all parts of India, and the Association can already boast of twelve female hospitals and fifteen dispensaries, including the magnificent institution in Bombay which bears the honoured name of that distinguished sample of the Marquis of Salisbury's "Black Man" Mr. Cama. It is a significant token of the widespread vitality of this remarkable movement that the hospital of the Branch in Burma, under the direction of Dr. Maria Douglass, treated last year 288 cases, of which 101 were obstetrical, and that of these 118 represented paying patients. So far are the prejudices of race and custom from standing in the way, as some anticipated, that native women appear to be everywhere availing themselves eagerly of the medical assistance offered to them. It is a touching circumstance that a large proportion of the patients admitted to the newly-established Burma Hospital were brought thither in a critical condition owing to the ignorant treatment of native midwives. It has been determined that in future the task of selecting ladies in England for employment under the Association will be undertaken by the Corresponding Committee, consisting mainly of persons who have resided in India, which the Countess of Dufferin is organizing; but the field is so vast and the demand for women practitioners so great that the Association must ultimately look to India for its employees. Great progress, indeed, is already made in this

direction. There are now more than 220 female students in the various medical colleges and schools, and the number is rapidly increasing. In India, at all events, the lady medical students hold their own. At the half-yearly examination at Hyderabad it is noted that two of the lady competitors, Miss Boardman and Miss Furdonji, beat the whole of the male students, and secured the first places in their class.

THE CANADIAN PACIFIC RAILWAY.—The road is constructed with a view to solidity, the grades are easy, the curves broad, the bridges generally of stone. There are safety sidings running up inclines provided at all points where danger might arise from the train, or a part of it, becoming unmanageable in ascending or descending the mountain. Every precaution has been taken against snow and land slides, drifting snows, cloud bursts and consequent freshets. In short, the highest results of modern engineering skill are to be seen all along the road. A returning party comprised a professor of geology in a New England college, an army general, a superintendent of a large cotton factory, and the writer, who were provided with tickets permitting the use of every kind of train and unlimited stop-over privileges. The cars are most elegant and comfortable; the service is admirable. Very notable is the intimate acquaintance of the train hands with the most interesting points

and with the history of the road. Every one appears desirous to impart requested information, and make the journey as interesting as possible. Dining cars are furnished along parts of the route; elsewhere, usually located at points of special interest, are cottage hotels, immaculately neat, at which can be obtained board and lodging as good as the best. I say without hesitation that the scenery along and near the Canadian Pacific Railway surpasses in variety, beauty and sublimity, anything the country can show, excluding the Yellowstone Park. From the car windows ducks could be seen by millions, wild geese by thousands, swans and pelicans by hundreds, curlews, plover, etc., simply countless, with here and there an antelope, coyote, or wild cat. The Honest Angler can find within a mile of the track hundreds of lakes and streams abounding with the finest game fish. Numerous thriving settlements are springing up all along the line. The prairie of Manitoba is of unequalled fertility, producing wheat, barley, and other grains the best in the world. The forest wealth is such that the supply of finest lumber seems inexhaustible. Veins of coal of superior quality and of great depth are found near the surface in areas the extent of which is best expressed in thousands of square miles. The climate, though showing great extremes of heat and cold, will become more even with wise forestry, and is eminently adapted to produce a race of men after the Scandinavian type.—*Ex.*

#### PUBLIC OPINION.

“EDUCATION does not mean a mechanical system of securing a general average of performance, it means the general intellectual and moral training of the young.”—*Joseph Chamberlain, M.P.*

WE have gone quite far enough in furnishing education and school day luxuries without cost or sacrifice on the part of pupils or parents. In no one thing does the private school have more advantage over the public school

than in the feeling that it costs something. No class, no pupil, can afford to leave any schoolroom, after twelve years of age, at least, without having done something to make the schoolroom or yard more attractive or helpful. Permanent loyalty to the school and teacher is indispensable to the greatest usefulness of the school.—*Journal of Education* (Poston).

IT is idle for women to claim that they can equal men in the lines to which men are specially adapted, and to plead that only artificial obstacles prevent them. Men show their fitness for a certain career by overcoming such obstacles. It would be a far more dignified position for woman to take, to cease measuring herself by man's standard; to maintain that while there are some things which man can do better than she can, there are others which she can do better than he, and that her mental qualities while not the same yet are as valuable to the world as his; and then to set about developing her mind in its own proper direction to the highest possible degree.—*Education*.

THERE are a good many who believe that something which they call education can work miracles. They believe that if they were only educated they would be wiser and better and richer men than they are. These worshippers of education appear to forget that all men are not intellectually, any more than they are physically, alike. They see that men are tall and short, fat and lean, strong and weak, and they know that by no kind of training can a short man be made tall or a weak man strong. But they cannot be brought to realize that there are as great disparities between men mentally as there are physically. Judicious training can enable a man to make the most of what is in him,

but it cannot give any power that nature has denied him. They are mentally very much what they are physically. There is an almost infinite variety of endowment, but if nature has not given a man a more than ordinary share of brain power all the colleges and schools in the world cannot make up the deficiency. Education, when it is really educative, enables a man to make the best use of his mental outfit but it cannot add to that outfit in the least.—*The Victoria Colonist*, B. C.

EVERY now and again we hear from parents and guardians, and especially from those who are *laudatores temporis acti*, that the young men and boys of this generation are lacking in that mannerliness which is the special stamp of good breeding. They complain of brusqueness and uppishness, loafing and uncouth habits, unseemly if not vicious speech, and a general deficiency in good—that is, gentlemanly—behaviour. It must be confessed that, in a large measure, the complaint is justified by the fact. We do not mean to say that the young gentlemen of the last few generations were more virtuous by nature or more moral by inclination than those of to-day, but we believe that they were infinitely better mannered. The education they received—sleepy and inefficient as much of it was—at least included the inculcation of good manners. The comparative lack of competition in the various professions and occupations open to the sons of gentlemen helped, rather than hindered, a training which—to its honour be it remembered—at least *said*: "Learn to be both scholars and gentlemen, and if you can be but one be gentlemen." Now, however, there are too many influences drawing our boys in the opposite direction. The tendency is to develop only one half of the pupil—his mental side, and

to ignore his moral side. We believe that few schoolmasters would wilfully neglect the training of their pupils' characters, but under the existing state of things, when they have to prepare boys to begin life at sixteen or seventeen years of age, and possibly pass them through one or more examinations by that time, what are they to do? Parents insist on having their boys taught certain subjects which will have "pecuniary value," but they are notoriously careless about their moral—apart, that is to say, from their religious—training. Nothing tells more on manners than a sturdy manly morality. Fine feathers alone do not make fine birds. We want the heart in the right place, and the mind attuned to right thinking. We want gentleness, unselfishness, patience, consideration for others, decent

and courteous speech, readiness to oblige, desire to please, hearty good fellowship, and no superciliousness. We want high spirits which are not unruly, honest enjoyment and jollity without horse-play, fun without vulgarity, and a decent pride without conceit. And we do not believe that our boys cannot give us these. They are more sinned against than sinning. If they are neglected and suffer from neglect, the fault is not on their heads. And it is hard to say that it is entirely the fault of the parent or the schoolmaster; but surely it is not asking too much of the one or the other to so train their boys by example and precept that they may at least start in life with the kindly feelings, honourable intentions, and courteous demeanour of true gentlemen.—*The Private Schoolmaster.*

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#### EDITORIAL NOTES.

THE annual meeting of the Ontario Teachers' Association, will take place at Niagara-on-the-Lake in August.

THE thirty-eighth annual meeting of the American Association for the Advancement of Science, will be held in Toronto, on July 27th. Prof. James Loudon is the Local Secretary.

THE American Institute of Instruction holds its annual meeting for 1889 on July 8-12, at Bethlehem, N. H., in the White Mountains. Mr. Ray Greene Huling, New Bedford, is the Secretary.

THE opening of the new Canadian Pacific "Short Line" to the sea is to be celebrated in St. John by a summer carnival, beginning on July 22nd. During the time of the carnival an electrical exhibition, regattas, etc., will be held. The carnival promises to be a great success.

THE National Education Association of the United States will meet at Nashville, Tenn., July 16 to 20. Mr. Frank Goodman is the Secretary of the Local Executive Committee.

PASS THE TORCH.—Nearly a year ago we announced our intention to publish brief historic sketches of our Canadian universities, colleges, grammar, high, and collegiate schools. Several have already appeared, and more will follow in the near future. It is a good and pleasant thing to preserve the memory of the past. The example of our fore-workers should encourage and stimulate us to pass the torch of light to those coming after, burning, if possible, with brighter flame.

UNEXPECTED.—One county in the State of Connecticut examine: In one school, four children, aged respectively ten, eleven, twelve and

thirteen, could not make a single letter. Out of 1,827 pupils, 787 mis-spelled "which," 699 mis-spelled "whose," and 403 could not spell the name of the town in which they lived. The examination in arithmetic showed that thirty-two out of seventy pupils over thirteen years of age were unable to do a simple example in addition of six small numbers. So says the *School Journal*, N.Y. The *Journal* does not believe that the county examined is a fair representative of the intelligence of the rural districts of Connecticut. The above is a very unsatisfactory showing in connection with the schools in the State of Connecticut. The remedies suggested by the *Journal* are (1) Normal trained teachers, (2) better salaries, (3) permanent positions as teachers, (4) efficient supervision. No exception need be taken to the proposed remedies; but there is one remedy, namely, a sense of responsibility on the part of the teachers for the proper and conscientious doing of their work, which really is the keystone of the whole life. If the work be eye-service, then in school-keeping, as in everything else, it will be "scamped," and the results will be disappointing in the extreme. The only abiding and efficient motive is, I am the servant of a loving, true, merciful Master.

All unseen the Master walketh  
By the toiling servant's side.

This is a question for serious enquiry, What is the country doing to see that only such are in all the schools of the country? All admit that these are the only ones who should be the teachers of our children; but there the feeling rests. No decisive step is taken leading to continuous action. The Church must keep sleepless vigilance in this vital and never-ending duty.

#### WHY DO CATHOLICS WISH TO EDUCATE THEIR CHILDREN IN SEPARATE SCHOOLS?

HERE is the answer a Catholic gives to this question: "Because they have a profound conviction that religious and secular education should go hand in hand. They see seventy five per cent. of the youth of this country growing up and not following the faith of their fathers. They have not sufficient reverence for it to connect themselves with any church. They are growing up Materialists and Agnostics, and right here you have the 'milk in the cocoanut.' Catholics know very well that the public schools do de-Catholicize their children. We must not deceive ourselves. It is because we see in the public schools a mighty engine for destroying the faith of Catholic children, and Protestants themselves have acknowledged this." There is much truth in the above answer. We believe that it is not quite fair to the public schools in Canada. We will be pleased if some one of our many readers will send us a reply on behalf of our public schools. The charge against our schools is most serious, and if it cannot be met the present school system is doomed.

#### EDUCATION.

HAVING received information from the authorities of Queen's, Victoria and Trinity, we are able to continue the reference made in the May number of this magazine to the question of matriculation and graduation at the Canadian universities. The information is not as full and complete as we would have wished, still it is of such a character that we venture to hope it will be found useful to all who take an interest in the education of Canada, especially in that of Ontario. At Trinity the per-

centage of those who failed to pass the matriculation examination (average of three years) is twenty-five; at Victoria, about nineteen; from Queen's no information at present can be given on this part of the question. The percentage of the matriculants who succeeded in reaching the B.A. degree in their academic course at those institutions of learning, and in the same order as named, was 44, 60, 68 respectively.

We beg cordially to express our thanks to the authorities of the universities for their ready courtesy in furnishing so kindly to us the information which appeared in the last two numbers of the magazine. The statistics given will be of use to all interested, showing clearly, as they do, to some extent at least, in what state of preparedness our scholars, who seek admission to the colleges, are.

We expect that the verdict of the profession on the exhibit will be, that it is unsatisfactory. True, the report from Victoria is that "there is a marked improvement in our later years in the preparation of students." But most significant is the word from the University of Toronto, and all the more so when we recollect the large number who try to pass the examination for admission to this university, "that the percentage of rejection has increased ten per cent. in five years."

The great difficulty in the way of improvement, which we must overcome as much as possible, is *too much hurry* on the part of parents and pupils (on the part of parents equally with pupils). No one, who is not actually in harness, can believe the unflagging keenness there is to "get on"; leave the school, enter the college, acquire standing, graduate, and earn some money. This is laudable and fitting within certain bounds, but these limits can easily be passed, and the hurt received is great and lasting.

The statistics given show clearly, at

least to some extent, how well-prepared these would-be matriculants are, and this information will be of use to all concerned.

The MONTHLY earnestly hopes that the universities will keep up the standard for matriculation; set sensible papers; let examiners read carefully, mark closely, and in due course the effect will be better classes in the secondary schools, better workers at all our highest seats of learning.

#### VACATION.

EDUCATORS will be casting about how best to spend the vacation which has been so considerately provided by the law for the wise purpose of relieving the hard-wrought teacher and affording a short space of time for rest and recreation. A humane provision this is, and as universally necessary as it is humane; all workers feel the necessity of entirely suspending for a time the tension of the same kind of work, whatever that work may be. No one has more urgent need of this suspension than he who day in day out is engaged in mental pursuits.

The teacher, of all others in this high and noble field, needs a season of entire change of work, and, if at all convenient, change of place. Canada affords her sons unequalled facilities for complete change of scene. Those living in inland provinces can in a few days find themselves by the far resounding sea either on the East or the West. By river, rail, lake and sea they can travel through their own country with a speed and comfort unexcelled—in truth unequalled in any country under the sun. For this high privilege, for this blessed state of things, Canada is beholden to the far-seeing statesmanship, the energy, the indomitable perseverance of the first Minister of the Crown and his patriotic colleagues. And only in a

less degree are we indebted to the trust which the builders of a noble and truly imperial undertaking had in the destiny of Canada, and the unflinching loyalty of its people to imperial interests. Their unconquerable hope, their ability, their wakeful business capacity, were conspicuously displayed, and are gratefully acknowledged by all intelligent citizens of the empire. To give the educators of our country an opportunity of viewing the land, an excursion has been arranged upon liberal terms with the Canadian Pacific Railway; tickets (with stop-over privileges) may be obtained at any station in Ontario. Teachers, whether in college halls or in the unpretending "log school house at the cross roads," have the same chance of seeing for themselves the extent, the richness, the magnificence of the Canadian heritage. Full particulars are given in our advertising pages, and we hope many will be able to take advantage of the trip to Banff or Victoria.

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#### STATUE TO DR. RYERSON.

**T**HE Rev. Dr. Ryerson has long been widely known as a gifted and learned divine as well as a successful journalist, who took a prominent part in the religious and moral development of our country in its early days, at a time when its future possibilities were undiscovered and undreamed of, and when party spirit and intense political feeling prevailed; but the fitting memorial which was unveiled on Her Majesty's seventieth birthday, is erected to him chiefly as a worthy Canadian and an eminent, far-seeing educationist.

The present year is memorable to the Canadian teacher because it completes a century of educational progress. It is one hundred years since Lord Dorchester, in 1789, in response to a memorial on the subject, ordered

the Surveyor-General to set apart certain lands in the then new townships for "Schools." It was many years before these lands became valuable, but the principle was established, and meanwhile, something was also done for secondary and higher education, although in the early days of colonial life little or no provision was made for the education of the entire population. However, after this beginning, and following close upon the establishment of a few early Grammar Schools, in 1803 and 1807, we find the first Common School Act of 1816. In 1836 a Commission was appointed by Government to examine and report upon the working of the American school system, but the Rebellion and subsequently the union of the Provinces intervened, so that it was not till 1841 that the United Legislature established a system of common school education for the whole country. This system was modified for Upper Canada in 1843. Dr. Ryerson, by special appointment, entered upon his duties in 1848, his official career closing in 1876. During that period, under his wise administration, in taking advantage of existing educational laws and arrangements in grafting on the excellence of other systems, in pursuing quietly a steady purpose, a rapid upward development took place. The time was a generation (as we speak), but the result was unmistakable and leading to still greater things.

The life work of this able man has now passed into other hands; in itself it forms a whole superstructure, and if the enlightened principles which he laid down and acted upon are carried out in their integrity, they must exercise an undying influence for good upon the intellectual life of the country upon its gradual advance in the scale of civilization and refinement, and also upon its moral and religious life.

The ceremony of unveiling the statue brought together many true, patriotic and representative men, some of his personal friends and fellow-workers were there, and others who remembered him with affection

and gratitude. The Government, the city, the public and secondary schools, the Colleges and Universities, were all represented, and all united in honouring the memory of the founder of the Ontario School system.

## SCHOOL WORK.

### MODERN LANGUAGES.

Editors { H. I. STRANG, B.A., Goderich.  
W. H. FRASER, B.A., Toronto.

#### EXERCISES IN ENGLISH.

(a) "You have not allowed for the wind, Hubert," said his antagonist, bending his bow, "or that had been a better shot."

(b) Thus exhorted, Hubert resumed his place, and not neglecting the caution which he had received from his adversary, he made the necessary allowance for a very light wind, which had just arisen, and shot so successfully that his arrow alighted in the very centre of the target.

(c) And letting fly his arrow with a little more precaution than before, it alighted right upon that of his competitor, which it split into shivers. The people who stood around were so astonished at his wonderful dexterity, that they could not even give vent to their surprise in their usual clamour.

1. Substitute equivalent words or expressions for "antagonist," "exhorted," "resumed," "neglecting the caution," "adversary," "necessary," "precaution," "competitor," "dexterity," "astonished," "give vent to," "clamour," "people who stood around."

2. Expand "bending his bow" into a clause, and tell its kind and relation.

3. Parse "bending," and show by examples what other grammatical values words in *ing* may have.

4. Classify "that," and tell the case of "shot," giving the reason in each case.

5. What mood is "had been?" Why?

6. Is there a proper correspondence of tense between "have allowed" and "had

been?" If not, make what you think to be the necessary change.

7. Break up (b) into a series of as many simple sentences as there are finite verbs.

8. Classify and give the relation of the last clause.

9. Classify the verbs, first as transitive or untransitive, and then as strong or weak.

10. Select all the inflected words.

11. Substitute a preposition phrase for "so successfully."

12. Write out in full, classify, and give the relation of the subordinate clauses of the first sentence of (c).

13. Change "which it split into shivers," first to a phrase, and then to a co-ordinate clause.

14. Give the grammatical relation of "letting" and "arrow."

15. Parse "right," "that," "around."

16. Classify the phrase "in their usual clamour," and give its grammatical relation.

17. Write sentences to show that "before," "right," "even," may have other grammatical values than those in the passage.

18. Write out all the possible inflections of the verb "give."

19. Write out the third singular of the various forms of the present indicative of the verb "fly."

20. From (a) noun from "resume," "astonish," "exhort."

(b) Adjectives from "antagonist," "centre," "clamour."

(c) Adverbs from "usual," "necessary."

21. Give (a) the verbs corresponding to "competitor," "successfully."

(b) The adjective corresponding to "people," "dexterity."

(c) The nouns corresponding to "receive," "usual."

22. Change the first passage to indirect narrative.

23. Write a short composition, telling from what lesson the three extracts (a), (b), (c) are taken, who Hubert was, who was his antagonist, and under what circumstances they were competing.

QUEEN'S UNIVERSITY.

Examiner—John McGillivray, Ph.D.

JUNIOR GERMAN.

First paper.

I.

Translate into German :

(a) The month of May is in France the most beautiful of the whole year. It was during this month that I visited the city of Paris, the capital of France. Give some bread and clothes to that poor beggar for he is hungry and cold. It rained all day yesterday when I was in the country, so that I had to remain indoors the whole time. Will you be so kind as to tell me when the first train leaves? The first train leaves precisely at a quarter to ten in the forenoon. By whom was the little boy struck when he cried so loud? His brother, who is two years older and should know better, struck him. How long have you been in this country? I have been here two years and a half. Where are you going to spend the holidays? I am going to spend them at my uncle's. The thought of God and the fear of death should accompany us through life. Schiller died at the age of forty-six years, after having made himself immortal. He said that he had not been able to do the task assigned him. Tell me how I pronounce this word in German. You pronounce it very well indeed. Are you fond of translating German? Yes, but I prefer translating French. Have you ever learned anything by heart? Yes, I know by heart a few verses of Uhland, Heine and Schiller. It is an excellent means for learning the language; is it not?

(b) "Unhappy creature that I am," said a miser to one of his neighbours. "Some one has taken away the treasure that I had

buried in my garden, and put a stone in place of it." His neighbour replied, "You would not have used your treasure; imagine, then, that the stone is your treasure, and you will be none the poorer."

"Although I may be none the poorer," rejoined the miser, "is not another so much the richer? Another so much the richer! I could go mad about it."

II.

Translate at sight : (a passage is given).

JUNIOR FRENCH.

First Paper.

I.

1. Translate into French :

To-day is the 8th of April, 1889. When does college re-open? It will re-open on the first of October. What subjects are you going to study next session? I am going to study the most useful, such as Philosophy, Astronomy, and so forth. Why did you go to the bookseller's this morning? I went to make some purchases. What purchases have you made? I have bought ten volumes of Victor Hugo's works, several note-books, pens, ink, pencils and letter-paper. How do you usually spend Sunday? I go to church twice, in the morning and evening, and in the afternoon I take a walk with a friend. Much snow has fallen during the night, but, if it will be warm during the day, it will all melt. What have you resolved? I have decided to go away immediately. You have been praising yourself the whole evening. Such conduct is not right. If you are not modest, pretend, at least, to be so. The clothes he has had made do not suit him. You who smile continually are not always the most amiable, nor the best. In order that we may command, we must sometimes obey. She is gone without having seen her son and daughter.

2. Write in French a short composition on Racine's *Iphigénie*.

II.

Write sentences showing the idiomatic uses of the verbs *aller*, *avoir*, *devoir*, *faire* and *venir*.

2. Give rules, with illustrative sentences, for the use of the subjunctive mood in French.

## III.

Translate at sight: (a passage is given).

## CLASSICS.

J. FLETCHER, B.A., Toronto, M.A., Oxon., Editor.

*This column is open for the discussion of points of interest or difficulty connected with the School work in Latin or Greek.*

## BRADLEY'S ARNC'D,

## Ex. 14.

1. Ne in exilium pellar, me furere simulo. 2. Ne hujus sceleris poenas daretis, et tu et frater tuus multa mentiti estis. 3. Ut laudem clementie consequeretur, improbis ignovisse dicitur. 4. Ut sceleribus suis ignosceretur, optimis civibus pepercit. 5. Ut ab illis absens laudaretur, cives tuos saepissime laudavit. 6. Ad urbem nostram obsidendam hostes cras hic adfore dicunt. 7. Ne absens condemnaretur, Romam ire contendit. 8. Ut junior quam re vera erat videretur, multa mentitus est. 9. Consulatus petendi causa domum redire velle videtur. 10. Eum, ne fratri displiceret neve legitimo hæredi noceret, regnam acciperet noluisse traditum est. 11. Ut studium fidemque suam declareret, Romanæ senex contendit et primus omnium regem novum salutavit.

## Ex. 13.

1. Parentibus semper est jucundissimum liberos laudari. 2. Fidem fallere turpissimum esse dixit, fidem præstare semper honestissimum. 3. Et tu et frater tuus multa mentiti estis; mentiri est semper turpissimum. 4. Aliud est laudari, aliud laudem meruisse. 5. Ab improbis laudari, mihi fere idem est quod a bonis vituperari. 6. Aliud est, inquit, gratiam habere, aliud gratias agere. 7. Cunctari quod in omnibus rebus periculosum esset, in bello perniciosum esse dixit. 8. Improbis ignoscere fere idem est quod innocentes condemnare. 9. Cunctari in gratia referenda nunquam laudabile est; ego gratiam referre quam debere malo. 10. Aliud est beate vivere, aliud felicem

esse et rebus prosperis uti. 11. Fortiter pugnare, inquit, idem hodie erit quod vincere; vincendo patriam liberabimus.

## NOTES ON CICERO, IN CATILINAM.—I.

Sec. 1. Tandem, *pray*, as usual with interrogatives.

Etiam, *still, longer*. Quam diu e. = *how much longer*.

Furor, = *mentis caecitas, infatuation*.

Eludet, *play away from* ∴ *mock*. Tr. *How much longer will his infatuation of yours lead you to mock us?*

Quem ad finem, temporal, *how long*.

Bonorum, *loyal, patriotic*.

Ora vultusque, hendiadys: *face and expression for expression of the face*. Tr. *Has the indignation upon the faces of members present had no effect upon you?*

Hendiadys (ἕν διὰ δύοῖν) is a noticeable principle of Latin style. It is used 1. To avoid personification: as, *by the strength of youth, juventute et viribus; by force of arms, vi et armis*. 2. To avoid the figurative use of adjectives: as, *Blind chance, temeritas et casus; anxious fear, metus et timor*.

Constrictam — teneri, *bound hand and foot* (con. intensive) *by the knowledge of all here present*.

Quem nostrum, *any of us*. Nostrum always partitive; otherwise nostri. Quis, *any* with num, omitted here.

Sec. 2. Consilii, concrete, of the senate. Tr. *Attends a meeting of the council of State*.

Satis facere reip., *do our duty to our country*.

Jussu consulis, i.e., *empowered by the decretum ultimum* (passed by the Senate three weeks before). *Videant consulesne quid vesp. detrimenti capiat*, virtually the proclamation of martial law.

Duci . . . oportebat, *ought to have been led*.

Sec. 3. Privatus, *though in a private station; i.e., not holding office at the time; he had been consul*.

Catilinam — perferemus, antithetical to previous clause and, as so frequently, without adversative conjunction. Tr. *And shall we who hold the highest office in the State*

(antithetical to *privatus*) *tolerate Catiline!*  
 . . . Nam illa antiqua . . . Tr.

For the following cases of ancient date I pass  
 over, i. e. . . . and thee, *Servilius* . . .

Reading *quodque*, the MSS. reading, and  
 supposing a lacuna before it.

Novis rebus studentem, *aiming at revolution.*

Vehemens et grave, *sharp and authoritative.*

Non deest . . . *the wisdom and authority of this house does not fail the country* (reip. dat.).

## SCIENCE.

### BOTANY,

BY H. P. S.

1. What is meant by annuals, biennials, and perennials? Give examples of each.
2. Explain the botanical terms cryptogam, caryopsis, involucre, samara, rhizome, exogen, didynamous, chlorophyll, epidermis, pappus.
3. The insertions of stamens are either hypogynous, perigynous, epigynous, epipetalous or gynandrous. Explain these terms, and mention flowers in which the stamens are so inserted.
4. Account for the changing of the colour of leaves in autumn. Why do leaves fall?
5. Distinguish the following classes of Ferns: Polypod, Common Brake, Sensitive, Shield fern and Moonworts. How are the sori or fruit-dots placed in each class?
6. Collect a number of leaves, common to your locality, and fill a properly framed schedule with a description of each.
7. Of what does the food of plants chiefly consist? In what way do plants receive their nourishment?
8. Distinguish between a root and an underground stem. What plants have underground stems?
9. What effect has light and temperature upon the growth of plants?
10. Give specimens of the following kinds of fruits: drupes, pomes, gourds, collective, and silique.

11. Name, giving examples, the different kinds of flower-clusters.

12. Why do plants in a window recline towards the light?

13. Name common examples of the orders Coniferæ, Compositæ, Rosacæ. What are the general characteristics of each order?

14. Describe as fully as you can the (1) fertilization, (2) germination, (3) pollination, (4) respiration and (5) the transpiration of plants.

15. Describe the general structure of the common mushroom.

16. Examine carefully the following plants, and place in schedule-form your result: Indian turnip, red clover, lady's slipper, garden pea, and shepherd's purse.

## CLASS-ROOM.

### QUESTIONS ON THE EARLIER PORTION OF ENGLISH HISTORY.

1. (a) Contrast the character, customs, and religion of the Romans with that of the Britons.  
 (b) What effect had the Roman occupation of Britain upon the inhabitants in these respects?
2. Contrast the Roman conquest of Britain with the English conquest, giving reasons for this contrast.
3. Briefly summarize, where possible, the customs, etc., that we have inherited from each of the various nations that have conquered Britain.
4. Show from your answers to Nos. 2 and 3 why the country and its people have been named from the one conquest and not from any of the others.
5. Write notes on the progress in the general condition of the people during the early English period.
6. (a) What writers are said to have laid the foundation of English Literature?  
 (b) Name some builder upon this foundation in each succeeding century down to the present.
7. Name a few of the chief leaders in the Church in this early period of our history.

## THIRD CLASS LITERATURE.

## THE HANGING OF THE CRANE.

The seven stanzas of this poem correspond to seven panoramic views, each representing a stage in the progress of the family. The six introductory lines correspond to the showman's speech, the remainder expresses the thoughts produced in the beholder.

## STANZA I.

The recent merriment and jests, the departure of the guests made emphatic by repetition, the only light that of the hearth fire, and being alone are circumstances favourable to the working of the imagination.

"A new star . . . roll'd on its harmonious way,"

An allusion to the "music of the spheres."

## II.

Interfused—poured or spread between.

Compare the definite ideas of the introduction of I. with the vague pictures in that of II.

"Of love, that says not *mine* and *thine*,  
But ours, for ours is *thine* and *mine*."

State the difference in meaning between "mine and thine," and "thine and mine."

"They want no guests." Why repeated?

## III.

"They entertain a little angel unaware."

—*Heb. xiii. 2.*

"He ruleth by the right divine."—*Hist. of England, James I.'s reign.*

"He speaketh not, and yet there lies  
A conversation in their eyes."

Explain how this is possible.

"The golden silence of the Greek."

"Silence is golden."

"And now, O monarch absolute." An allusion to King Canute. The sea forced Canute to give way; the nurse pushed back the baby's chair.

## IV.

"The very pattern girl of girls."

Compare with :

"I know not how others saw her,  
But to me she was wholly fair," etc.  
—"*The Changeling*," 4th *Read. r.*

"And sailing with soft silken sails  
From far-off Dreamland into ours."

Compare with :

"Our birth is but a sleep and a forgetting," etc.

—*Wordsworth's "Intimations of Immortality," Stanza V.*

"Steadfast they gaze, yet nothing see  
Beyond the horizon of their bowls."

They do not trouble themselves about anything but food.

## V.

"As round a pebble," etc. An illustration used for many purposes.

"Garlanded with guests." A happy expression.

"Ariadne's crown," — a constellation. Ariadne, daughter of Minos and Creta, and wife of Theseus.

"Pursues the phantom with the beckoning hand  
That still allures and still eludes."

Explain the meaning of the "phantom with the beckoning hand," by means of ambition, love of glory, and avarice.

## VI.

The progress of time is compared to a river.

What portions of the life of the family correspond respectively to the brook where it "stands still," "quicken its current," and "the mill?"

"Some great heroic deed  
On battle-fields, where thousands bleed  
To lift one hero into fame."

Discuss the fairness . . . battles.

## VII.

The comparison in the introduction of this stanza seems to be the best in the poem.

What are typified by "cloud and wind and rain," and "setting sun?"

EASY QUESTIONS IN MENTAL ARITHMETIC.

1. How many girls can you give a seventh part of four and a half oranges?
2. What is the difference between the square of 15 and the square of 16?
3. What is the difference between 3 square inches and 3 inches square?
4. Five times a certain fraction makes the number 3. Find the fraction.
5. A boy can walk 320 yards in 4 mins. How long will he require to walk a mile?
6. How many lots of 5 acres each can be made out of a piece of land each side of which is a mile?
7. From what number can 29 be taken away 29 times and then leave a remainder of 29?
8. What number bears the same relation to 24 inches that 125 miles bears to 100 miles?
9. Find the difference between '79 and '7900.
10. What is the area of a square room the perimeter of which is 76 feet?

SUGGESTIVE QUESTIONS FOR THE CLASS-ROOM.

1. What is the only bird that can see an object with both eyes at once?
2. From what is the hair-cloth used for furniture made?
3. What animal furnishes the most material for clothing?
4. What causes paper suspended from the ceiling of a heated room to move about?
5. What is the "Rhine of America?"
6. Why are the ends of the rails on a railroad not laid against each other?
7. From what do we obtain cloves and cinnamon?
8. How are brick, glass and lime manufactured?
9. Name some perfumes derived from animal sources.
10. Explain: Protective tariff, free trade, monopolies, syndicates, trusts, combines, commercial union.

ARITHMETICAL PROBLEMS.

1. The quotient is '0025, the dividend is '0003129, and the remainder '0000004; find the divisor. *Ans.* '125.
2. A piece of silk would be worth \$31.50 if it were  $\frac{1}{3}$  longer. If the price per yard be 75 cents, find the number of yards in the piece. *Ans.* 39 yds.
3. *A* can do as much in 19 days as *B* can do in 17 days, and consequently receives 21 cents per day less than *B*; find the sum of their earnings for a month of 26 days. *Ans.* \$98.28.
4. When wheat is \$1.25 per bush, flour is worth \$6.00 per barrel. What should be the price of flour per barrel when wheat is \$1.00 per bush.—the cost of making a barrel of flour being 25 cents. *Ans.* \$4.85.
5. A grocer sells 15 pounds of tea and 8 pounds of coffee for \$11.25, receiving 17½ cents per lb. more for the tea than for the coffee; find the price of the tea per lb. *Ans.* 55 cents.
6. A grocer buys lemons at \$4.50 per case of 30 doz., and sells them at the rate of 3 for 5 cents; find his gain, allowing one lemon in every fifteen for waste. *Ans.* \$1.10.
7. One tap can fill  $\frac{1}{5}$  of a cistern in 3 hours, a second tap can fill twice as much in the same time, and a third tap can empty  $\frac{1}{25}$  of it in 30 minutes. If the cistern be empty, and all the taps opened at the same time, when will it be filled? *Ans.* Never.
8. *A* and *B* can do  $\frac{2}{3}$  of a piece of work in 5½ hours, *A* and *C* can do  $\frac{1}{2}$  of the remainder in  $\frac{2}{3}$  hours, and *A*, *B* and *C* can finish it in  $1\frac{1}{3}$  hours. In what time could *A* alone do it? *Ans.* 20 hours.
9. A rectangular field contains 17½ acres, and measures on one side 40 rods. Trees are planted 16½ feet apart around it on the outside. How many are there? *Ans.* 220.
10. A certain map is drawn on a scale of 20 miles to the inch. Find the value at 60 cents per acre of a piece of land represented on this map by a rectangle  $\frac{1}{8}$  of an inch by  $\frac{1}{4}$  of an inch. *Ans.* \$10,000.

## CONTEMPORARY LITERATURE.

THE *Overland Monthly* for May.

*Shakespeareana*, now conducted under the auspices of the Shakespeare Society of New York, publishes in a recent number several excellent articles, including a study in "Much Ado About Nothing," and "The Children in Shakespeare," by Helen Mar Bridges.

THE May *Bookbuyer* has biographical sketches and beautiful portraits of three authors — George Bancroft, Ellen Olney Kirke and Sally Pratt McLean. Its "English Notes" and "Boston Letter" are always worth reading, as well as its book reviews.

THE *Dominion Illustrated* for May 18th has pictures of scenes in British Columbia, Manitoba, Muskoka, etc., portraits of two Canadian clergymen, and a group-portrait of a Canadian lacrosse team. Among the editorials is a brief and sensible one on "Arbor Day and Forestry." Mr. J. C. Hopkins' articles on Australia are continued.

THE numbers of the *Living Age* for the first two weeks of May contain some of the best current reading from *Blackwoods*, *Temple Bar*, *The Leisure Hour*, and other sources. Among the articles may be mentioned those on "The Unripe Fruit of Education in India," "Common Sense in Military Dress," "The Eiffel Tower," "The Brain-Power of Plants," and "The Political Situation in France."

THE June *Lippincott* is a good number, containing a complete story by General Bryce, called "A Dream of Conquest," somewhat after the "Battle of Dorking" style of narrative. It tells of the easy capture of New York by the Chinese navy, etc. The first of a series of "Recollections," by George W. Childs, also appears in this number. Judge Tourgée contributes a short story, R. H. Stoddard writes of Fitz-Greene Halleck, and several poems, one of which is by Ella Wheeler Wilcox, add to the attractiveness of the magazine.

THE controversy about "Agnosticism" between Prof. Huxley and Dr. Wace and others, which has recently been carried on in the pages of the *Nineteenth Century*, is being republished in the *Popular Science Monthly* and in the *Eclectic Magazine*. This is evidently to be an important controversy, and it is by no means ended yet. Other articles in the *Popular Science Monthly* for June are on "The Production of Beet Sugar" and "Christian Science." An illustrated article on "Glaciers on the Pacific Coast," by Professor G. F. Wright, is interesting reading, as are several other articles. We regret to observe that too many of its contributors have an Agnostic bias.

THE *Eclectic* for May, besides the articles already mentioned, publishes the following: "The Panama Canal," "The Imperial Succession of Austria," "Prohibitionism," by Goldwin Smith; "The Modern Young Man as a Critic," by Robert Buchanan; "The Pleasures of Sickness," by Alexander Innes Shand; "The Usefulness of Foreign Missions," by a distinguished African explorer.

*Sadler's Commercial Arithmetic*. (Baltimore: W. H. Sadler.) \$1.50.—This new arithmetic is specially adapted for use in Business Colleges. It contains 4,000 problems of an exceedingly practical character, and the method of treatment of the subject is at once simple and thorough. "Business Arithmetic," as it is sometimes called, should be carefully attended to in our public schools.

*Handbook of Rhetorical Analysis*. By Professor John F. Genung. (Boston: Ginn & Co.)—A pleasanter book we have not read. It is divided into "Studies in Style," and "Studies in Invention." They are truly studies—twenty-six of them (from about the same number of authors), selected and analyzed with such scholarly taste and judgment that we simply do not see how one could fail to learn from the book and enjoy it.

*Primer of Scientific Knowledge.* By Paul Bert. 36 cents. (Philadelphia: The J. B. Lippincott Co.)—A translation of this admirable primer (written some years since by the late M. Bert, once Minister of Public Instruction in France), published by the J. B. Lippincott Co., has now reached a second edition.

*A Manual of Rhymes, Selections and Phrases.* By Oscar Fay Adams. (Boston: The New England Publishing Co.) 25 cts.—This is a book of literary gems, not hard to learn by heart, and we do not know of any similar collection so suitable for school use. It will be worth a good deal to the teachers and pupils who use it.

*Statics.* By John Greaves, M.A., Fellow and Mathematical Lecturer of Christ's College, Cambridge. (London: Macmillan & Co., and New York.)—This is a book for the use of beginners, the greater part of the work assuming no knowledge beyond Euclid, Books I., II., III., VI., and Elementary Algebra. The explanations are carefully presented, and the examples unusually numerous and well selected.

*Algebraic Analysis.* Part I. By Professor Wentworth, Inspector McLellan and Inspector Glashan. (Boston: Ginn & Co.)—In the number of model solutions, exercises and special instances of the application of algebraic principles, and in other respects this work is abreast of recently-issued mathematical text-books. It is divided into the following chapters: Substitution, etc.; Principle of Symmetry, etc.; Factoring, Measures and Multiples; Linear Equations of one unknown quantity, Simultaneous Linear Equation. Quadratic Equations, Indices and Surds, Cubic and Quadratic Equations, Determinants. It gives us pleasure to speak in high terms of the work of two distinguished Canadian Mathematicians.

*Methods and Aids in Teaching Geography.* By Charles F. King. (Boston: Lee and Shepard.) \$1.76.—As a book specially intended for teachers and Normal School students, dealing with how to teach geography,

what to teach, and where to find interesting and useful facts, we think this book a valuable addition to the many already published on the same subject. It will no doubt be duly appreciated, especially in the schools of the United States, for use in which it is specially adapted. The author has evidently spent much labour upon this book, and his wide reading and long experience will be of great benefit to those who avail themselves of his work.

*A New Geography on the Comparative Method.* By Professor Meiklejohn. (London: Simpkin, Marshall & Co.; St. Andrews: A. M. Holden.)—Professor Meiklejohn is to be congratulated on the appearance of a text book at once so satisfactory and so likely to inspire in teachers and students a new zeal for this most important and interesting subject. Page after page of vivid and picturesque writing set forth the whole subject of geography, and the mind and memory of the reader is afforded every aid that diagrams, comparisons, and a clever way of putting things can give. Perhaps there never was a geography written before at once so pleasant and so instructive to read. It is unlike most English geographies in that the sections devoted to Canada give full and accurate information about the country, and correct many popular misconceptions about its climate and products.

*English Men of Action.* Lord Lawrence. By Sir Richard Temple. (London: Macmillan & Co., and New York.) 75 cents.—The fourth volume of "English Men of Action" bears well the somewhat severe test of comparison with the three excellent biographies already issued as companion volumes. The author was Lord Lawrence's secretary and councillor. He has drawn a faithful picture of his chief, with loving and by no means unskilful hand. It is a fitting memorial of a man who, the son of a poor officer (his mother was a descendant of John Knox), bore a large part in saving for England the great Empire of which he afterwards became Viceroy, and when he returned to his native land some years later,

endeared himself to the nation by many disinterested services, discharging the duties of Chairman of the London School Board and Vice President of the Church Missionary Society, and other positions, with the same energy and steadfast adherence to right and duty that he had shown all through his life. The narrative is most interesting, and many incidents in Lord Lawrence's career, and not a few important opinions held by him in regard to Indian affairs are here presented (e.g., that missionaries have done more to benefit India than all other philanthropic agencies combined).

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tion of the valuable work done by the editors of the different departments of THE MONTHLY.

We are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1888.

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

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