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THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

APRIL, 1894.

GROWTH OF THE CANADIAN CONSTITUTION.

BY W. J. ROBERTSON, M.A.

PRIOR to the British Conquest, Canada cannot rightly be said to have had a Constitutional History, simply because she had not a *Constitution* in our sense of that term. Governed as she was according to the despotic ideas of the French King, her people were guided and controlled by a governor appointed by the King, a bishop, an official called an intendant, and a council also appointed by Kingly authority. It was a very paternal form of government, one in which the most private affairs of life were regulated, and one with which the simple *habitants* were fairly well content. True, the Colony did not prosper greatly and sometimes, especially towards the close of the French Period the inhabitants suffered severely from the greed, rapacity and injustice of the King's officials. The carnival of vice and extravagance of the profligate Bigot is not likely to be forgotten as long as Canadian History is read, or access can be had to the eloquent pages of Parkman. The old historic city of Quebec yet abounds in scenes and stories reminiscent of these ante-British days,

when *Chateau Bigot*, and *Chien D'Or*, were scenes of revel and deeds of violence and injustice.

Nor can we say that our Canadian Constitution begins with the fall of Quebec in 1759, or even with the Peace of Paris in 1763. George III., it is true, issued a proclamation to his new subjects in Canada, in which their religious freedom was recognized, and in which political rights, akin to those enjoyed in the American Colonies, to the south, were promised at no distant day. But, so far as representative government was concerned, Canada had to wait nearly thirty years after the Conquest before the privilege was conceded.

The form of government that followed the surrender of Montreal in 1760, was, until the close of the war in 1763, military. General Murray and two subordinate officers, Gage and Burton, exercised a mild but despotic authority over the French inhabitants. Religious freedom was enjoyed by the people, this, too, at a time when severe penal laws were in force in England and Ireland against Roman Catholics. The change from

French to British rule was one that made greatly for the material prosperity of Canada. The peasants were now able to cultivate their farms, undisturbed by frequent calls to the battle field, and were freed from the rapacity of the intendant and his subordinates. Nevertheless, it could scarcely be expected that there would not be a certain dissatisfaction with the displacement of the French lilies, by the British Union Jack. This dissatisfaction was found mainly in the ranks of the seigneurs and the clergy. The former could no longer exercise their functions as administrators of the law on their estates, and although the rights of property were respected, the legal rights of the seigneurs were restricted. The clergy were not, as yet, authorized to exact tithes from their people, nor was Roman Catholicism at first made the established religion of the majority of the population. As the law of England then stood, to exercise political power required a subscription on the part of every official to the King's supremacy in the Church, and an abjuration of the power of the Pope in civil and ecclesiastical affairs. This oath could not, of course, be taken by the French inhabitants, and it was not until the Quebec Act of 1774 that the law was so changed and relaxed as to give the full rights of citizenship to Roman Catholics.

When peace was secured in 1763, and Canada was formally and finally handed over to Britain, a great many of the chief families of Canada left the Colony for good and returned to France. This loss of population was only very partially made good by the immigration of a few British settlers, attracted to the Colony by the fact that it was now under British rule, and allured doubtless by the liberal offers of land made by George III. to the officers and privates of the Army and Navy. To still further induce

British settlement, George issued a proclamation in 1763, promising the enjoyment of English laws, and the establishment as soon as circumstances would permit of a representative Assembly, modelled after the Assemblies of the American Colonies to the south. The time when this Assembly should be granted was left with the Governor, but the Governor, acting it is supposed under the advice of his officials, deferred the promised boon until the near approach of a rebellion, in what is now the United States, forced the British Government to action. Complaints were often made by the British settlers against the system of Government by a Governor and Council, but the French do not seem to have been anxious for the establishment of Parliamentary Government. For this there were good reasons. The French numbered at the Conquest about 65,000, while the British that came into the Colony prior to the passage of the Quebec Act amounted to only a few hundreds. Had an Assembly been granted, as thus demanded, its members would have been composed exclusively of the few British in the Colony, the religion of the majority excluding them from the enjoyment of this political privilege. A Government by a Governor and Council was not in itself objectionable to a people accustomed to the paternal and despotic rule of the French Kings. Besides the Governors who ruled, prior to 1774, were tolerant, conciliatory, and anxious to please the French people. So much was this the case that both General Murray and Governor Carleton had to meet charges made against them of unduly straining their authority to gratify the French. The eleven years between 1763 and 1774 was marked by a confused system of administration of the law. The British settlers wished to have the English law, both

criminal and civil, enforced. The French on the other hand could not understand the British system, and a French seigneur would have suffered any injustice rather than have his case tried by a jury composed of his tenants. There is a very radical distinction between the French and English civil law—the law that relates to the transference of property, to bequests, etc. The English were as strongly averse to the French civil code as the French were to trial by jury; yet, it seems that the early governors endeavoured to please both French and British, by allowing the former the civil law of France, and the latter the criminal law of England. The result was dissatisfaction on the part of both French and English, a dissatisfaction that found vent in petitions from both parties to the British Government for a change in the system of governing the Colony.

The French *noblesse*, or ruling class, petitioned for French laws, the full enjoyment of former ecclesiastical privileges, and the right to share in the filling of positions of official trust. Not one word was dropped indicating the desire for an Assembly. The French people were not opposed to representative institutions, but they disliked the establishment of institutions in which they could have no part.

On the other hand, the few British residents in the Colony petitioned for an elected Assembly, British civil, as well as criminal laws, trial by jury in all cases, and the Habeas Corpus Act. Events were hastening on the revolt of the American Colonies, and the disaffected were hoping to enlist the people of Canada in their hostility to the measures of the British government. Canada, it was fully expected, would join her neighbours in the anticipated rebellion; nor was such an expectation wholly without reason. The denial for so many years of re-

presentative institutions had been felt as a real grievance by the British settlers, and it could not be expected that the French would prove very loyal to a nation which had so recently conquered them, and which, while tolerant in rule, had not fully conceded their old rights and customs, nor given their Church its former power over their people.

Under these circumstances, it is said Governor Carleton advised the passage of an Act which would concede the more important claims of the French clergy and nobility, and thus secure their loyalty in the event of an outbreak in the American Colonies. The interests of the mass of the French people were not considered, as they were supposed to be under the control of their leaders, the clergy. Nor were the remonstrances of the British allowed any weight, their numbers being small, and their loyalty more fully assured.

So the British Government of Lord North, that government which was merely the mouth-piece of George III., passed in 1774, despite the remonstrances of the more enlightened and patriotic members of Parliament, the famous Quebec Act. It will now be in order to state in outline the main provisions of an Act which has affected the whole course of our political and social history to this day, and which, notwithstanding its effect in preserving the neutrality of the French Canadians during the American invasion of Montgomery and Arnold, has saddled Quebec Province with a State Church and an ecclesiastical control wholly out of harmony with modern democratic ideas.

The Quebec Act provided in the first instance for an extension of the boundaries of the Province to the West, so as to include the valleys of the Ohio and the Mississippi. Thus the present States of Michigan, Illinois,

Indiana, Ohio and Wisconsin were included in the new boundaries.

More important, however, than the extension of territory, were the concessions made to the Roman Catholic clergy.

To them was given liberty "to hold, receive and enjoy their accustomed dues and rights, with respect to such persons only as should profess the said religion." Provision was also made for the endowment and support of a Protestant clergy, if the King should deem it expedient. The laws relating to Roman Catholics were relaxed and made more tolerant. A Roman Catholic could now qualify for office by taking an oath of allegiance to the King's person. Formerly he was excluded by being called upon to swear to accept the King's ecclesiastical supremacy. All French Canadian subjects were given the right to hold their property in full security, religious orders alone being excepted. This provision, by the way, remained a dead letter so far as religious orders were concerned, the Jesuits alone having their property taken away in 1800, and applied to educational purposes.

It was also provided that the Civil Law of France, the custom of Paris, should decide in civil cases; but that the Criminal Law should be that of England. By this regulation, trial by jury in civil cases was denied; so too was that great safeguard of English freedom, the *Habeas Corpus Act*.

The Royal Proclamation promising a Parliament was apparently ignored, for the new Constitution provided for the establishment of a Council, composed of not less than 17 and not more than 23 members, French as well as British to be eligible for office.

This Council was given power to make "ordinances for the peace, welfare and good government of the Province." It could not impose taxes or duties within the Province,

except for public roads and buildings. Its ordinances were to be transmitted within six months after their passage to the King for his approval or disallowance. Other restrictions as to power of inflicting punishment by the Council were incorporated, and there the Act wound up with an assertion of the right of the British Parliament to regulate and control the trade of His Majesty's Colonies in America. This was meant as a reply to the claims of the American Colonies to tax themselves.

This legislation did not pass without protests in England, Canada and the American Colonies. Twenty thousand British settlers were left without the protection and safeguards of trial by jury and the Habeas Corpus Act, while the government of the Province was left in the hands of a small Council without any sense of legal responsibility to the people. But its political effect was considerable. It enlisted the Roman Catholic clergy on the side of the British government, and thus it probably saved Canada to Britain at a time when the active or even latent hostility of the majority of the inhabitants would have proved fatal to British rule. True, the measure was not popular with the mass of the colonists, British or French, and complaints against its action were numerous and bitter during its existence. The New Council that it called into existence was composed of 15 British members and 8 French members, the latter all belonging to the Seigneur class. The years that immediately followed the enactment of the Act were full of excitement and peril. Canada had to stand an invasion at the hands of the Americans, and for a time martial law and the denial of the Habeas Corpus were only too frequently seen in the Province. Under Governor Haldimand, arbitrary arrests and imprisonments were common events,

and more and more keenly was felt the need of bringing to an end the irresponsible and corrupt government of the Council. How long the remonstrances and petitions of the people would have passed unheeded by the Home Government it is impossible to say had not a new force in the Colony's life come into play.

The close of the American war brought into Canada, especially into that portion we now call Ontario, a large influx of hardy, intelligent and energetic settlers. These outcasts from the United States for their loyalty to the Mother Country, to the number of many thousands, found homes on the Bay of Quinte, in the Niagara District and other points of Ontario, where they carved out for themselves new homesteads in the virgin forests; with them came a love of political liberty and from them soon arose a demand for a Legislative Assembly, such an Assembly as they had been accustomed to in the American Colonies. It is also possible that the result of the contest with the American Colonies taught the Home Government an important and much-needed lesson. Henceforth the right of a Colony to at least a measure of self-government could not well be denied, especially if that Colony was in close proximity to a self-governing nation of kindred language, blood and institutions. The result of these various influences was the submission by Wm. Pitt, then Prime Minister, of a measure which gave the long demanded boon of representative government. *Representative* I say, for the word *responsible* could not rightly be applied to the form of government which, in 1791, was granted by the British Parliament, and to which George III. gave his assent. Time will not permit me to tell how the bill was opposed by C. J. Fox the great Whig leader: opposed not because it was too liberal a measure, but be-

cause it was not liberal enough. Fox pointed out with prescience of a statesman the defects in the measure and predicted the very evils which resulted from the refusal to remove these defects. We may now give the leading provisions of this famous Constitutional Act of 1791, under which Canada was governed until 1841.

The Act proposed to remedy the evils arising from the conflict of races, laws, customs and religions in Canada. To this end, two Provinces were formed, one in which the French greatly predominated to be called Lower Canada; the other with a much smaller population, and that British, to be known as Upper Canada. Each Province was to have a Governor appointed by the Crown, a nominated Legislative Council, and an elected Assembly. In addition there was to be a body of advisers for the Governor, known as the Executive Council, this Council to be chosen by the Crown, and entirely without responsibility to the people. In fact the only portion of the legislative machinery over which the people had any control was the Assembly, whereas those empowered to carry out the laws were free from popular control.

The Legislative Council of Upper Canada was not to consist of less than seven members, that of Lower Canada of not less than fifteen. In Upper Canada the Legislative Assembly was to have not less than 16 members, in Lower Canada not less than 50.

The territory assigned to each Province was determined by a dividing line which nearly coincides with the River Ottawa—all to the west being given to Upper Canada—to the east to Lower Canada. The Legislatures of the Provinces were given power to choose the laws under which they preferred to live. By this provision it was expected that the inhabitants of Upper Canada would choose British laws, modes of trial, freehold tenure,

and the English language for legal purposes. On the other hand the people of Lower Canada would retain the French Civil Law, and the institutions peculiar to their race and language. British Criminal Law, however, was made compulsory in both Provinces. Provision was made, also, for the support of a "Protestant clergy" in each Province. The Roman Catholic Church in Lower Canada was continued in its right to collect its tithes and dues from the people of its own faith; but to this was added that His Majesty might make provision for the support of a Protestant clergy. So we find that in both Lower and Upper Canada land was set apart for the support of a State religion. Tithes, too, could be collected from Protestants, but these tithes were to be reserved for the support of a Protestant clergy, resident in the Province. The lands set apart for Church uses were to be in value equal to the seventh part of the land set apart for all purposes. Provision was also made for the endowment of rectories, building parsonages, etc. In brief, a fabric of State Churchism was to be built up in this new Province, somewhat like that existing in England. Other institutions in vogue in the Mother Country were to be transplanted to Canada, and fostered titles of nobility could be conferred if need be, and thus the foundations laid for Canadian aristocracy.

The main provisions of this new Constitution may now be summarized:

(1) Two Provinces—one French and the other British.

(2) Two systems of Civil Law—one French the other British.

(3) One system of Criminal Law—and that British.

(4) Two established Churches—one Roman Catholic, the other Protestant and presumably Episcopalian.

(5) Two Legislatures, each con-

aining an elected and an appointed element.

(6) Irresponsible Executive and Legislative Councils.

(7) Canadian aristocracy to be fostered.

(8) A renunciation on the part of the British Parliament of the power to tax the Provinces, except so far as it should be necessary to regulate commerce. But any duties imposed by the British Parliament were to be applied to Provincial uses.

The inherent defects of this Act may also be briefly summarized:

(1) It established a form of Government, in which the Executive and the Legislative Councils were not responsible to the people through the people's Assembly. It left the greater portion of the revenue of each Province under the control of the Governor and his advisers. The Mother Country was saved from despotism mainly through the control her people maintained over the supplies.

(2) It established a State Church at first, and later on State Churches. Such an institution proved to be utterly unsuited for Canada and her mixed population.

(3) It foolishly, but fortunately, fruitlessly, endeavoured to plant in this land of social equality, a aristocracy.

To be continued.

Seek your life's nourishment in your life's work. Insist that your buying or selling or studying or teaching shall itself make you brave, patient, pure and holy!—*Phillips Brooks.*

Listen to the great modern Gospel of Work, but do not let it be to you the shallow, superficial story that it is to many modern ears. Work is everything or work is nothing, according to the lord we work for.—*Phillips Brooks.*

"THE WEEK" ON RELIGIOUS EDUCATION.

WE are all ready to acknowledge the difficulty of making religious instruction a part of the work of our public schools. But most of us are keenly alive to the necessity of doing the best that can be done for the religious education of the children of this country. It is, therefore, to say the least, disappointing when a paper, generally so admirable in tone as the *Week*, seems to cast in its lot with those who declare that all religious education in State schools is impossible. And all this is done almost without an expression of regret.

The very heading of the article to which we refer is invidious—"State Taught Religion." We can imagine cases in which State taught religion would be perfectly reasonable. Such was the system under the Hebrew commonwealth, and it would be a bold thing to say that a divinely sanctioned system was wrong. In a country in which there was practically no difference of religious opinions, there would surely be no grievance in the State supporting religious education. But we will venture to go further. In a country which is essentially Christian, it might surely be expected that an attempt should be made to bring religion into our schools, whilst all children might be excused attendance on religious instruction, if it were the wish of their parents.

All are agreed to teach morality. But few will believe that religion and morality can be divorced. It is not merely that religious sanctions are ordinarily of considerable influence, but it is difficult to understand the very existence of morality, if it is left an open question whether there is a God, or we are simply a portion of a merely material universe. To be silent on such a subject is practically to declare that it is of no importance.

But, we shall be told, we are here only at the beginning of our difficulties. Suppose that we begin with the being of God, we are at once confronted with the existence of very serious differences of opinion as regards the nature and the revelation of God. We have Roman Catholics, evangelical Protestants, Unitarians and Jews—all in considerable numbers. The Roman Catholics need not be considered, as they have separate schools, and probably would not allow their children to be taught by any but their own authorized teachers. The Jews would almost certainly be withdrawn from any kind of Christian teaching. But something might be done for the rest, who form the overwhelming majority of the children of this Province.

Now, there are two methods by which the work might be attempted. It might be agreed not merely to read the Bible—not a very useful thing to do—but to teach and learn the Bible on certain doctrinal grounds, agreed upon by the different Christian denominations of the country. As far as we know, all Christians accept the Apostles' Creed. Probably all, except Unitarians, would accept the Nicene Creed. Or some formula of doctrine like the German "Formula Concordiæ," might be drawn up, embodying the fundamental doctrines common to the various Christian bodies.

No doubt there are difficulties here: there are difficulties about everything. But they do not seem to be insuperable. Of course nothing could be taught about the orders of the ministry; but what need would there be for any such teaching? Nothing could be said about the baptism of infants—for or against it. But surely the substance of the Christian religion could be taught without introducing questions of this kind. Besides—with a con-

science clause, which should be universally in force—it would be open for all parents to withdraw their children from any religious teaching of which they might disapprove. And the probability would be, that any parent having strong feelings on subjects, would be careful to have his child educated in the principles of which he approved.

It is obvious that such a method has its drawbacks; and there are some who believe that a frankly denominational method would be better. In this case the children would be divided into different classes, each taught by a minister or teacher of the same communion as the parents of the children. If at first sight this seems not quite easy, the best answer is, that the thing is done. There are places in Ontario where the clergymen of the various Churches come together and teach the children belonging to their flock.

Two provisions should be made in order to make such teaching efficacious. The half hour allowed for the purpose—or whatever length of time might be allotted—should be at the beginning of the day, when the children's minds were fresh. The reason for this is so obvious that we need not dwell upon it. The other is, that the time of religious instruction should be within the school hours. In other words, those children who, for any reason, were exempted from religious instruction should, at the time of this work, be put to some other employment. The children who were being taught religion should not feel that they were put to a disadvantage in respect to the time for recreation.

It is difficult to see how the most sensitive advocate of the separation of Church and State could have his susceptibilities offended by either of these methods of providing religious education in our public schools. Even if in certain schools it should be found necessary to appoint Christian teachers,

we really cannot see what the grievance would be. There would be plenty of posts for any unbelievers whom trustees might wish to appoint. Besides, it should be remembered that, if religious education is objected to by a considerable number of ratepayers, non-religious education is disliked by a still larger number. If it is objected that the sanction of the State is given to the teaching of religion, this is surely a very slight grievance to a very small number of people; whilst the repudiation or the ignoring of religion is offensive to many.

A very common way of meeting such arguments is to say that religious instruction is the duty of the Church and not of the schools. And how is the Church to perform this duty? How is the Church actually doing this work? What amount of positive instruction is possible in Sunday schools in one short period of time—an hour or two—during the week. All honour to Sunday school teachers! Their work is invaluable; but they will be the first to confess that it needs to be supplemented.

The article to which we have referred in the *Week* concludes with a truly wonderful sentence. Here it is: "Does the history of the teaching of religion by the State in England and on the continent of Europe show it to have been so beneficial and blessed in its result that we Canadians should hasten to put the yoke upon our own necks?" As soon as we are able to recover from the surprise aroused by such a question, we answer, Yes, a thousand times, Yes. All that is best in us Canadians comes from the religious principles which our ancestry acquired through the Christian instruction which they received in the old country. We would rather not pursue this subject, as we are sure the writer will look back with regret upon the words we have quoted.

A PROVINCIAL.

EDUCATION AND INSTRUCTION.*

BY LORD COLERIDGE.

JUST about sixteen years ago it was my fate to inflict on a Bradford audience a speech, which probably of all those present on the occasion I alone remember. I was the guest of my old friend, Mr. William Edward Forster, whom Bradford honored while living, and whose memory I know Bradford still keeps fresh, and as it was a meeting of Yorkshire institutes, and his Education Bill had but recently been passed into law, it was inevitable that the talk should be about education. Probably, to save myself trouble, I might repeat the speech to night, and nobody would find me out; but some learned antiquary might, and after sixteen years, besides its inherent faults, it would certainly, to us: the modern slang, not be "up to date."

In sixteen years the present state and future prospects of education have wonderfully changed. And changed on the whole greatly for the better. More money is spent on education; the scope of education has been greatly widened; except in cases where so-called religious questions impede its work, the education of the whole country is becoming more and more general; and the general tendency of later legislation has been to increase the national expenditure on this national object.

All this is to most of us matter to rejoice at, and we wish the work throughout the country to spread, to grow, to prosper. But it would be vain to deny that all the while there are undercurrents of dissatisfaction, that there are murmurs heard both loud and deep, and heard from very

different quarters. Our poorer citizens, our working classes are dissatisfied and complain. But they do not complain alone; the higher and hitherto ruling people, of whom Ben Jonson says that "they need not have anything more than a horse race, or a hunting-match, or a day to dine with a citizen, and such innate mysteries," these men, too, complain, though for very different reasons, of the spread and growth of education, and of its unsatisfactory, sometimes in private they go so far as to say its positively mischievous, results. In my ignorance, which you must forgive, of what may be expected of your president on an occasion such as this, and still more of what may interest you, I will try to examine the reasons of the feeling I have described, how far they are just, how far they may be met and answered, and how, if and so far as they are just and well-grounded, that which produces them may be amended or removed.

Much of the feeling arises both in the higher and lower sort of men from a misapprehension, sometimes complete, of the higher end and object, the true purpose of what is called education; and the forgetfulness of the old and trite, but true and important, distinction between education and instruction. That they are essentially distinct no man of reflection will for a moment deny. It is plain that you may instruct without educating; it is not educating in any sense to teach the use of the hammer and the anvil, the lever or the pulley, or how to feed a machine with wool, or how to sharpen a razor or polish a pair of scissors; things most necessary to be learned, indeed, and without

* An Address delivered in the Salt Schools, Shipley, Yorkshire, in June, 1893.

which no real work could be possible, but no more educating, that is drawing out the powers of, the mind than breaking stones upon a road or trimming ivy on a wall. If learning these things were education, and if education meant wealth or the means of making money, then, indeed, the poor man might complain with justice that he had thrown away his time, that education was a delusion and the desire for knowledge in the high sense was a snare.

But education does not mean wealth, nor is it necessarily the power of acquiring it. What it is, no doubt, is not easy to define; it has been defined a hundred times—not often, perhaps, by men qualified to define it; very seldom, if ever, so as to exclude all that it is not, and to include all that it is. Those who know most about it will be least inclined to attempt to include it in a formula. But, without attempting to define it, which I disclaim, it means at least, as the very name implies, a drawing out of the powers of the mind, so that the educated man is better able than the uneducated to commune with the choice and master spirits of all ages, and has the means, if he will use them, to become, in many ways, happier in his life, and fitter to meet death, which “necessary end will come when it will come.” A very clever Cambridge man once said that the advantage (I am afraid he said the only advantage) of an Oxford education was that it enabled a man to allude gracefully to a variety of subjects. Well, if any education does really enable a man to use a variety of subjects, not for display or “to find talk and discourse,” but to illustrate or advance an argument, to clear the mind, to interest an audience, to convince an opponent, I should say that such an education was very useful, that a man who so used it had discovered its use, and that he was fitter for the world in

which we live, and more likely to be effective in it, than a man who had no such education to use, or, if he had it, did not know how to use it. “Studies,” says Lord Bacon, and by studies Lord Bacon meant what till lately, at least, was meant by education, “studies are for light, ornament and *ability*,” and by ability I conceive he intended the power of dealing with fellow men, the power to influence mankind and to benefit the world.

It is not denied that great men may achieve greatness in particular pursuits without any general cultivation of the powers of the mind. But even such men are able to do more in their own age, and to impress themselves upon posterity if they have this cultivation than if they had it not. Julius Cæsar, for example, was a very great general, but so apparently was Marius, and Marius could hardly write his name. Julius Cæsar, in the midst of the Gallic War, while passing across the mountains from one part of his province to another, wrote a treatise, “*De Analogia*,” in more than one book, which he dedicated to Cicero. The treatise has been lost, and scarce even a quotation from it survives by which we might judge of its value; but it was certainly as far from war or politics as can be conceived; and, though the power to write it did not make the generalship of Cæsar, it was part of the man. Marius is a name; Cæsar was a power for centuries; and even now, after 2,000 years, his genius is felt in the empire he created.

But it may be said, What has all this to do with the Salt schools? You are wasting our time, and talking rubbish. We must have technical education; we don't want this general culture, which is only a fine name for sciolism and general shallow pretence of learning which does not advance trade or make men get on. Is that so certain? Not a word will you hear from me in disparagement of technical education.

On the contrary, I maintain with energy that good technical education is the prime necessity of this time and this country. It is true that the enormous, I had almost said the immeasurable, increase in the amount of manufactures, the multitude of the workmen, the width and variety of the markets, the necessary substitution to a great extent of machinery for handwork,—these things have made it impossible that our manufactures should have the refinement, the perfection, the thoroughness of the *old* manufactures (I use of purpose a vague word, for I am too ignorant to be accurate as to date) of Italy, of France, of Holland and Belgium, of North and South Germany. But it is not, to my mind, by any means certain that those who are wisely and gradually submitted to technical education would not be the better for more general cultivation. An uneducated mind is very apt, even in technical handicraft, to suffer for want of breadth of view and largeness of understanding.

These seem fine words to use as to matters so purely practical. But let me explain. I will give you two instances, one which fell under my own observation, the other I came upon in reading the report and the evidence of the Commission on the alleged Depression of British Trade, presided over with such skill and ability by the excellent and very able man more generally and widely known as Sir Stafford Northcote. A man I knew desired to have six candlesticks made of old Sheffield plate, which he preferred (as most people who know anything about it do prefer it) to its modern substitute, electroplate. He was willing to pay the price, and he wanted six candlesticks of separate patterns. The Sheffield plate he was obliged to abandon; he could not get it; at least, he was told so. The six candlesticks he could not at first get of

separate patterns. Why? The workmen objected to use six separate models for a single order. Was it more trouble? Scarcely any, but they positively refused. At last he got what he wanted, picking up one here and one there, and with much trouble. Now, I am not going to say a syllable against the workmen. England is a free country, and they have a right to sell their property—that is, their labor—on what terms they choose. But no man in his senses can doubt that self-created difficulties of this sort have a tendency to injure trade, and if carried much further, and happening oftener, to drive trade away from England altogether, and to do great mischief not only to trade, but to the workmen. This is entirely apart from the thorny and disputable questions as to strikes and combinations, as to which, so far as my understanding of the law allows me, I have always done what I honestly could in favor of the workmen's freedom. But there are limits of fairness and good sense which cannot be transgressed without direct harm to those who transgress them; and I think in cases such as these they are obviously transgressed. The case mentioned in Sir Stafford Northcote's Blue Book was stronger still. The Chinese, it seems—at least, large masses of them—like to use a particular kind of scissors, which are not in the shape in which English scissors are commonly made. The English makers would not make them according to the Chinese form. They said, and, as I understand, rightly said, that the English pattern was really the best. But the Chinese did not think so. They preferred their old "mumpsimus" to the English "sumpsimus." The Germans wisely consulted the wish of their customers, and at the date of Sir Stafford Northcote's Blue Book the Germans were largely supplanting, and threatened entirely to destroy, the English trade, because

they condescended to make awkward scissors which the Chinese would buy, instead of, perhaps, much better-shaped scissors, which they would not. My authority is the Blue Book, and I will add only that it is really narrow-minded and foolish in the extreme to attempt to argue with a customer who wants a particular thing, which, if you cannot or will not give him, he will, of course, go and get elsewhere.

These are examples only, of which the Blue Book gave many others, and the general effect of which I dare say is well known to many who cast a wide and intelligent glance over the trade and manufactures of Great Britain. Surely I am not wrong in thinking that in such plain, every-day, purely practical matters as these, an acquaintance with the history, with the minds and manners of mankind, with the course of trade, with the elementary rules of economics would enlarge the views, would liberalize the practice, and would certainly improve the position of those who will not acquire the knowledge which no one can prudently do without, and who habitually violate principles which are not of their making, and which no one can defy with impunity. To me it seems nothing but common sense to say that to educate men as well as to instruct them is to enable them to use their instruction to the best advantage, and to make work more valuable by making it more intelligent.

Nor, on the other side, should it be forgotten by those who have to employ the workmen, that the spread of even the imperfect education which we see, brings with it consequences which must be faced by them, if they have sense and reason, though sometimes, perhaps, unfavorable in a certain sense to their position and to themselves. In former days, though the employers of labor, commercial, it may be, agricultural certainly, differ-

ed little from those whom they employed, except in being able to indulge with less restraint discreditable passions; yet it did not much signify, because those whom they employed were little better than slaves, *επιφυλα* *ὀργάνα*, living tools, as Aristotle calls them. Those who know our statute book, and who know also the desperate struggles made by some of our judges to render remedial statutes nugatory, will know whether I exaggerate. We have got or are fast getting past all that. If the workmen are no longer ignorant slaves, neither are the employers of any sort such as they once were; and the time is fast approaching when it will be recognized, even in agriculture, as in all pursuits which are pursued for gain, that, as Adam Smith said more than a hundred years ago, they cannot be carried on successfully except upon commercial principles. In former days, and when the whole country paid for the sustentation of the landowner, Adam Smith's precept as to the cultivation of land and the growth of corn could be safely disregarded. The consideration for the occupation of land in those days was partly rent, partly submission to dictation; in those days (I speak of what I myself know) men not only could be, but often were, turned out of their holdings for non-submission to dictation; and the proceeding, when it took place, hardly produced a comment or a murmur. But after the time of Mr. Cobden and Mr. Bright the system altered. It died hard, as all systems which are founded upon selfishness and love of power do die hard. I knew myself two men, excellent and admirable men, one touched with the spirit of the time, the other a very noble specimen of the untouched gentleman, high-minded, honourable, just, but fond of power. One had a large estate in Ireland; I will not mention the county just now. The other had

a still larger in the south of England. Both were Englishmen, but the Irish owner found his whole estate, when he succeeded to it, held under leases with the most oppressive covenants, one that the lease should be *ipso facto* forfeited if the lessee voted for any one as member for the shire except a person nominated by the lessor. His rents were in arrear and his farms in disorder. He called his tenants together, and offered to them a good ordinary English lease for *thirty one years certain*, with arbitration clauses as to rent; all accepted thankfully; and when he told me this, he added that he had absolutely no arrears, and that his rents were cheerfully paid. I mentioned this to my other friend, and he replied that he should not care to live in a country where he had no power over his tenants. Both my

friends, who were much older than I, died about ten or twelve years ago. The Irish estate (I really do not know whether the Land Laws have been applied to it) I have heard is in good order and has a contented tenantry. My English friend, too just and upright to insist on power which he had not bargained for, would take no tenant whose political opinions differed from his own. Farm after farm was thrown upon his hands; he fought gallantly against the times, and his estate, or much of it, has passed into the hands of men, of whom it is no disrespect to say that they are not his equals (for few men could be), except that they have recognized at which end of the nineteenth century we are living, which he did not.

(To be continued.)

THE GHOST OF EDUCATION.

BY A. H. MORRISON.—“ET TU, BRUTE!”

I MAKE no pretence in this paper to any very great originality of thought, sequence of method or exhaustiveness of treatment. I simply intend to advance a few suggestive propositions, “tell you that which you yourselves do know,” or should know, and what many have been knowing, seeing, and not a few publishing abroad at various times, in various ways, from various platforms. I come, indeed, not to praise Cæsar but to help bury him, or that part of him at least, which, being practically defunct and of no further service in the economic plan of practical purpose, should receive decent and immediate interment.

To the more thoughtful who may read this, I am not sure whether, in the presence of facts, a funeral oration

be even necessary. I might simply point to dead Cæsar's body, “show you sweet Cæsar's wounds, poor, poor, dumb mouths,” and “bid them speak for me” and for themselves; but, unfortunately, as is not uncommon in cases of murder, Cæsar's ghost survives, and some nineteenth century theorists and casuists are so obtuse and unpractical, especially if influenced by politico-scholastical preference, etc., that confounding the shadow with the substance, they do, in very presence of the august departed, refuse to accept Cæsar's dead body as a corpse, *de facto*, and so withhold consent to its decent burial, which they will continue to do until convinced by self-interest, through the channels of public opinion or political

expediency, that the spirit divine has indeed fled, and left the mere husk, the barren shell, a monopoly on our hands.

The masses in Canada have so long been taught by lecturers, politicians, and school-magnates to look upon their system of education as the most unique and perfect system in existence, its methods the most progressive and utilitarian, and its results utterly beyond compare, as contrasted with anything else of the kind on the habitable face of the globe, that they have actually come to believe it, so much so, indeed, that whenever any wight has heretofore had the temerity to assume to himself an unauthorized edition of magic lantern and long pointer, to issue forth as a solitary and unpopular exponent of an opposite opinion, the educational and educated (*sic*) masses have been ready to stone him as a hobby breaker, or carry him out, feet first, as a second and greater Ananias.

We have lately unearthed some queer specimens of the genus *vulpes vulgaris* in our quarterings and searchings over political hunting-grounds. We have given the death-blow to many a hydra-headed ogre of theology and ecclesiasticism, with its fee-fi fo-dum of arrogance and dogma. This Cerberus, like his namesake, is a three headed monster, and his jaws are ever open to the sops which may be thrown him by those who fear or desire to ingratiate him. With one eye upon sectarian principle and prerogative, a second upon political expediency and preferment, he keeps his third rigidly fixed upon the lay and lower masses, and fattens upon the morsels thrown him from their direction in the shape of state aid, compulsory school attendance, and a warped and ill-directed egotism, fostered by alien short-sightedness, or selfishness and diseased personal ambition; that egotism which it has

been the misfortune of a new country to engender, of modern politics to pamper, and of a pseudo education to corrupt, whose aim is universal level-dom, whose legend is "I am as good as you are, indeed something better," and whose direct outcome is the colonial "gent" and "lady," a poor plagiarism of the *liberte, egalite, fraternite*, of the French Revolution, without the sharp corrective of the guillotine to save it, by its very excesses, from committing mischief, which, too late, may be found to be irreparable.

Lest it should be thought that I am but a mere Quixotic theorist, who, mounted on the Rosinante of his own crotchety deductions, has entered the lists to try a joust with the blunt-headed lance of a specious casuistry against some wind-mill of self-erected prejudice and conceit, let me premise what I have further to say, with the statement that I have been, however unworthy, at least an earnest, conscientious instructor of Canadian youth for a period of sixteen years, and that I have taught in every grade from the rural single-room to the academic hall.

* * * *

Sixteen years ago, I thought this system of education especially higher education, a good one. I felt for the masses, their squalor, their ignorance, their crassness, their ignoble prostration beneath the wheels of the hereditary Juggernaut of birth, wealth, and fashion. I thought indiscriminate popular education a fine thing, a panacea for the world's dire sickness, a leavener and leveller, while, at the same time, it might be a stimulant and elevator. Thanks to my long apprenticeship in Canadian schools, I have outworn much of my juvenile precocity and revolutionary gush, and, to-day, am more in love with the good old times than ever before, and I trust a truer and better conservative in the best sense of the term than of yore.

I have thoroughly learned with sagacious Max O'Rell that "tyranny from above is a sore, but from below it is a pestilence." It is bad enough to be a serfing of the gods, who do not at all times seem to be a particularly sympathetic or consistent set, but to be ruled by the presumptuous and vulgar Ixions of common-place, simply because they have, through the force of circumstances, obtained ingress to the Olympian hall of liberty, to have to put up with their assumption of equality, nay, superiority, because they have been permitted to break bread in the presence of the Queen of Heaven, is so magnified an evil as compared with the first that the comparison need be carried no farther than to warn all pretenders and sciolists of the fate of their legendary prototype.

Education is a means, not an end; for, practically, there is no end to the educative principle. But, though limitless in the direction of its possibilities, there is a direct outcome to the process, which is, or should be, attainable by all, and is its legitimate, temporal conclusion, as far as anything infinite in possibilities can be temporal in its results. That direct outcome then is not book lore, but refinement.

Where is refinement to-day among the so-called "educated masses of the Canadian young; reverence for age, worth, and ability; true altruistic love for beauty of converse and elevation of soul; just appraisal of scholastic, literary, or artistic excellence; the culture which makes the true gentleman, not gent—the true gentlewoman, not lady; the inner morality which sublimates the grossness of the flesh and raises the spirit, irrespective of bible-class bankrupts and professing hypocrites, a step nearer the Divine?

Ask in the churches, at the shop-counter, the factory, the streets on any Saturday night, the political rostrum, the law-courts, the schools themselves for an answer.

Personally, looking back upon the last twenty-five years of my life, which years have been spent almost unintermittently in the class-room, in travel, and at literary pursuits, three very good educators when judiciously applied, I am forced to the conclusion, when contrasting the past with the present, that the world to-day is coarser, more irreligious, more usuriously grasping, more disloyal, and more aggressively presumptuous, vulgar, and illiterate than it was twenty-five years ago. It is moreover less reverential and less honest.

It has been the mistake of ill-balanced philanthropists, backed by specious theorists and crafty political parasites, to suppose that the uneducated masses are unhappy or even discontented with their lot. They are only unhappy when tyrannised over by the church, the state, or the school; and only discontented when idle, which, thanks to protection and education, many thousands and tens of thousands now are. Men who are at work have no time to waste upon Henry Georges. Men who are in earnest, and really desirous of progress, have no spare minutes in which to scatter dynamite or hatch sedition. Show me the one, who,

"Toiling, rejoicing, sorrowing,"

sees some sparks of Divine purpose fly from the anvil of even his humble lot, and you shall show me, provided he be left alone, an honest man and loyal subject. Show me a loafer at a street corner, with a smattering of education, who believes, or pretends to believe, that Divine purpose erred in making him a cad instead of a Prime Minister, and, ten to one, you shall show me a future Socialist or Anarchist or some other survival of the fittest, who wills to govern his fellows before he has learned to govern his own gross, vulgar and animal instincts.

Education of itself will make me neither happy nor good ; least of all, misdirected education. I use the term education here in its popular sense and in that alone, the sense in which it is construed by the masses to day, not with that inner, deeper meaning, which is its true interpretation and soul, but which appears to be understood, or at any rate appreciated, by a few only.

Education engenders wants, desires, aspirations, ambitions. How are they to be satisfied ?

How many educators think it worth their while, when instilling the elements of Euclid or Latin or French or Anglo-Saxon or drawing or book-keeping or chemistry, to supplement their instructions with the carollary that these things are worthy of themselves, and because worthy, desirable ? How many of the educated leave their class-rooms daily, hourly, filled, saturated, with this consciousness ? How many suppose these high-sounding themes mean mere money and advancement ? How many deem them lovely of themselves, as vestures of a potent yet portionless nobility ? How many receive them, with wry faces and distaste at their hearts, as drastic tonics, disagreeable in themselves, but necessary to the advancement of professional health and wealth and strength ? How many suffer the dew of instruction to fall gently on their willing spirits, because, being not strained, "it droppeth as the gentle rain from heaven," being twice blessed, blessing him that gives and him that takes ? How many at the end are satisfied ? How many disappointed ?

Would it not indeed be better instead of putting so much faith in books and booklore, educational expediency, state-aid, *ics*, *onomies*, and *ologies*, which often only confound without enlightening, and multiply the supply without increasing the demand, to devote half the week to the direct-

ing of the young intelligences into altogether alien and divergent channels ; to convince the neophyte that a man may be a book-man and yet a charlatan, an educated man and yet a cad, a pretentious, over-dressed female and yet a vulgar woman ; to teach many lessons and point many morals that might prove of incalculable use in the pupil's after life, and among them the following : that high position, fat salary and fine clothing should not be the *Ultima Thule* of the true spirit of man, the portion that lives not by bread alone ; that nature is an abler educator than all the schoolmen, *plus* the schoolwomen, put together, and her students, humble, lowly, diligent workers, are happier than kings upon their thrones, more contented than even legal luminaries in mortgaged mansions, or merchant princes behind bankrupt stocks ; that books and dogmas and methods are fallible—alas ! how fallible !—but that honest labor is always true, strong, self-respecting and respected ; that gentleman and gentlewoman are born so by divine right, and may be seen now on the throne and now in the tenement, but that they cannot be made from coarser material, any more than a blush-rose can be forced from a potato tuber, or the song of the thrush proceed from the throat of the raven ; that "the sunshine is a glorious birth," and shines on all alike ; that clouds shadow even the portals of the great, indeed, most frequently do so ; that contentment is a sovereign balm for every earthly ill ; that discontent sits, ghoul-like, a very Caliban of dread and deformity, at many a fireside, which warms the palsied hands and hearts of the envied of earth ; that ranks, classes and conditions of life must be as they have always been, that education, so-called, can never level them, nor manufacture equality in the long run ; above all, that labor is the universal lot, and being omni-

potent, it should therefore be honest ; and, finally, that it is no disgrace to be humble and poor, as it is no dishonor to consider another better than one's self.

What nonsensical sentimentality has been wasted over the mute, inglorious Miltons that perished and went down to the grave unknown for lack of opportunity ! As if the great Orderer of events did not know best what was good for the world and the mute, inglorious Miltons, as regards opportunities. For my own part, I am thankful that Miltons are so few. The world would doubtless have been as well without him and his arch angelic legions, pedantic compounds of Homer's *Iliad* and Hanwell Lunatic Asylum, and far better without Dante and his infernal *Inferno*. Such minds are diseased, and are better both mute and inglorious. Instead of dreaming of aerial flights, they should have been employed breaking stones to macadamise the roads of earth, then their digestions would have been in better order, and their nightmares less frequent and diabolic. But what was, was probably for the best, things could not have been otherwise than they were. All the Miltons that were to sing, have sung, and not even a school-board of 19th century trustees, nor so august a functionary as a modern specialist, could have conjured another either from the womb of silence, or the womb of a Canadian school curriculum. Club-swinging in corsets has not been productive of a second Hercules or Antæus. Homers are as blind and mythical as ever, nor has that Jove-like creature, a political High School inquisitor, been able to evolve from his sapient brain the faintest resemblance of a modern Minerva, although the female element seems to be a potent factor in his code of educational tactics.

Standing at the street corner of a populous city, close to one of its

public schools, whose name is legion, watching the floods of juvenile humanity pour forth from between its open portals, what are the predominant sentiments that engage the mind of the casual onlooker—here again I mean the thoughtful, reflective onlooker ? Are they jubilant, hopeful, or even pleasurable ? Crowds of ill or over-dressed, hard-featured, rough-mannered, often sickly, hungry-looking boys and girls file, eddy and surge by him, or even over him, if he do not show some agility of movement himself. Each precocious Sinbad has his or her especial old man of the sea upon his back or under her arm, the inevitable leather bag which proclaims the fad of the hour. That the old man is a hard rider, and not always a congenial one, is manifested by the pale faces, attenuated physiques, and lack-lustre eyes of many of the bearers. Some, certainly, seem to enjoy the ordeal. It affords means for social gathering, unlimited mud and marbles, gossip and display. Others look upon it as a desirable release from home supervision and chores. But, take a hundred youngsters at hap-hazard, who have not had exceptional advantages at home, and enquire what education is making of them. It is certainly not cleansing some of them bodily, nor dressing others of them becomingly, nor toning yet others down mannerly, nor elevating them æsthetically. In bearing rude, rough, unkempt, and uncultured, in any true sense of the term, are many of them. They lounge, whirl, or scamper by, a crowd of human waifs charged with the cheap clap-trap of memorial services at the shrine of rote, but destitute as ever of a single trait that marks the true evolution of the species as a whole ; intellectually better informed, possibly, than their grandfathers on subjects not worth a doit to the majority of them, physically degenerate, in nine cases out of ten,

with the canker of school-room care lurking in their eye, rather than the blush of the sun-beam reflected from their cheek ; poor, pale, morbid, loud, noisy, outpourings, from the mephitic close, where, hour after hour, innumerable sets of lungs have been exercising their abnormal functions in an atmosphere not seldom impregnated by exhalations and odours that would not be out of keeping with the Jews' quarter at Houndsditch or the tenement dwellings of St. Giles.

"Heaven lies about us in our infancy,
Shades of the prison-house begin to close
Around the growing boy."

But if this can be said by the poet of universal boyhood in the once comparatively unfettered freedom of youth, and in a land where muscular Christianity has ever held a prominent place in school discipline and ethics, what shall be said or sung of the prematurely immured votary chained to the desk of an arbitrary and uncongential task-master, at the very time when he should be making bone and muscle, perchance, for his country's future welfare ?

"The Spartan borne upon his shield
Was not more free"

than is the average Canadian, according to the average Canadian political clap-trap of the day : but, look on this picture and on this, and compare the Spartan boy and his legendary fox with the sixteen-year-old maiden of to-day—the mother of our future heroes—and her fox, her uncompleted midnight task.

Education, the panacea, like Holloway's pills, is failing to make the world either wiser or better. It is making it harder to live, harder to succeed, harder to die

It is making it harder to live.

Ask the tens of thousands of so-called educated men and women in Canada, who have received certificates, diplomas, and degrees, what they are doing, and what are their respective

salaries in this, that, or the other profession or calling.

It is making it harder to succeed.

Ask the ordinary school teacher when he expects preferment, the ordinary doctor when he expects a retiring competency, the ordinary lawyer when he expects a lucrative practice, by simply disinterested, truly morally legitimate means.

It is making it harder to die.

Ask the average man and woman who has been educated, has wrestled, fought, and failed, in his or her sense of the world, what reward is truly expected from the Hereafter, after having by physical and mental abuse and unrequited toil shortened his existence possibly by a decade, more or less, on this terrestrial sphere.

The destruction of a race is due more frequently to internal than to external causes. The germs of the fatal disease are self-sown rather than imported by alien interference. Her victories and self-indulgence were the death-knell of Rome. The arrogant strength and pride of the Armada proved its own destruction. The reckless, bloodthirsty brutality of the French populace paved the way to the second empire ; the second empire perished with the dagger at its own throat. The effeminacy and internecine disunion of the Greeks obliterated Sparta and Marathon. May not misdirected education be itself a factor in the destruction of the race that advocates it ? May not the durance vile of the school-room and task-master prove the insidious foe and ultimate destroyer of a healthy, strong and independent people ?—*The Week.*

This is the largest and richest education of a human nature—not an instruction, not a commandment, but a Friend. It is not God's truth, it is not God's law—it is God that is the salvation of the world.—*Phillips Brooks.*

CANADA—COAL.

It has been pointed out before, but cannot be pointed out too often, that the coal deposits of Canada make her relation to the maritime position of the Empire one of extraordinary interest. This is true, whether we have regard to the needs of commerce or to the maintenance of naval power. When a large proportion of the world's trade is carried in steamships, and when every effective ship of war that defends trade is propelled by steam, easy access to coal at essential points becomes a matter of the first consequence. This is true in times of peace, but infinitely more so in times of war, when coal for naval purposes can be obtained by belligerents only in ports under their own flag. It is generally admitted that in any future struggle for maritime supremacy an immense advantage would lie with the power which can retain the widest control of bases of coal supply. It is this idea which prompts our large national expenditure on coaling stations; it is, perhaps, less thought of in connection with territories possessing coal deposits.

Certainly the points at which Canada's great coal-fields are found may be spoken of emphatically as essential. Eastward and westward, on the Atlantic and on the Pacific, their location is striking enough.

Nova Scotia projects far out into the Atlantic, and there, as the most northern port on the continent which is open both summer and winter, we have fixed the great naval station of Halifax, which in time of war would necessarily be our chief base for defending what has become the greatest food route of the United Kingdom. Immediately behind Halifax and closely connected with it by rail are the Picton and other Nova Scotian coal mines, which already turn out about a

million tons of coal per annum. Further north is the Island of Cape Breton. A century and a half ago, long before steam came into use, the keen eye of French soldiers fixed upon Louisburg in Cape Breton as the point from which the road to the St. Lawrence could best be guarded and French commercial interests maintained upon the mainland. The strong fortress is gone, but around the fine harbours of the island are numerous mines far more useful than was the fortress for the prosecution of commerce or, in case of emergency, for its defence. From these mines, again, are raised yearly about a million tons of coal of excellent quality for steaming and other purposes. The mouths of the pits are in some cases close to the shore, and as the mines are carried far out under the ocean a ship may be loading directly over the spot from which the coal is obtained. Nature could scarcely have done more to give advantageous position. The full significance of these coal resources to a great maritime Power can only be fully understood when we reflect—first, upon the increasing importance of the St. Lawrence as a food route; and, secondly, that, with the exception of what might be temporarily stored at Bermuda and the West India stations, these are the only coal supplies to which British ships would have the national right of access in time of war along the whole Atlantic coast of America. As things now stand, Britain is the only Power which has adequate bases of coal supply on both sides of the Atlantic.

These supplies, are of course, as useful for inland traffic as for ocean service. Nova Scotian coal finds its way in large quantities several hundred miles westward from the

Atlantic coast, and supplies the provinces of New Brunswick and Quebec with the greater part of what they consume. During the summer it has a water route up the St. Lawrence, and it is also carried by the Inter-Colonial Railway at exceptionally low rates, in accordance with the Government policy of giving all possible encouragement to inter-provincial trade.

The consumption of Nova Scotian coal in Quebec, which in 1877 amounted to 95,000 tons, had risen in 1891 to 775,000 tons. The whole of the Dominion Government railways, of which 1,397 miles are in operation, are worked with Nova Scotian coal. Most of the other railways of the lower provinces, including the Atlantic connection of the Canadian Pacific, as far west as Montreal, draw their supplies from the same source.

When we cross the continent to the Pacific coast we find, in connection with the coal of British Columbia, a group of facts scarcely less striking than those to which reference has already been made. Along the whole Pacific coast of South America no coal is found suited for steaming purposes. There is none along the coast of North America until we come to Puget Sound. On different points on the Sound mines are being worked on American territory, but the coal is all of a distinctly inferior quality. It is only when we cross the boundary line into Canadian territory that in Vancouver Island, the site of Britain's only naval station on the western coast of America, we meet with large deposits of good steaming coal. The superiority of this coal is proved beyond question by the published tables of the War Department of the United States, in which are given the comparative values for steam raising purposes of the various fuels found on the Pacific coast. In this statement -- certainly not a partial one--the

Nanaimo coal is rated far above any found in Washington, Oregon, or California. The annual output of the mines at Nanaimo and Wellington has now risen beyond a million tons. At Nanaimo the principal mine is directly upon the shore, and the galleries are being run out far under the arm of the sea which divides Vancouver Island from the mainland, so that here, as at Cape Breton, ships of heavy tonnage take in coal while moored immediately over the place from which it is obtained. In either case the facility for easy and rapid coaling could not well be excelled. The very facility of approach creates a responsibility. When ships can sail in from the open sea and come directly to the place where largest stores of coal are ordinarily accumulated, it is clear that these stores must have some means of defence if they are not to fall into the hands of the first comer. The full appreciation of the value of these coaling positions ought to secure for them some adequate defence, such as they do not at present possess. Canada is now co-operating with Britain in providing adequate defence for the naval station of Esquimalt, the importance of which was well illustrated when I was there by the presence in the fine graving dock of the *Warspite*, undergoing repairs after her serious mishap. Doubtless Esquimalt must be the main reliance for the *safety* of the fleet in the North Pacific, but some subsidiary protection seems imperative for the security of actual coaling ports like Nanaimo, if they are to be safe against sudden attack. Full and joint provision for this may only be possible when the motherland and the colonies have arrived at a clear understanding in regard to the distribution of national responsibility. The defence, however, ought certainly to be given, and it would be wiser to plan carefully and complete in time of peace what would of necessity

have to be supplied hastily under the pressure of any threat of war. Such a question would be fair matter for deliberation and decision at a colonial conference such as has been proposed.

A fact may here be mentioned which illustrates by contrast the singular advantage which the Empire possesses from the command of abundant coal on the Pacific. The great American city of San Francisco, with its extensive shipping and railway connections, draws its chief supplies of good coal from three British sources—Vancouver, New South Wales and Great Britain itself. Curiously enough the two distant points compete in furnishing this coal on practically equal terms with Vancouver, which is close at hand. Ships chartered to carry wheat from the Pacific coast to Europe from want of a return cargo use coal as ballast in voyaging from England or Australia, and are therefore able to deliver it in San Francisco almost as cheaply as it is brought from Vancouver. During the year 1892 San Francisco took about 600,000 tons of Vancouver coal. The American steamship lines to China and Australia use it almost exclusively. It goes to the Sandwich Islands, to Mexico, and many other points on the Pacific, a circumstance which indicates how much Canada's stake on that ocean is increasing.

Another suggestive fact should be mentioned. The American cruisers employed in guarding the seal fisheries in the Behring Sea have taken the larger part of their coal supplies from Vancouver. The manager of the principal mining company at Nanaimo told me that he had thus sent 5,000 tons to the Behring Sea for the use of American ships. The British cruisers were at the same time using Welsh coal, to which the preference was given, not from any superiority in steaming qualities, but because it was a smokeless coal and

cleaner. The admiral stated that he could see American ships several miles further than they could see him. The advantage of such a coal in time of war is obvious, but in war time the only coal obtainable would probably be that near at hand. I shall have occasion, however, to speak of smokeless coal again.

The Vancouver mines furnish the Canadian Pacific Company with fuel for their fast steamship service to China, and Japan and for their railway service to the summit of the Rockies. Without these mines the Transcontinental Railway and its ocean connections—in other words, the new postal, commercial, and military route to the East, could scarcely be an accomplished fact. In the West, then, as well as the East, on the Pacific as on the Atlantic, Canada's coal measures are so placed as to give the greatest possible advantage for external and internal communication for the prosecution of commerce in times of peace, and for its defence in time of war. And surely vast coal measures lying behind defended or defensible ports must be of more permanent worth than mere coaling stations which have to draw all their supplies across wide seas.

We may now consider how the coal supplies of the coast are supplemented by those of the interior.

An important coal area has lately been opened up in the Rocky Mountain district. A few miles from Banff, and scarcely a hundred yards from the line of the Canadian Pacific Railway, a mine of anthracite coal is being worked. Many outcrops of the same deposit are found northward and southward along the line of the Rockies in British Columbia. It represents, I believe, the only true anthracite coal which has yet been found, or, at any rate, worked, in America westward of Pennsylvania. It contains a large amount of fixed carbon than the Pennsylvanian coal, burns

rather more rapidly, and gives out a greater heat. On account of the peculiar excellence of the coal, the development of this mine has been watched with much interest. The chief difficulty has arisen from the lack of a sufficient market within a reasonable distance. The coal is used exclusively by the Canadian Pacific Railway in heating its cars as far eastward as Lake Superior. For domestic purposes it is sold as far eastward as Winnipeg, taking the place of Pennsylvanian coal brought up the Lakes, and westward as far as Vancouver. It would be much more extensively used but for the fact that stoves and furnaces generally throughout the country are adapted to the use of soft bituminous coal, and the class of people willing to change their appliances and pay a higher price for a superior coal is limited. There has hitherto been little sale for the refuse coal or slack, which, in the neighbourhood of large manufacturing centres in England or Pennsylvania, adds so much to the profits of the mine-owner. Use is now being found for it in working electrical machinery, and this field is enlarging in the West.

At Canmore, only ten miles distant from the anthracite mine, the Rocky Mountain deposits furnish a coal of a different quality. The mines have not long been opened, and their extent has not yet been fully determined, but the coal has been found to be almost smokeless, and has the further quality of coking well. Both these facts are of the utmost interest, as the one suggests the possibility of our ships of war in the Pacific being supplied near at hand with the smokeless coal at present obtained from Wales, while the silver mines now opening up in the Kootenay districts, as well as those on the other side of the national boundary, create a large demand for coke to be used in smelting. An adequate supply of coke, indeed,

is almost essential to the fullest and most successful operation of the mining industries of British Columbia.

Thus the coal mines of the Rocky Mountains promise to supply what is lacking in the quality of those of the Pacific coast and those of the prairies. They give completeness to the means of transcontinental carriage. With abundant coal on the Pacific coast, on the eastern slope of the Rockies, and in the heart of the prairies, railways have an easy command of fuel as far eastward as Lake Superior, where water carriage begins. Of the coal areas of the prairies, however, I have not as yet spoken.

In a country mainly treeless and with a cold winter season the existence of coal decides the question of settlement. This consideration for some time seemed to hold the destiny of the Canadian North-West in the balance. Along the river beds and in the rougher undulating country there was wood sufficient for the purposes of the early settlers, but it was evident that any increase of population on the plains would soon exhaust these limited supplies. In many districts it has already done so. Coal, therefore, has always been essential to the permanent success of the North-West. Fortunately, vast beds have been discovered, equal apparently to any necessities of future population. It is of varying quality. The Galt mines at Lethbridge are the most important of those yet opened. The product is a good bituminous coal, excellent for railway use, and giving the farmer a not too expensive fuel. The seam now being worked is between 5ft. and 6ft. thick, and is only 30ft. or 40ft. beneath the surface of the prairies. The coal-bed has already been traced to the west and north-west for many miles, and the company knows that it has a practically unlimited supply to draw upon. The present output of 800 or 900 tons a day could therefore be

readily increased to meet any demand. In spite of the duty of 75 cents per ton, a considerable quantity of this coal is sent across the American border, as none equally good is easily obtainable from American sources. Should the duty be removed, the Lethbridge coal would find a large American market in the mining country to the south, while supplying all the needs of the surrounding prairie regions. The Lethbridge coal is used all along the line of the Canadian Pacific Railway as far as Winnipeg, and even beyond to Port Arthur, where it begins to meet the competition of Pennsylvanian coal brought up the Lakes.

Eastward from Lethbridge, and reaching along the American boundary to the borders of Manitoba, are coal measures which have been estimated by Dr. Dawson to cover 15,000 square miles. The coal hitherto obtained is not of the best quality, and many of the seams consist mainly of lignite. They lie quite near the surface and are easily worked. In special localities the quality may improve. I visited the newly-opened mines at Estevan, about 325 miles from Winnipeg. The early product of the mines was not very satisfactory, as the coal, which locked well when it came out of the mine, crumbled after exposure to the air. Deeper mining is expected to produce better results. At the worst, however, Southern Manitoba and Assiniboia are assured of an abundance of cheap fuel, which will meet the necessities of the farming population. Outcrops are met with in many places, and as railways are pushed forward new mines will be opened.

When we go northward to the Saskatchewan a striking illustration of the abundance of coal in this district is furnished by the thick seams which are visible all along the banks of that river in the vicinity of Edmonton. A service-

able domestic coal is delivered in Edmonton and at most points of the country around for about 10s. per ton. A combine of the mines about the time I was there to raise the price to 13s. or 14s. per ton was met by a threat on the part of the consumers to mine their own coal, as numbers of the farmers could easily do on their own land. At this town, which seems from the distance of England to be on the very frontiers of civilization, it was interesting to observe that not only the streets, but the shops and private houses were brilliantly illuminated by the electric light, cheaply obtained by the use of coal which can be mined almost at the door of the engine room. The coal-beds of the Saskatchewan extend far down that river, and will in due time be reached by the railway, which is already extended to Prince Albert. We may, therefore, say that the whole great central prairie region of North-Western Canada is encompassed by accessible deposits of fairly good coal. Still further northwards they have been explored far into the valley of the Peace river, where they await and make possible the advance of settlement. It seems scarcely necessary to draw the conclusions suggested by this statement of Canada's supplies of coal, and especially of those on the eastern and western coasts, directly connected with the maritime position of the Empire. People who talk lightly of the possibility of Canada's becoming independent or of her annexation to the United States, by either of which changes her ports would become closed to British ships in times of war, have reflected little upon the conditions which determine national safety, under modern naval arrangements, for a great commercial people. When we estimate the commercial stake which British people have upon the North Atlantic and upon the Pacific, and when we consider that

the power of the strongest ship of war to defend commerce is strictly limited by its coal endurance, it would seem probable that the Dominion may yet come to be regarded as almost the keystone of the nation's naval position.—*The Times.*

DIAMONDS IN METEORITES.—During the latter days of the World's Fair at Chicago, it was shown by experi-

ments suggested by Mr. G. F. Kunz, with Tiffany & Co., of New York City, that the small particles discovered in the mass of meteoric iron picked up in the Canon Diablo, Arizona, a little over two years ago, are really as hard as the diamond, and that in all probability they are really crystallized carbon similar to that which M. Moissan has recently succeeded in producing artificially.

BRITISH NORTH AMERICA ACT.

BY PETER MCEACHERN, B.A.

THE HOUSE OF COMMONS.

Duration of House of Commons.

50. Every House of Commons shall continue for Five Years from the Day of the Return of the Writs for choosing the House (subject to be sooner dissolved by the Governor-General) and no longer.

NOTES :

Section 85 : Every Legislative Assembly of Ontario and every Legislative Assembly of Quebec shall continue for Four Years from the Day of the Return of the Writs for the choosing of the same (subject, nevertheless, to either the Legislative Assembly of Ontario or the Legislative Assembly of Quebec being sooner dissolved by the Lieutenant-Governor of the Province) and no longer.

“By the Triennial Act of 1694 the utmost extent of time for which a Parliament should be allowed to sit in England was limited to three years. But after the rebellion of 1715, the Whig Ministry of George I. carried the Septennial Act of 1716, which extended the period of Parliamentary duration to seven years. Among the most important effects of the extension of the natural duration of Parliaments

was a marked increase in the stability and power of the House of Commons, and a strengthening of the influence of the Ministry.”—*Taswell-Langmead.*

Decennial Readjustment of Representation.

51. On the Completion of the Census in the Year One thousand eight hundred and seventy-one, and of each subsequent decennial Census, the Representation of the Four Provinces shall be readjusted by such Authority, in such Manner, and from such Time, as the Parliament of Canada from Time to Time provides, subject and according to the following Rules :

1. Quebec shall have the fixed Number of Sixty-five Members ;

2. There shall be assigned to each of the other Provinces such a Number of Members as will bear the same Proportion to the Number of its Population (ascertained at such Census) as the Number Sixty-five bears to the Number of the Population of Quebec (so ascertained) ;

3. In the Computation of the Number of Members for a Province a fractional part not exceeding One-half of the whole Number requisite for entitling the Province to a Mem-

ber shall be disregarded; but a fractional Part exceeding One-half of that Number shall be equivalent to the whole Number;

4. On any such Readjustment the Number of Members for a Province shall not be reduced unless the Proportion which the Number of the Population of the Province bore to the Number of the aggregate Population of Canada at the then last preceding Readjustment of the Number of Members for the Province is ascertained at the then latest Census to be diminished by One-twentieth Part or upwards;

5. Such Readjustment shall not take effect until the Termination of the then existing Parliament.

Increase of Number of House of Commons.

52. The Number of Members of the House of Commons may be from Time to Time increased by the Parliament of Canada; provided the proportionate Representation of the Provinces prescribed by this Act is not thereby disturbed.

NOTES :

Section 51, subsections 1-5, make adequate provision, that, for the Provinces as units, the principle of Representation by Population shall be observed. No adequate provision, however, was made to prevent the Party in Power at the Time of the Decennial Readjustment from so fixing the Boundaries of Constituencies as to give that Party an advantage in the Elections.

After the Census was taken in 1891 it was proposed by some of the Opposition, that Parliament should entrust the Readjustment of the Constituencies to a Committee of Judges, since the latter Part of Section 51 would permit that mode of dealing with the matter. Some even contended that Parliament itself, in making the proposed changes in the Con-

stituencies, would be violating the spirit of Section 51. In reply it was shown that although permission to appoint such a Committee as was asked for, might be given in Section 51, nevertheless the Parliament of Canada had Power to make Laws for the maintenance of order and good government in Canada; and, moreover, that Section 52 gave authority to the Parliament of Canada, not only decennially but "from time to time" to increase the number of members of the House of Commons, provided the proportionate Representation of the Provinces prescribed by this Act is not thereby disturbed.

Although Section 51, subsection 1, provides that, "Quebec shall have the fixed Number of Sixty-five Members," if this is construed with Section 52, it would seem that the Number of Members for Quebec may be increased. Such increase is not likely to take place, because we now have too many Members in the House of Commons for a Population of less than 5,000,000.

Section 51, subsection 4, is a cumbersome mode of expressing what is more clearly put in the following Resolution of the Quebec Conference: "No Reduction shall be made in the Number of Members returned by any Section (Province), unless its Population shall have decreased relatively to the Population of the whole Union, to the extent of five per centum."

The Quebec Conference proposed that the Legislature of each Province should divide such Province into the proper Number of Constituencies, and define the Boundaries of each of them for the purposes of Representation in the House of Commons. This proposal was not embodied in the British North America Act, probably because it was anticipated that it would lead to conflicts between the Local Legislatures and the Parliament of Canada.

SCIENCE AND THE SCHOOLS.*

BY THE HON. A. S. DRAPER.

WHAT is science? Some of the old writers called it "God's sight," and the characterization was not at all inappropriate. Science is the truth of the Almighty overcoming obstacles, working its way out through difficulties and marching on to its final triumph. Science and nature and Deity are very nearly the same. They are in full and harmonious accord. They constitute a power which is everywhere present and always active. No matter about any peculiarities of our personal beliefs, no matter in what kind of a church we worship, or, indeed, whether we worship at all, there is not one of us that does not realize the existence of such a Power in the world and does not know that it is everywhere present in the universe and that it is always active. We know that it controls both mind and matter; that flowers bloom and the electric current flows, and minds unfold and planets revolve and keep to their courses under its laws.

As one difficulty after another is removed and one achievement after another is accomplished, how mysteries are explained, how remote facts come into relationship, how the harmonies of the universe are established, and how we stand in the presence of the mighty Power that is behind it all!

We have lived long enough to know how vital it is to our happiness and our usefulness that we keep in accord with the Power that rules the universe, and that we act in harmony with scientific knowledge. We have, all of us, experimented enough to see how dangerous it is to attempt to cross the

boundaries which nature sets against human action. The human life which measurably expands to its possibilities must read the book of nature and act upon its precepts. The life which does this is enriched, gains capacity for enjoyment here, and will find itself in harmonious relations with whatever there may be in the hereafter.

Science is imperious. By consequences and results it has shown that no school authority dare disregard its injunctions, for its mission is to conserve the health of the pupils, and promote the effectiveness of the school.

It concerns itself with the character of the ground upon which the building is to stand and the conditions with which it is to be surrounded. It locates the building with reference to the points of the compass and the advantages of sunlight. It discriminates in material; it puts the basement floor above the water line; it regulates the height of stairs; it asks for sheltering porches and demands that outer doors shall swing outward. Above all, it looks to the size and shape, and temperature, and ventilation, and lighting of rooms. It says that the good health of each child requires at least twenty feet of floor space and 240 cubic feet of air space; that fresh air right from the outside is even more important than warm air, and that every child must have at least 2,000 cubic feet of it per hour, if the necessity of rebreathing the same air and the consequent likelihood of disease is to be avoided.

The last fifty years constitute a period which will be memorable, for that period has witnessed the rapid and mature development of the science of teaching, and that development has worked a complete revolution in

* (From an admirable address to the Cleveland teachers, December 16, '93; it is full of noble thoughts.)

the conduct of the schools. Our fathers were accustomed to think that anyone who knew a thing could teach it. They were far from the truth. Investigation and experience has shown the truth to be that the bare possession of knowledge is but one element in the equipment of a teacher. He must know human nature; he must understand the particular mind to be taught and be able to come into harmonious relations with it; he must engage its attention, arouse its enthusiasm, and make it not only receptive of knowledge, but eager for knowledge before it can gain knowledge which will give it strength. A mere imitator cannot do this; much less can one who knows nothing of scientific processes and is not even an imitator. Pestalozzi declared that "Education is the generation of power." The elements of power must exist for the generation of power. The teacher must understand principles and be able to employ the best methods at the right time and in the right way, with a trained and discriminating judgment. To day there is no movement in progress which is more rapid and forceful than that towards the professional preparation of the teacher. It is true that the general public scarcely understand it yet. But the teachers do. The entire army of teachers is under its influence and on the advance. The ones who do not catch the spirit will have to go upon the retired list without a pension. The new recruits will have to meet larger exactions. The whole force is moving to a higher, because a more scientific, position.

The span of the memory, the influence of the imagination, the force of reason—all of the processes of the child mind; the trend of the feelings, the strength of the attachments—all the natural likes and dislikes of children, need to be studied with scientific care in order to know how to

make the work of the schools most prolific of good.

There is a rich field here for ridicule. That has been the common lot of science in all lands and all ages. Still science is conquering the world. The truth keeps working its way out and marching on. It is doing so with majestic step in this case. The scientific study of the child and the scientific training of the teacher have already revolutionized the work of the schools to such an extent that a plain statement of what the new schools are doing is regarded by the last generation with disbelief or incredulity, and a plain statement of what the old schools did is felt by the new generation to be false or unfairly exaggerated.

School discipline once was almost uniformly harsh. The government was not one of reason but of force. The teacher, if a woman, was employed in the summer time to teach the girls because she was related to the trustee, or his cousins or his aunts; and if a man, was employed to teach the boys in the winter because he had superior strength, agility and courage. The threatening talk and the menacing conduct of the teacher stirred up all the risibilities and combativeness of human nature. The teacher was thought great by the people if he could conquer the school after stirring its passions. A substantial ferule was always in sight. Frequently a rawhide whip was kept in the room. Many carried a rattan in their hand continually. Flagellations were of every day occurrence. Frequently they were cruel in the extreme. Struggles and blows and outcries, which no intelligent parent of our day would permit his child to witness, and from which he would either turn himself or which he would stop by force, were very ordinary. The ingenuity of the teacher was taxed to find methods and instruments of punishment. Children

were made to hold weights at arm's length, to "sit on nothing" with the back against the wall and the feet at leg-length therefrom, or to do anything which would be excruciating, humiliating and degrading. If they flinched they were whipped for it. To make the thing especially obnoxious, boys were sometimes sent out to get whips with which to be whipped; and some-

times boys who were not involved in trouble were sent for whips with which to whip their brothers or associates in order to make the affair particularly unbearable. These things seem impossible or gross exaggerations, but there is no one of them which, without pleading to very advanced age, I do not personally remember.—*The School Journal.*

INGRATITUDE IN CITIZENSHIP.

A MAN cannot be a true man who ignores his dependence upon God's government of the universe. Man's very life is secured to him through that government, and in it he lives and moves, and has his being. If he says, or by his action seems to say, that he owes nothing to God, and that he cares not for God's government, he thereby shows himself to be either thoughtless and silly, or defiantly ungrateful. Gratitude for what is his in and through the government of God is a legitimate consequence of a man's intelligent apprehension, and of his fitting appreciation, of what that government is to him and to his.

So also it is in a man's relation to civil government in its best and highest aspects. A man is born under civil government. He is preserved in life by the processes of civil government. His commonest enjoyments and his most sacred privileges are secured to him through the operations of the civil government which is over him and about him. If he ignores his dependence on that government, and his obligations to it, if he says that it is nothing to him, and that he neither asks anything from it nor owes anything to it, he shows his pitiable ignorance or his culpable folly. He is not a full-grown and a well-rounded man as a Christian citizen.

Yet there are men who have no thought of God and God's government in their minds. And there are Christian citizens who live as if they had no obligations to, or responsibilities for, the workings of the civil government under which God has set them in his providence, and in the direction of which he has assigned to them a definite share. Such men are thoughtless, or they are wrong thinkers. At the best they are lacking in their duties as citizens, and in their gratitude for citizenship.

The Bible teaches us that the human "powers that be are ordained of God;" that the human ruler as our ruler is "a minister of God." Paul, even though he stood as a special representative of God, recognized his position as a Roman citizen, and felt called on to use the rights and privileges of his human citizenship for the furtherance of the gospel of Christ. Yet this was while Nero was emperor of Rome, and while there was as much of imperfectness and of perversion of power in the government to which he gave allegiance, as in any government since that day. How much greater reason is there that an American citizen should recognize his allegiance to and the obligation of his duties under the government, for the very forms and powers of

which he is as positively and directly responsible as any other person on the face of the earth!

Under the United States government, a man, having arrived at years of maturity, is privileged to bear a part of a voter in shaping the policy and maintaining the existence of the government as a government. This privilege carries with it a corresponding duty and responsibility. A man thus entitled to the privilege of citizenship, is accountable before God and his fellows for the right exercise of that privilege, and for the performance or the shirking of the corresponding duty and responsibility. Yet there are men who never vote, who never lift a finger or speak a word in the exercise of their privileges as voters, and as those to whom, in the providence of God, the shaping of the government of one of the great nations of the earth is committed. What is to be thought of such shirkers as these?

Apart from the comparatively few persons who have conscientious scruples against voting, and who are, therefore, to be judged all by themselves in this matter, most of those who could vote, but who fail to do so are neglectful of their plain duty through thoughtlessness or indifference. Many of them speak of their action, or their non-action, when they speak of it at all, as if they owed nothing to the government, and therefore did nothing for the government. They practically claim to live apart from the government, as neither dependent upon it nor responsible for it, and to be willing to do without the government, as the government must do without them. What if the government were to take such ungrateful citizens at their word, and withhold its protection and aid from them so long as they withhold respect and co-operation from it?

In such a case, the streets would

not be graded and paved in front of the homes of these citizens. Neither water nor gas would be brought to their houses. The fire department would not turn out to save their dwellings or stores from burning. The police would not protect their property or lives from depredation or violence. When they called for help for those dear to them, the government would shut its ears to their cry. No postal facilities would be granted to them for the giving or receiving of letters. Safety would no longer be assured to them in religious worship, or in private devotion, or in the quiet home life. Neither peace nor civilization, nor any sign of material or intellectual progress, would be theirs as a certainty. How long, think ye, would this state of things be continued before the negligent and contemptuous citizen would cry out, "Enough! I am ready to help the government if the government will help me and mine"?

A child who does not recognize his dependence on his parents, and acknowledge his obligation to them, is an ungrateful child. A man who fails to acknowledge his indebtedness to God for everything that he is, or has, or hopes for, is an ungrateful man. A citizen who does not in thought and word and act acknowledge his dependence on the civil government which is over him, and who neglects his duty of seeking to make that government a better one, is an ungrateful citizen. It is well that parents do not neglect ungrateful children, that God does not leave ungrateful men to themselves, that civil governments do not withdraw their protection and ministry from citizens who shirk their duty as citizens and voters.

The duty of voting is as positive a duty as the duty of praying, or of being pure and honest. How a citizen votes is a matter between himself and his God. That he votes

somehow, is a matter for which he has a responsibility to his government, and to his fellow-citizens, as well as to his God. If he continues to shirk that duty, the condemnation will be his which comes to every shirker of duty in the final sentence: "Inasmuch as ye did it not"—

There are other duties of citizenship

that accompany the duty of voting, but this duty is fundamental to them all. Let no citizen fail of his duty as a voter, unless he is willing to stand out as a monument of ingratitude in a citizenship for which he has reason to rejoice, and for fidelity in which God will call him to account.—*The Sunday School Times.*

CULTURE OF THE IMAGINATION.

SYLLABUS OF AN ADDRESS BY PROF. GEORGE A. COE, OF NORTHWESTERN UNIVERSITY.

INTRODUCTION.—Evidence that the imagination of the young is neglected. Three questions proposed, namely:

I. WHAT IS IMAGINATION?

1. It is the process or function of producing representative images of past sense-experience. The term image, as used in psychology, applies to reproduced sense-experiences of all kinds. E. g., to "think a melody" is to have a series of sound-images. 2. The entire material of imagination is derived from sense-perception. "Creative imagination" can only recombine elements of previous experience. Illustration: centaurs, dragons, ghosts. 3. There are two grades of imagination—a. Reproductive, which represents previous experiences in their original settings; b. Productive, which combines the elements of previous experiences in new ways.

II. WHAT PART DOES IT PLAY IN NORMAL HUMAN LIFE?

It is not a luxury, but an essential constituent of all developed mental activity. 1. It is essential to the development of sense-perception. We know things only as we assimilate new sensations to the images of old ones. Illustration: shag-bark hickory. 2.

It is the necessary vehicle of thought. Illustrations: $2 + 2 = 4$. Though the thought is not the images but what the images mean, yet thought cannot proceed without images. Teachers should know their pupils' stock of images. Illustration: teaching geography. 3. It is of special importance in many occupations, as scientific investigation, the mechanic arts, and the fine arts. 4. It is one of the chief sources of rational pleasure.

III. HOW IS IT TO BE CULTIVATED?

1. By developing the habit of observation. See 1, 2. To observe is not merely to have sensations, but also to analyze them, giving attention to one or more parts and to the relation of these parts to others. Illustration: maple leaves and oak leaves. Even young children can be taught to observe well, and thus lay a foundation for scientific knowledge and a rich imagination. Illustration: horses and cows; seed-envelopes. Advanced students should pursue at least one natural or physical science. The child's attention should be directed to the beauties of nature. 2. By training in imitation. Clay-modeling, drawing and painting, singing and

elocation. 3. By familiarity with the products of human imagination. Need of a graded course of reading involving use of imagination. From fairy stories, through fables, animal stories, tales of adventure and discovery, poems of action and of nature, up to the best literature, biography, and history. Good pictures in the school room. 4. By encouraging imaginative production. Imagination in children's games. The story telling propensity. Imaginative compositions. In all these ways the imagination to be encouraged and guided, not repressed.

RECAPITULATION AND CONCLUSION.

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Karl Lange: *Apperception*, Boston, 893—*The Public School Journal*.

THE NEW PSYCHOLOGY.

THE problem which the teacher has to solve in these days is how to obtain the best results with the least possible waste of time. It is not an easy one, and it is daily becoming more difficult. In the leisurely days of our grandfathers teaching was a comparatively simple business; now it is complicated and hard: what it will be two generations hence it is impossible even to imagine. But science has done something to aid the schoolmaster, and may reasonably be expected to do much more. The lines upon which help is likely to be given are suggested, if not indicated, in a remarkable article contributed to the December number of the *Forum* by Mr. G. Stanley Hall, President of Clark University, Worcester, Mass. According to Mr. Hall, the teacher who would succeed in his profession must study his pupils—not casually and *en masse*, as has been the practice in the past, but individually and scientifically. He must pay as much attention to them as a trainer pays to a promising colt or filly—that is to say he must make himself thoroughly

acquainted with their several capabilities, physical, mental, and moral. How is he to do this? Mr. Hall explains the method in a sentence. If children are to be gauged as an exciseman might gauge beer barrels, "they are taken two or three at a time into the dressing room of the school where the calipers are applied for the diameter of head or body, the tape for lengths and circumference, scales for weighing, dynamometers for testing strength, and many other more special devices; teeth, eyes, lungs, nose, throat, hearing, accuracy, and rapidity of movement, etc., are tested with every precaution for uniformity and for the avoidance of error." Varying the words of Hamlet it may be said that to consider so is to consider very curiously indeed. A simpler plan has, however, been adopted and found successful. This is to note "in the most accurate and objective way any salient act or remark of a child," and enter it in a register. When it becomes necessary to take account of the child's idiosyncrasies the register is consulted, with the

result that the character is read on a dial.

The second is the easier method, but the first is the more thorough. Neither can be supposed to be infallible, for it cannot always be possible to judge of the mind by measurements of the body, or an examination of the mouth. What, for example, would calipers, tapes, scales, and dynamometers have made of the little man of Twickenham? A modern teacher applying his scientific tests would probably conclude that a youth who had to be bound in corsets every morning to prevent him from falling to pieces would not deserve serious attention. Yet the "Essay on Man" and "The Dunciad" stand forth to give the lie to such a conclusion. On the other hand, if the scientific system is not to be implicitly trusted, its revelations are certainly curious. Thus Professor H. P. Bowditch has proved that until the age of eleven or twelve boys are taller and heavier than girls. The latter pull suddenly up about the twelfth year, surpassing boys in both height and weight. The boys, however, soon take the lead again and keep it. Again, repeated measurements have shown that "the heads of girls are a little rounder than those of boys and always a little smaller." Once more it has been found that boys have three distinct periods of growth, "a moderate increase in the sixth and seventh years, a weaker growth from the ninth to the thirteenth, and a much greater one from the fourteenth to the sixteenth year." Yet again it is believed by the apostles of the scientific method "that growth focusses now upon one set of organs and functions and now upon another." In other words the eye, the hand, the voice, the chest and so on have a "nascent period," during which they make special progress.

How is the teacher to do himself and his pupils justice during the several periods of development? Mr. Hall acknowledges that the matter is still obscure and unsettled. In all probability many experiments lie between us and accurate knowledge. "Some think that during rapid general growth instruction should be general, suggestive, and call for little exactness or effort of will; that then new ideas are best grasped," but these are mere theories. What is certain is that a sound physical constitution is of the first importance to pupils who wish to do themselves and their teachers credit. Inspectors and competitive examinations threaten to take the savour out of life for the young. Mr. Hall notes that myopia, headaches, and nervous disorders are increasing at an alarming rate among children of all lands. If science can point the way to bodily health under the pressure which now prevails in schools and universities, it would confer lasting blessings on mankind. And, perhaps, calipers, tapes, scales, and dynamometers are the means by which the world is to secure that most desirable of possessions—a sound mind in a sound body.—*The Publishers' Circular.*

STANDARD TIME.—Italy has adopted the time of central Europe. All the Italian time tables have, by order of the minister of public works, been printed with the hours marked up to 24, from midnight to midnight. This change was recommended 26 years ago by Signor G. Jervis, keeper of the royal industrial museum at Turin.

A PNEUMATIC POSTAL TUBE.—A Pneumatic Tube now connects Paris and Berlin. It is used for postal purposes, and makes it possible for a letter mailed in Paris to be delivered in Berlin in thirty-five minutes.

NOTES FOR TEACHERS.

LONGEVITY IN CANADA. — Our attention has been called to a remarkable fact in connection with the parochial work of the Rev. Robert Ker, rector of St. George's parish, St. Catharines. During the month between December 2nd, 1893, and January 2nd, 1894, Mr. Ker read the service for the burial of the dead over five persons whose combined ages amounted to 423 years, not one of whom was under eighty years of age. The St. Catharines *Star*, commenting upon the above facts, says that nine octogenarians were interred in the city cemetery during December, whose combined ages amounted to 762 years, making an average of $84\frac{3}{4}$ years. Two of the members reached the great age of ninety and ninety-one respectively. These returns speak volumes for the healthfulness of the Niagara district, which has been called the most favoured portion of North America.

We enjoy in Ontario a climate well adapted for the production of the highest type of the human family. Indeed, this may be said of our country as a whole. The Province of Quebec boasts of one of the most healthful of climates. Even where sanitary laws seem to be set at defiance, it is common to read of the deaths of those who have lived nearly a century. Nova Scotia possesses a climate which tends to preserve life to old age. The military records at Halifax show a smaller percentage of deaths than in any of the stations of the British Army in the world. A statistician noted in three years in Nova Scotia 29 cases of people over 100 years of age, the united ages being 3,004, or an average of over 103. A Truro physician reported the names of 97 people over 80 years within the limits of his own practice, 16 of whom were from 90 to

over 100 years of age. Another writer gives a list of deaths, covering two townships, of 316 persons of 80 years and over, and of these 64 were of ages ranging from 90 to 99 inclusive, and six were 100 and over. New Brunswick can give as wonderful returns. A reader of the obituary notices in four newspapers noted in two years, 1887-8, the names of 232 people over 80 years, of which number 55 were between the ages of 90 and 99 inclusive, and 22 were over 100. The Prince Edward Island papers in the same years chronicled the death notices of 223 persons dying at over 80 years, of whom 49 were between 90 and 99, and four were centenarians.

The reasons given for the influences at work which conduce to old age are interesting. One writer gives as factors coarse diet, outdoor exercise, bracing sea winds. Another thinks longevity is due to the even and uneventful lives of the people, the absence of mental or moral excitement, the non-use of stimulants, and the quiet of a Christian life. Another authority thinks the good results are due to the fact that the people came from hardy pioneer stock, and were not wealthy nor poor. "They were religious, and had implicit faith in the benevolence and goodness of God."

There are deep spiritual lessons in such statistics as these. Why are the old suffered to live beyond the term of usefulness, when they become a burden both to themselves and others? Surely, to awaken loving sympathy, and to give opportunity for filial care to the young. They are also given a long period of preparation for the world to come. They serve also, when mature Christians, to elevate the character, inspire the hope and strengthen the faith of others. — *Evangelical Churchman*.

PUBLIC OPINION.

THEY ENJOY THE BIBLE LESSON.—One hears so much about “godless Board schools” that it may be as well to make clear what is actually done in London Board schools. The Board’s rule ordains that “in the schools provided by the Board the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children.” In “such explanations and instruction” the provisions of the Education Act of 1870 are to “be strictly observed both in letter and spirit,” and no attempt is to be made “to attach children to any particular denomination.” Furthermore the “explanations and instruction” are to be given only by the “responsible teachers of the school,” and pupil-teachers are expressly excluded. A syllabus of the parts of the Bible to be studied is drawn up by a committee of which that pillar of orthodoxy, the Rev. J. J. Coxhead, is the present chairman. School opens at nine o’clock; the roll is immediately called, and then, after such religious observances as the teacher thinks fit, the Bible lesson begins, continuing till twenty minutes to ten. There is an annual examination, when hundred of prizes given by Mr. Francis Peek and the Religious Tract Society are competed for, and the Board’s own inspector may come down at any time and thoroughly investigate both the methods and the results of the teaching. The religious instruction in the Board schools is as reverent, and we believe that it is more thorough and more practical than the religious instruction in Church schools, as the latter lays so much stress upon the words of creeds, catechisms, and formularies that it must often be almost meaningless to

children. The children in the Board’s schools enjoy the Bible lesson; the teachers value it because they appreciate the opportunity it gives them of inculcating right principles, and because they know that dogmas cannot be made intelligible, and do not affect the life; the parents are satisfied, and the difficulty is to find out who is dissatisfied except Mr. Coxhead and Mr. Riley, and the good people whom they have frightened.—*The Journal of Education.*

BEYOND THE REACH OF SCIENCE.—High as a man is placed above the creatures around him, there is a higher and more exalted position within his view: and the ways are infinite in which he occupies his thoughts, the fears or hopes, or expectations of a future life. I believe that the truth of the future cannot be brought to his knowledge by any exertion of his mental powers, however exalted they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self-education I am about to commend in respect of the things of this life, extends to any considerations of the hope set before us, as if man by reasoning could find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest. I am content to bear the reproach. Yet even in earthly matters, I believe that the invisible things of him from the creation of the world are clearly seen, being understood by the things that

are made, even his eternal power and Godhead; and I have never seen anything incompatible between these things of man which can be known by the spirit of man which is within him, and those higher things concerning his future which he cannot know by that spirit.—*Prof. Faraday.*

BY ALL MEANS.—If we might venture on any advice we should say

by all means keep yourselves young, and try to cultivate somewhat more a sense of humour. Many of you are growing too intense. A sense of humour would often keep you from exaggerating the wrongness of things and your own fitness to set them right. Have patience, and you will be all the better able to get things right soon. And let us older folk help you in the work. We really are anxious to do so.—*The Journal of Education.*

GEOGRAPHY.

ENGLISH LAKE DWELLINGS.—Probably the first records of Lake dwellings were made in Ireland, where this method of habitation has been in existence from remote periods to comparatively recent times. There is documentary evidence that some of the Irish Crannogs were in existence and occupied in the time of Elizabeth. They were usually approached in canoes, and were not connected with the shore by a gangway. In Scotland a large number of similar structures have been discovered. Not very long after attention had been directed to the Irish Lake dwellings, similar erections were found on the shores of several of the Swiss Lakes, and Dr. Ferdinand Keller expended much time and energy in their investigation. Dr. Robert Monro has ventured an opinion that the original British Celts, who were probably the builders of the Lake dwellings, were an offshoot of the founders of the Swiss Lake dwellings, who emigrated to Britain and spread northwards and westwards over Scotland and Ireland. On this hypothesis, it is probable that the first settlers would occupy the eastern countries of England, and

migrate thence northward and westward. This seems to be borne out by the evidence of the Yorkshire examples, which, if the objects found in them may be considered to indicate the period of occupation, are as early or earlier than those of any other locality in the British Islands.

THE NICARAGUA CANAL.—The Nicaragua Canal Construction company has been re-organized. The plan submitted by the new committee provides for the creation of a new company with a capital stock of \$12,000,000, of which \$6,000,000 is to be retained for the benefit of the treasury, and \$6,000,000 is to be distributed to the stockholders of the present company in exchange for their old stock, or is to be sold for cash requirements and to protect and maintain the present plant and property of the company. The Central Trust company of New York act as the depositary in all stock conversions.

The new company will own all of the assets of the present company. It will have in its treasury, stock of the Maritime Canal company amounting to \$14,876,750 and obligations for first mortgage bonds of the Maritime

Canal company amounting to \$6,559,950. Six million dollars of its own full paid stock will be in its treasury, or will be held by trustees for the benefit of the company. Hopes are entertained that the canal will be completed within five or six years.—*Goldthwaite's Geographical Magazine.*

A CHILD.

Old signs are written in thy tender face,
Desires, regrets that thou hast
never known ;
Thou art the heir of thy aspiring race,
Heir of a troubled throne.
Of hope, that hardly dost portend the
morn,

And sadness, that hast scarcely
guessed at pain ;
God takes the characters of fate out
worn,
And writes them fair again.

Those little feet that scarce the light
turf press,
Those little hands so brown with
wind and sun ;
God grant they tremble not for weariness
Before thy course be done.

And thou shalt love, and learn what
love is worth,
And thou shalt trust, and learn to
value men,
And all the sudden mysteries of earth
Shall open to thy ken.

ARTHUR C. BENSON.

DISCUSSION.

PARTING AT MORNING.

Round the cape of a sudden came the
sea,
And the sun looked over the moun-
tain's rim ;
And straight was a path of gold for
him,
And the need of a world of men for me.
—*Robert Browning, Riverside Edition, Vol. II, p. 21.*

MY DEAR MR. EDITOR,—Perhaps some of your readers may be interested in a discussion with regard to the meaning of the lines quoted above. I had been looking for a few lines of verse to set for an examination at which about one hundred and fifty High School pupils were to write, the question being to explain clearly the meaning of the quotation. These lines came into my mind and I set them accordingly, thinking that I knew what they meant. Before examining

the papers I took the precaution to ask a fellow student for her interpretation of the lines, and was surprised to find that she had always supposed the last line to mean that the sun was needed by the world of men, and that the person referred to in line 3, being of an imaginative turn of mind, saw only the beauty of the morning light on the waves.

We referred to the "Browning Cyclopædia" by Dr. Edward Berdoe, and found this interpretation: "The rising sun calls men to work: the man of the poem, to work of a lucrative character, and excites in the woman (if we interpret the slightly obscure line correctly) a desire for more society than the seaside home affords."

At this we both groaned and turned for solace to the "Browning Guide-Book" by George Willis Cooke, which says: "The speaker is a man who goes at night from his daily duties among men, to the love and the quiet

peace of his home and the woman he loves.

"In the morning he returns to the tasks of the day and to take part in the world's work, because he feels the need of contact with men. If the poem has any didactic meaning, it is that the love which home gives, and the tasks which come through contact with men, mutually sustain each other."

Out of the hundred and fifty, one pupil (a boy with a strong commercial bias) supported Dr. Berdoe.

He says: "'The path of gold' would be the money that he would get, being a good chance for him to make some money."

Another says: "It was time for men to be at work earning something and doing something for other people."

And a third. "I am walking along the road and suddenly come round a bend where I can see the sea washing in around the cape and the sun just peeping over the mountain, forming a path, as if it were gold, right down to the water's edge, and it tells me that it is breakfast-time and I am hungry and need men from whom I can get my hunger satisfied."

A great many of the answers were of the following type "The water seemed to come before you suddenly and the sun just peered over the mountain and made a path of gold for himself on the sea, and in the greatness of nature I felt my loneliness and wished for some companions."

Yours faithfully,

JOHN BULL, JR.

EDITORIAL NOTES.

"STATE-TAUGHT RELIGION."

Is there any where such a thing as state taught religion? We have often heard of instruction in religion, religious instructor, or instruction in religious duties, but "State-Taught Religion" is new to us. We do not know any person on earth or any combination of persons who can or claim to have the power of teaching religion in the sense of making the one who is taught a spiritually minded person—a lover of the Lord Jesus Christ. We know of no Church, nor do we know even any family, the most powerful of all our earthly unions, that can achieve this grand result.

This vital point was settled long ago for all those who acknowledge the teaching of the New Testament as supreme by the declaration that Paul may plant, Apollos water, but God giveth

the increase. One great secret in the growth of character is the art of prolonging the quickening power of right ideas, of perpetuating just and inspiring impressions. And he who despises the aid of all external helps for the accomplishment of this object is not likely to succeed. Religion is, some men say, an inward thing; it does not consist of public worship, ordinances, and so forth, but it is a state of spirit. Very true, and therefore cannot be state-taught, nor taught by any body else, even by such an expert as the Apostle Paul; but he knows very little of human nature who fancies a state of spirit can be maintained without the aid of external reminders, presentation to eye and ear of central religious truths and facts. Unfortunately there are many things for the recollection of which we need not make any provision; they come

unbidden and are hurtful and unwelcome to the spiritually minded. By fixed hours of worship, by rules and habits of devotion, by public worship and especially by the sacraments must we cherish the memory of known truth and seek to deepen former good impressions.

A Christian community is more or less seized with the conviction of this truth, and makes arrangements for the perpetuation of the revealed truth which we have in the Scriptures. The family, the most influential of all organizations for instruction in religious duties, exists for the purpose of perpetuating the human race and the knowledge of the Most High; the Church was established by its Divine founder for the express design of conserving the knowledge of our God and for the betterment of mankind.

Thus, for the well-being of society, a Christian people is obligated to lay hold of every possible means, and in every proper way to secure the growth of the highest character for citizenship.

The great majority of the people in Christian English-speaking countries

taught by history and personal experience, consider the Bible to be the best book by long odds for this high purpose.

In this vital question, the consideration whether a person is an Episcopalian, a Roman Catholic or a Baptist does not necessarily arise at all. A man may be spiritually minded in any one of the Christian denominations.

THE CONVENTION OF 1894.

The Annual Convention of the Ontario Educational Association was held this year during the last week of March. The weather was rather bleak and cold for Easter, but as Easter came so early this year, it is likely that the Convention will not experience at any future time weather more severe. The Convention was a decided success in all its departments, especially so in the College and High School Department. The experiment of holding the annual meeting at Easter instead of during the summer holidays in the month of August is fully justified by the results.

CONTEMPORARY LITERATURE.

We have received, through the Copp, Clark Co., Toronto, one of Mr. David Douglas' charming little books of the "American Authors" Series. This is "Two Bites at a Cherry, with Other Tales," by Mr. T. B. Aldrich. (1s.)

"L'Avare, par Molière" appears from the press of Messrs. Ginn & Co. of Boston. The editor is Professor Henckels of Harvard, who has supplied good notes, a biography of the author, and a complete vocabulary.

We have received from D. C. Heath & Co. (Boston) a "Short French Grammar," which is intended to be as good as the best scholarship can make

it, sufficiently complete for elementary work and yet not too difficult for young pupils. The author, M. Grandgent, has, we think, succeeded very well in this task.

Lessons for the first year's work in French, designed to accompany this grammar, have also been prepared and are issued in a separate pamphlet. It is intended to issue other and more difficult Lessons for advanced pupils.

Messrs. Heath & Co. have also issued a beautiful edition of Schiller's "Wilhelm Tell," edited, with an introduction and notes, by Professor Deering of Western Reserve University.

SCHOOL WORK.

EXAMINATION PAPERS.

QUESTIONS ON CÆSAR. BOOK IV.

CHAPTERS 25-31.

By H. J. STRANG, B.A., Principal Collegiate Institute, Goderich.

I.—Translate into good idiomatic English chapter 25, atque nostris——appropinquarunt.

1. Parse *contestatus*, *hoc*, *universi*, and tell how *universi* differs from *omnes*.

2. Change the speech *oratio* to *obliqua*.

3. Ne-antum *dedecus* *admitteretur*. Express the sense in equivalent Latin words which will explain *dedecus*.

4. *Præsitero*. Point out the difference between Latin and English idiom.

5. Inflect the tense of *inquit*, *vultis*, *cepit*.

6. Classify the subjunctives in the passage.

II.—Translate chapter 27. *Hunc illi*——*dixerunt*.

1. Parse *egressum*, *quorum*, *diebus*.

2. Conjugate *questus*, *petissent*, *accessitam*.

3. *ignosceretur*. Why not in the plural?

4. Classify the subjunctive in the passage.

5. *egressum*. Give all the parts of the active voice that this verb has.

III.—Translate the first sentence of chapter 30, breaking it up into at least three English sentences.

1. *ad ea facienda*. Give equivalent Latin constructions with *causa* and *ut*.

2. Construction of *Romanis*, *hoc*, *optimum*, *frumento*, *neminem*.

3. Mention any peculiarities of meaning or inflection of *impedimentis*, *neminem*, *condebant*.

4. Draw the general plan of a Roman camp, marking the position of the gates and the *prætorium*.

5. *Quibus rebus cognitis*. To what does the *quibus rebus* refer?

IV.—Translate freely and idiomatically.

1. *Pugnatum est ab utrisque acriter*.

2. *Magna* (id quod *neesse* erat *accidere*) *totius exercitus perturbatio facta est*.

3. *Quae tamen*, *anchoris jactis*, *quum fluctibus complerentur*, *necessario adversa nocte in altum provectae*, *continentem petierunt*.

4. *Tamen et ex eventu navium suarum*, *et ex eo quod obsides dare intermiserant*, *fore id quod accidit*, *suspiciabatur*.

5. *Reliquis ut navigari commode posset*, *effecit*.

V.—I. Mark the penult of *pristinam*, *laboro*, *impeditos*, *proveto*, *incitat*, *oceano*, *maritimos*.

2. Conjugate compounds of *ex* and *facio*, *in* and *fero*, *sub* and *moveo*, *cum* and *facio*, *inter* and *lego*, *pro* and *do*.

3. Give nominative, genitive and gender of *fundis*, *remis*, *sagittis*, *tormentis*, *maris*, *funibus*, *fluctibus*, *vadis*.

4. Write Latin sentences to show that "to be done" may be rendered by *fieri*, *fiat* (or *fieret*), *factu*, *faciendus* (a, um), respectively.

5. Compare *maxime*, *acriter*, *feliciter*, *optimum*, *propius*, plures.

6. Derive *tormentum*, *onerarius*, *mando*, *princeps*, *facultas*, *vincula*.

7. Distinguish *post*, *postea*, and *postquam*.

8. Write a brief note on the standards used in a Roman army.

9. Mention any peculiarity of *solis*, *complures*, *portu*, *fore*, *materia*.

10. Translate 'He assembled his forces in this place.' The soldiers assembled in front of the camp; 'They withdrew from the town; they withdrew the rest of their men from the fields.'

1. Write out in full the subordinate clauses in the following and tell the kind and relation of each :

(a) He left the *very day* you came.

(b) The *higher* you ascend the *colder* it gets.

(c) There's no *place like home*, be it ever so humble.

(d) Had we known a *day sooner* we might have gone with her.

(e) This looks a *little stronger* than *what* he showed us.

2. Parse the italicized words in the foregoing.

3. Classify the words in *ing* in the following, and give the relation of each :

(a) I felt like telling her what I had seen them doing during the time you were hearing the reading.

(b) Seeing there was no hope of making his escape through that small opening, he burst out crying.

(c) Notwithstanding my warning he kept on talking to the boys sitting in front of him.

(d) Next morning the people living in the house adjoining the stable were wakened by the barking of a dog.

4. Explain, with examples of each, what is meant by a neuter verb, an anacoluthic subject, a sense construction, a copula, a factitive objective predicate.

5. Exemplify a subjective, objective, and appositive, possessive, respectively.

6. Should *near* in such a sentence as "He was standing near me when it happened," be parsed as a preposition? If so, what about *nearer* and *nearest*, if put in its place?

7. Are the verbs in the following sentences transitive? If so, why can we not change them to the passive voice?

(a) Their house adjoins the church.

(b) That hat does not become her.

(c) She resembles her brother.

8. Explain and exemplify what is meant by Sequence of Tenses, and show what other principle is apt, in certain cases, to conflict with it.

9. "There never yet was flower fair in vain,

Let classic poets rhyme it as they will :
The seasons toil that it may blow again,

And summer's heart doth feel its every ill ;

Nor is a true soul ever born for naught ;

Wherever any such hath lived and died,

There hath been something for true freedom wrought,

Some bulwark levelled on the evil side :

Toil on, then, Greatness ! thou art in the right,

However narrow souls may call thee wrong ;

Be as thou would'st be in thine own clear sight,

And so thou wilt in all the world's ere long ;

For worldlings cannot, struggle as they may,

From man's great soul one great thought hide away."

—Lowell.

(a) Parse any, such, something, levelled, however, ere, long, struggle.

(b) Point out any difference you notice between the nature and function of *it* (l. 2) and *it* (l. 3) ; *will* (l. 2) and *wilt* (l. 12) ; *may* in (l. 3) and *may* in (l. 13).

(c) Classify the phrases 'in vain,' 'from man's great soul,' according to their grammatical value, and give the relation of each.

(d) Select the subordinate clauses, write out each in full and give its kind and relation.

(e) Point out any figures of speech.

(f) Select 3 examples each of Inflection, Derivation, and Composition.

(g) Is the verb in line 7 'hath been' or 'hath been wrought'?

(h) Is *would'st* in line 11 a modal or a principal verb?

(i) Select all the words that you think are not of English origin.