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THE CANADA

# EDUCATIONAL MONTHLY

AUGUST-SEPTEMBER, 1900.

## EDUCATION IN BRITISH SOUTH AFRICA.

BY INSPECTOR G. J. McCORMAC, P. E. I.

### I. CAPE COLONY.

CAPE COLONY forms the southern extremity of the African continent, and comprises an area of 225,000 square miles, about the size of Quebec. It has a population of 1,825,000. The dependencies of Cape Colony are East Griqualand, West Griqualand, Tembuland, Tansker, Wolfish Bay and Pondo Land. The chief exports are wool, ostrich feathers, copper ore, diamonds, grain, wne, hides and angora hair. Cape Town, with a population of 83,000, is the chief city. It is situated on the south west of Table Bay. Kimberley, Port Elizabeth, Graham's Town and Beaconsfield are important towns.

There are eleven classes of schools in Cape Colony, viz.: (1) First Class Public Schools; (2) Second Class Public Schools; (3) Third Class Public Schools; (4) Poor Schools; (5) Farm Schools; (6) Boarding Schools; (7) Native Training Schools; (8) Mission Schools; (9) Aborigines Schools; (10) Evening Schools; (11) Special Schools

The total number of pupils in the school roll, in 1896, was 115 049; in 1897 the number increased to 122,186. The average attendance last year was 74 90 per cent. of the en-

rollment. The per centage for the last four consecutive years was 73.73, 73 86, 74.41, and 74 90. It is astonishing to find the per centage of attendance so large in a comparatively new country and under a system of education which does not make attendance at school for any part of the year compulsory. Such a per centage of attendance obtained without compulsion is evidence of great vigilance on the part of teachers and of great sense of responsibility on the part of parents. The white pupils number 52,211 (26,542 boys, 25,669 girls). The colored pupils number 69,975 (33,066 boys, 39,909 girls). Comparing the total number of white children with the total number of colored, we find that 42 73 per cent. are white and 57.23 per cent are colored. Superintendent-General Muir says: "When one thinks of those figures, and of the enormous preponderance of colored people, one feels how little progress has been made in getting the native children within the influence of school." The Farm Schools, which are all paid by results, have the best attendance, and the Mission and Aborigines Schools the poorest.

According to the Inspectors' Reports the Mission, Aborigines and

Evening Schools are making the best progress. One hundred and twenty-three schools have libraries connected with them. Of the 74 schools of the first-class only nineteen are devoid of libraries. Of the 101 schools of the second class 58 are yet unsupplied, while 17 of the 463 third-class schools are supplied with libraries.

During the last few years instructors have been appointed for the purpose of improving the teaching of certain special subjects. There are now instructors of needlework, music, drawing and woodwork. Manual training is taught in 47 schools to 1,775 pupils. Needlework is taught in 1,487 schools to 39,521 pupils. So about two thirds of the 62,578 girls enrolled in the schools are taught needlework. There are two needlework instructresses who visit the schools twice a year examining the work and giving instruction. The object of the visit is to see the work in progress, to judge of the classes and teaching and to advise the teachers; the object of the second visit is to examine the work as finished at the end of the school year. Each year an examination is held in needlework, and those who qualify themselves to teach the subject receive certificates. The course of instruction in this subject includes five branches, viz.: Plain needle work, mending, cutting-out, knitting and netting, and dressmaking. Public School teachers who teach this subject receive an extra grant from Government. The average time spent at needlework in each school is 2.39 hours per week. The boys receive on an average 8 16 hours per week in handwork. Drill and physical training is taught in 52 schools to 32,441 pupils. Vocal music is taught in 771 schools to 46,249 pupils. Drawing is taught in 463 schools to 19,221 pupils.

As regards professional training the teachers are classified as follows:

Holders of European Government certificates .....	165
Holders of Cape 1st and 2nd class certificates .....	147
Holders of Cape 3rd class certificates..	1,276
Holders of miscellaneous certificates..	56
Holders of no certificates.....	2,200
Total.....	3,844

The certificated are thus seen to form 42.7 per cent. and the uncertificated 57.3 per cent. Of the 3,829 teachers employed in 1897, 61.5 per cent. were females. It may be mentioned as a comparison that during the same year 66.9 per cent. of the teachers employed in Ontario were females. There are Training Schools for teachers at Cape Town, Wellington, Grahams Town, Bensusvale, Healdtown and Lovedale. There are 45 highly qualified teachers of needlework in the schools of the colony, 5 teachers of woodwork and 26 graduated teachers of music.

The average yearly cost of education for the last four years was £180,229, being £2 5s. 4½d. per pupil. Last year the expenditure was appropriated as follows:

Office .....	£5,010 10s. 7d.
Inspectorate.....	13,571 6s. 8d.
Higher Education.....	10,492 11s. 1d.
Training of Teachers....	7,981 9s. 9d.
Schools.....	167,891 12s. 0d.

Total .....

£204,891 10s. 5d

It is seen that the net sum paid out to schools was £167,891 12s. 0d., so that, taking the average attendance at 88,010, we find that the average rate of grant per pupil was £1 18s. 10½d. The colony is divided into sixteen inspecerial districts. There are 21 inspectors employed, including the music, needlework and woodwork inspectors.

II. NATAL.—Natal was discovered by Vasco da Gama on December 20th, 1497, and hence named by him

Terra Natalis. It is a very prosperous colony, 20,641 square miles in area, with a population of 46,788 Europeans, 41,142 Indian coolies, and 455,983 native Zulu Kaffirs. The coast is adapted for tropical products, the mid-land for cereals and the upper regions for grazing purposes. The leading occupations are the raising of cattle and sheep and the rearing of ostriches. Wool and ostrich feathers are among the most valuable exports. The only large harbor on the coast is Port Natal or Durban, which is land-locked, with good outside anchorage. The capital is Pietermaritzburg.

The present educational system of Natal was established in 1877, the same year in which the present school system of Prince Edward Island was established. In 1878, before the changes provided for by the new laws had been carried out, there were only four Government Schools in Natal—a High School and an Elementary School in Maritzburg, and two similar schools in Durban. The Maritzburg High School was miserably housed, and had an attendance of 22 boys; the Durban High School was housed in a granary, and was attended by 46 boys. These two schools are now flourishing day and boarding schools, occupying handsome buildings in the suburbs of each town, and having a combined attendance of 260 boys, 65 of them boarders. In 1878 the two Elementary Schools were attended by both boys and girls—the Durban school by 160 pupils, and the Maritzburg one by 180. They have grown into six large schools—two for boys, and four for girls and infants—with an aggregate attendance of 1,813 in Durban, and 1,333 in Maritzburg. In country districts, where there are now twelve large and successful country schools belonging to the Government, with

1,469 children in attendance, there were, in 1878, eight small aided schools, with a total attendance of 199. In 1878 only two Secondary Schools for girls received Government aid—the Durban Girls' High School and the Maritzburg Collegiate School. The combined attendance was 97. Now five such schools are under Government inspection—the Collegiate School and Thanet House School in Maritzburg, the Young Ladies' College in Durban, the Huguenot Seminary in Greytown, and the Collegiate School in Ladysmith. The average daily attendance of these schools, three of which are boarding schools, is 449.

The following tabulated comparisons show, in part, the progress that has been made :

	1878.	1898.
European population . . . . .	23,000	50,000
No. of schools under operation . . . . .	63	303
No. of certificated teachers . . . . .	21	217
No. of pupils in attendance . . . . .	1,936	8,675
No. present at annual inspection . . . . .	1,859	7,269
No. of free pupils . . . . .	224	960
No. of candidates at certificate and bursary examinations . . . . .	99	425
No. of certificates gained . . . . .	11	316
No. of pupils receiving manual, scientific or technical instruction . . . . .	190	1,599
School fees paid into treasury . . . . .	£845 2s.	£7,942
Expenditure by Government . . . . .	£8,815	£44,941

This table refers only to European schools. In 1878 the Native and Indian Schools were few in number. Now there are 184 Native and 32 Indian Schools under inspection. Twenty years ago the buildings were very inferior, consisting, in many cases of wagon sheds, stables and store rooms. The furniture was frequently deficient, antiquated and badly arranged. School books were of all descriptions. In some schools

the teacher simply used whatever the children chose to bring. In 1878 there were only two school buildings in the colony belonging to the Government. There are now, in villages and country districts, 25 school buildings erected, equipped and maintained by the Government. Another school for girls, to cost nearly £18,000, is being built at Durban.

The kindergarten has taken its place in the school system of Natal, and, according to Mr. Russel, the Superintendent of Education, the infant schools are in a flourishing condition. He says: "In 1897 I went to the annual display of what the Chief Inspector of English schools describes as one of the best kindergartens and Froebel training schools in London, England. What I saw there cannot for a moment be compared, either in variety or excellence, with the exhibition of school handicraft held in June last in the Art School at Maritzburg. In all the kindergarten schools I visited in England and on the Continent I saw very little that is not to be found in our own schools. By the favor of the Scandinavian Government, I made myself acquainted with the details of Sloyd, as taught in the state schools of Sweden. With the exception of working in metals, all the exercises of this craft are taught under other names in our best Government Schools."

Provision is made in Natal for sending promising pupils in the primary schools to secondary or High Schools by means of bursaries. Ten of these are now annually given—four of £40 a year for three years, and six of £20 a year for the same period. There are 519 schools under Government inspection—303 European schools, 184 native schools, and 32 Indian schools, with an aggregate attendance of 22,137 (11,

373 boys, and 10,764 girls), consisting of 8,675 Europeans (4,588 boys, and 4,087 girls), 10,248 natives (4,208 boys, and 6,040 girls), and 3,214 Indians (2,577 boys, and 637 girls).

The average daily attendance is, in European schools, 87 per cent. of the members enrolled; in native schools, 75 per cent., and in Indian schools, 80 per cent. Of the 519 schools, 24 have been established and are maintained exclusively by Government. All the other schools are either private, denominational or boarding schools, receiving grants varying from £10 to £250 a year each. Nearly all the native and Indian schools are directly connected with the various religious bodies in the colony.

The average cost to the Government for each child is about £1 18s. 11d.; each European child costing £3 19s. 7d.; each native child, 12s. 8d., and each Indian child, 12s. 2d.

In many of the Government Schools, art, science and technical instruction receive much attention. Among the subjects noted on the curriculum of these schools are carpentry, physiography, shorthand, type-writing, botany, practical cookery, physiology, agriculture, chemistry, drawing, bookkeeping, sewing and astronomy.

From this brief and incomplete sketch it will be found that the educational progress of Natal has been steady, substantial and rapid. Perhaps no other British colony has made such strides during the last two decades. On reading the course of studies pursued in the schools, we note that above all else the object of the Education Department is to give the children of Natal a practical education, so that the boys, on leaving school, can use to advantage more muscles than those that wag the tongue and wield the pen, and the girls will have such a knowledge

of cookery that it cannot be said of the Natal bride that her husband must possess the physique of a bull elephant, the digestion of an ostrich and the patience of Job to survive the culinary experiments of the first year of married life.

## UNSTABLE QUESTIONS OF METHOD IN THE TEACHING OF ELEMENTARY SCIENCE.

AT the monthly meeting of members of the College of Preceptors held on Wednesday, May 16, Dr. R. P. Scott in the chair, Dr. R. Wormell read a lecture on "Unstable Questions of Method in the Teaching of Elementary Science."

In the first attempt to give a title to my lecture, I placed it as "Unsettled Questions of Method." But this on second thought seemed ambiguous. Had the questions been settled and become unsettled? Were any methods of teaching ever settled? Alas! it is too true that we are very slow in fixing even the fundamental principles, even the foundations, of method in education. We have no firm grip of anything. Even when we have thought that—thanks to a Socrates or a Plato, a Pestalozzi or a Froebel, a Payne or a Quick, a Thring or a Fitch—we had been able firmly to cement a corner stone of the structure, the Vandals have come and loosened it. When we have tried our hardest to render a few points so set that we might safely build on them we have found them slipping from under us. We are told to prove all things and hold fast that which is good. The latter part of this injunction is much needed at present if we are justified in believing that there is really a science of education. "Hold fast that which is good"—this should be written on the walls and door-posts of our schools.

### EDUCATION HAS A SCIENCE.

If there be a science of education, it must have the characteristics of all sciences. It deals with the laws of the development of human intelligence, and no limit can be placed to the possible expansion of human intelligence. Science has no standard of excellence. It is as infinite as the wisdom of God from whom it emanated, and, in this respect, the science of education maintains its claim to be called a science. A science is ever changing, since it soars constantly higher and higher; but it is also immutable, for it never loses contact with its base; that is to say, its fundamental laws. Because of its unlimited powers of expansion a science can always keep pace with and adapt itself to the ever changing claims and requirements of the age. Without rendering uncertain its first principles or holding them in a loose grip, education may likewise adapt itself to progressive conditions. I often think that one reason why we are not sufficiently tenacious of that upon which we have once agreed is the fear lest we should curtail its adaptability. But when we follow the analogy of other sciences we shall see that this fear is groundless. There might be found to-morrow a new method of decomposing water which would open up new industries; but this would not render the method al-

ready used untenable. So it is with education.

Now, are there any laws which we can lay down as laws of Nature in education? A little reflection will show that there are such laws, and some of them have been formulated as clearly as were Newton's Laws of Motion. For instance, one of these is stated by Pestalozzi as follows:—"Nature," said he, "develops all the human faculties by practice, and their growth depends upon their exercise."

He bade us inquire what are the child's faculties, how they have been developed by Nature, to what extent they are still capable of development, and what is the divine intention with regard to them. He bade us assist Nature by multiplying the exercises.

The natural theory of education starts with a few such principles as the following:—

1. Every child is capable of action, and surrounding material objects stimulate it to action.

2. The external stimulants act through the organs of sense.

3. The sensations are the fundamental elements of knowledge.

4. The development of the mind begins with the reception of sensations and proceeds by the formation of ideas.

5. Natural education is the action and reaction between the external stimulants and the mind's power, causing growth and development.

6. When Nature is the educator, the laws of the learner's being govern the educator's action, and determine what he does and what he leaves undone. He ascertains, as it were, from the child himself how to conduct his education.

To these another important fundamental principle has been added by Prof. Payne:—

7. The learner's ideas must be incorporated with the learner's mind and become part of his being. Words are the conventional signs, the objective representatives of ideas; and their value to the learner depends on his possession of the ideas they represent. The words without ideas are not knowledge to him.

Perhaps we should keep these laws the better in mind if we named them as they do in other sciences. We have Pascal's Law, Boyle's Law, Joule's Law; why not Pestalozzi's, Payne's, Scott's, or any other discoverer's law—for instance. Quick's law: "Education is a process of cultivation." The horticulturist who has learnt by observation Nature's methods can assist the processes of growth and development, and sometimes even control them. So also can the educator. The giving of this assistance is the purpose of education. It is education—

#### YET LACKS EXACTNESS.

Now, you will at once recognize these rules as the foundation of Froebelian teaching, the backbone of the kindergarten; yet they are often set aside and forgotten at the next and subsequent stages. My purpose now is to show how they may be, and ought to be, preserved in the teaching of Elementary Science. The principles of education remain true in all stages, although they are often masked or hidden, and a more subtle search is required to find and expose them; yet they are to be revealed, and those who have had opportunities of following the growth of many pupils from childhood to maturity recognize the identity of the principles which are applied, consciously or unconsciously, from without the pupil, or from within, at differ-

ent stages. It is true, for example, all through the course of education that science which is merely bookish science is very useless, and yet few exercises work out Nature's method of teaching more perfectly than real experimental work—that is to say, continuous and systematic inquiries, the answers to which are found and tested by practical operations carried out by the student himself. The necessity for system in this work is, perhaps, referred to by Carlyle. He asks: "Does not the very fox know something of Nature? Exactly so; it knows where the geese lodge! The human reynard, very frequent everywhere in the world, what more does he know than this, and the like of this?"

MANY METHODS, YET NO INCONSISTENCY.

But my purpose to-night is to revive your interest in some methods having a bearing on the teaching of Elementary Science which you have heard of before, and some apparently very modern, and to show that each has its proper place and purpose, and that the discovery of new methods need not displace old friends.

THE SOCRATIC METHOD.

Perhaps one of the oldest methods of teaching is that method of sharpening the wits by cross-examination called "the Socratic method" In its pure form this method is applicable to two kinds of science, one of which is based on operations and actions that are universally going on amongst men, and respecting which all persons—even the very young—have some knowledge. This is the science of conduct. It is that science upon which Socrates himself exercised his art of questioning. He could do this on such subjects as virtue, industry, thrift, etc., with-

out providing any knowledge but what may be supplied by the mind of the student who seeks an answer to the question. We may still do the same with the same class of subjects.

The other subject to which the Socratic method in its pure and simple form is applicable is a certain stage of Elementary Science in which every question can be accompanied by a practical experiment from which the answer is derived by simple observation. But this method does not carry us far, and we soon find it defective.

THE HEURISTIC METHOD.

The Socratic method pure and simple is destructive, and we want a constructive addition to it. Recently this addition has received a name if not a local habitation. One of the earliest recorded experiments in physics is that of Archimedes with the crown of Hiero. Every schoolboy knows the story of the problem about the crown, the revelation of the bath, and the excitement of the philosopher as he rushed through the streets shouting, "Eureka!"

Since then the word has been much used for advertising purposes as indicating discovery or experiment. For instance, enterprising haberdashers ask us to buy *wrecker* shirts. And now the same verb εὕρισκω ("I find out" or "discover") gives a name to a method of teaching chemistry and physics—the heuristic method. It is true this method is applicable to other subjects—to art, to geometry, to algebra, etc. Let me quote a passage from a recent text book:—

Examples were given of these applications, and a practical exercise with a young pupil was done with a number of wooden cubes as follows, the answers being given by the



pupil without aid from the questioner:—

Place one and say how many squares face you. Write down the number.—Answer: One.

Add as many as make a square larger. How many have you added?—3.

Write down the number. What is the total?—4.

Add as many as make the square. How many have you added?—5.

And the total?—9.

What sort of numbers are 1, 3, 5?—Odd numbers.

And the numbers 4 and 9?—One even, the other odd.

And what numbers make up 4?—Two two's.

And 9?—Three three's.

What sort of numbers, then, are 4 and 9? Square numbers.

Continue to build up squares. How many do you add next?—7.

Write down the number and say what are down altogether.—1, 3, 5, 7, and the total 16.

How many numbers?—4.

And the total the square of what?—4.

Then the mode of forming the successive addition was deduced, and the fact that  $1 + 3 + 5 + \dots + (2n - 1) = n^2$  was established, and, it may be said, was discovered by the pupil.

#### THE HEURISTIC METHOD SUITABLE FOR CHEMISTRY AND PHYSICS.

There is, however, no subject that offers such scope for this method as chemistry and physics. An eminent chemist, in answer to an inquiry of mine as to his view of this question, and also as to the exact points of controversy, writes as follows:—

Elementary chemistry and physics are subjects admirably fitted to assist in educational development by heuristic methods, and very easy

problems, such as "Why does iron rust?" "What happens to chalk when it is burnt?" may be put before the student, so that he may get some idea of the methods of discovery, *and learn to help himself*. A knowledge of the facts of a science, however interesting, will scarcely assist us in our everyday life. The controversy is between those who simply think that "knowledge is power" and those who hold that it is the knowledge of how to use knowledge that avails. Chemistry, to be of value educationally, must, according to the latter, be taught as are carpentering, cookery, and dressmaking—not by attendance at lectures (though these occasionally may be useful to students of such subjects), but by practical methods of investigation. Guide and assist the student by all means, they say, but let him depend as far as possible on himself.

The setting of little problems, as here indicated, is possible early in the teaching of science, but it is not quite the beginning. The first stage involves seeing and reasoning; the second doing, seeing, and reasoning.

Exercises in observation of experiments, performed by the teacher must precede experiments in the hands of the pupil, or much will be lost. One of the most enthusiastic advocates of this method, and of what he calls "juvenile research," Prof. Armstrong, seems to recognize this point of order, for he says:

In practice, the one serious difficulty met with has been to induce students to give themselves the trouble to consider what information is gained from a particular observation; to be properly inquisitive, in fact. I cannot think that this arises, as a rule, from mental incapacity. When we consider how the child is always putting questions, and that nothing is more

beautifully characteristic of young children than the desire to know the why and wherefore of everything they see, I fear that there can be little doubt that it is one of the main results of our present school system that the natural spirit of inquiry, inherent to a greater or less extent in every member of the community, should be thus stunted in its growth, instead of being carefully developed and properly directed.

To maintain and develop that natural spirit of inquiry we must work with Socratic questioning and heuristic exercises mixed or alternating.

To exhibit this alternation a lesson was given by the lecturer to an intelligent school-boy from a neighbouring elementary school.

Experiment and question by the lecturer, followed by the answer of his "victim" constituted the lesson, and here and there a little heuristic problem was interposed to be worked out by the students individually. It is impossible to convey the whole effect, but the following sketch of the lesson will indicate the method :

LESSON.

What is this?—A pair of scales.

What am I doing with it?—Weighing.

Why are the scales now steady?—Because the weights balance.

That word of yours gives a name to all appliances for weighing. What can we call them all?—Balances.

What part of the balance is this?—The beam.

When I shake it what does the beam do?—Moves up and down.

Yes; we say, it "oscillates."

Look now at this U tube. What does it contain?—Water.

I shake it. What does the water

do?—It oscillates.

What does it remind you of?—

The beam of the balance.

It is one; but tell me what is above it?—Air.

On which side?—Both sides.

What balances the air pressure on the right?—The air pressure on the left.

What forms the beams of this balance?—Water.

[Here is the place for a problem or problems to prove and give a general idea of the magnitude of the air pressure.]

PROBLEM.—Take a wide mouthed bottle, such as is used for preserving fruit; also take a hard-boiled egg with the shell removed. Drop a burning piece of paper into the bottle, and keep the fire burning for a minute or two by adding other bits of paper. Then place the egg on the mouth of the bottle so as to act as a stopper. Wait and see what happens, and then explain it.

[The egg is forced into the bottle by air pressure. After some questions on the problem the lesson is resumed.]

I tilt the tube. What is driven out on the left?—Air.

And let in on the right?—Air.

I close the end on the left with the finger, and place the tube upright. Show me the beam of the balance now. What presses on the right?—Air.

And on the left?—Air and water.

On which side is the air pressure greater?—The right.

How do you know?—Because water is added to that on the left to balance that on the right.

What is this?—A glass U tube.

And this?—A foot rule.

Take the foot rule, and measure the arms of the tube.—One is fourteen inches; the other rather less.

What do I pour in?—Mercury.

What length of tube does the

mercury take up?—About two inches

I now pour water into the longer arm. What happens?—The mercury rises in the other.

Now point to the mercury forming the beam. Measure the mercury above the beam on the one side.—It is one inch.

Measure the water on the other.—It is thirteen and a half inches.

What balances the thirteen and a half inches of water? One inch of mercury.

What have you proved? That thirteen and a half inches of water balance one inch of mercury.

Then which is the heavier?—Mercury.

How many times as heavy as water?—Thirteen and a half.

Measure this tube.—It is three feet long.

What difference is there between the two ends?—One is open and the other closed.

What am I pouring in?—Mercury.

I fill it, close it with my finger, invert it, put the end under the mercury in a cup, and then remove my finger. What happens?—The mercury sinks in the tube.

What signs are there that I am weighing something?—The mercury oscillates.

Show me the beam of this balance.—It is in the cup.

What is above the beam in the tube?—Mercury.

What outside?—Air.

Is there any air above the mercury?—No.

How do you know?—The tube was filled with mercury, and no air has got in since.

What are the two pressures which now balance?—That of the air and that of the mercury.

Measure the mercury.—It measures two feet five and a half inches.

Yes, nearly two and half feet.

How many feet of water would balance that mercury?—Two and a half by thirteen and a half.

That is nearly what?—More than thirty-three feet—less than thirty-four feet.

[Then the siphon as an inverted balance is dealt with, and several heuristic problems with siphons of different forms are proposed for experimental solution.]

#### TEACH NOT INDIVIDUAL SCIENCES AT FIRST.

There are other questions of method not yet as stable as they ought to be. For instance, let us ask with what sciences we shall begin. It is clear that, if we wish to classify any number of things—plants, animals, or sciences—we must have some knowledge of the characteristics of the things to be classified; hence we must have a science course preliminary to the prosecution of individual sciences. Huxley provided the preliminaries for one section when he created physiography; but that is not enough—we must carry the medley further, and teach at first a science of common things.

#### RATE OF EFFICIENT WORKING.

The next question is one of rate of working—the horse-power of the average pupil. What constitutes a fair and reasonable year's work in scholars of ten, twelve, or fourteen years? My opinion is that we expect and attempt too much. We do not give our plants time to grow, and, as to our structures, we build too rapidly for them to endure. There is a very general want of patience in this work. It is of the same kind as that evinced by a maiden aunt who was present when her little nephew was learning to read. The governess wished him to get at the word by looking at it as a whole, and noting its leading consonants. The word was *pen-cil*. The lad was beginning to shape his

lips, but aunt was impatient. "You stupid boy, what have you in your pocket?"—"A ball." "No, stupid. What do you write with?"—"A piece of chalk." Thus aunt's impatience wrecked the lesson.

#### HUXLEY'S LAW ON TECHNICAL EDUCATION.

There is yet another law which seemed to be more stable a few years since than it does now. I call it the "Huxley Law on Technical Education." It was first promulgated at Manchester.

The workshop is the only real school for a handicraft. The education which precedes that of the workshop should be entirely devoted to the strengthening of the body, the elevation of the moral faculties, and the cultivation of intelligence, and especially to the imbuing the mind with a broad and clear view of the laws of that natural world with the components of which the handicraftsman will have to deal; and the earlier the period of life at which the handicraftsman has to enter into the actual practice of his craft the more important is it that he should devote the precious hours of preliminary education to things of the mind that have no direct bearing on his branch of industry, though they be at the foundation of all realities.

#### THE BALANCE OF METHODS YET TO BE FOUND.

Now, a little reflection on these laws, methods, and principles will show that we have not found the right balance amongst them. We are apt to run one at a time to excess and to neglect others. Take, for instance, the heuristic method. As applied to mathematics, it is represented by problem work. Of this Prof. Chrystal has freely spoken as follows:—

The history of this matter of pro-

blems, as they are called, illustrates in a singularly instructive way the weak point of our English system of education. They originated, I fancy, in the Cambridge Mathematical Tripos Examination, as a reaction against the abuses of cramming book-work, and they have spread into almost every branch of science-teaching. At first they may have been a good thing. He who who could work the most problems in three or two and a half hours was the ablest man, and, be he ever so ignorant of his subject in its width and breadth, could afford to despise those less gifted with this particular kind of superficial sharpness. But, in the end, it all came to the same; we prepared for problem-working in exactly the same way as for book work. We were directed to work through old problem papers, and study the style and peculiarities of the day and of the examiner.

But the fact is, we may run any one of these principles to excess if we ignore the others. Let us take the heuristic method and consider its effect when applied in science, to the exclusion of social, religious and literary influences. If I want to trace a curve of high order, I find assistance by running it to infinity, and seeing what it is like there—what are its branches; what its asymptotes. At infinity the method we are considering may exhibit a narrowing of human sympathies and enjoyments. For instance, the mind and soul of Cavendish were nourished exclusively by heuristic methods. This is how Cavendish is described by his biographer.—\*

He did not love, he did not hate, he did not hope, he did not fear; he did not worship as others do; he separated himself from his fellow-

\* T. Carlyle, "Hero Worship," Lect. iii. page 167, second edition.

men, and apparently from God. There was nothing earnest, enthusiastic, heroic, or chivalrous in his nature, and as little was there anything mean, grovelling, or ignoble. He was almost passionless . . . . An intellectual head thinking, a pair of wonderfully acute eyes observing, and a pair of very skilful hands experimenting or recording, are all that I realize in reading his memorials. His brain seems to have been but a calculating engine, his eyes inlets of vision, not fountains of tears; his hands instruments of manipulation, which never trembled with emotion, or never clasped together in adoration, thanksgiving or despair; his heart, only an anatomical organ, necessary for the circulation of the blood.

This man, destitute of passions and sympathies, during his body life, poured down light upon, without warning, the world. His discovery of the composition of water has given industry a vitality and an intelligence the effects of which it would be difficult to exaggerate; yet it is clear that the race could not exist if all were developed into emotionless Cavendishes. There is room for much variety of methods and of implements in education, and what is now needed is that we should seek to give each its proper function.

#### NOW THE TIME TO COORDINATE METHODS.

As I have said recently, the times seem ripe for the promotion of a better degree of proportion. A solvent has been found for that rigid aversion which literature and art for generations maintained towards science of all kinds. The tendency of some scientific societies and departments to retaliate and to detract from the importance of literary studies has disappeared. There is no danger now that the new Edu-

cation Department will favor either at the cost of the other. It is an oft-repeated truism that to know one another better, to be able to dwell on similarities rather than on diversities, are the first steps towards a better understanding between two parties, and certainly this saying has no truer application than that to science and literature. To recognize the common growth of scientific and other instincts is a matter of prudence, lest in trying to root up weeds from among the wheat we should at the same time root up that which is as valuable as wheat. Considering the severance which formerly existed between literature and science, men could hardly wonder that when thrown together in the after-work of life they should meet as strangers, or if the severe garb, the curious implements, and the strange wares of the latter should seem little attractive when contrasted with the light companionship of the former. In proportion as they are led to know each other in the minds of the young, in that proportion will the estrangement become impossible. Here, then, is our plea for a co-ordination of methods.

Method is better than impulse, deliberate purpose than erratic action, the clear glow of sunshine than irregular reflection, and definite utterances than an uncertain sound. In proportion as knowledge is better than surmise, proof than opinion, in that proportion will the teacher value a discrimination between the certain and uncertain, and a just estimate of the issues depending on the use of this method or on that. We should each accord to his neighbor full liberty to make his own experiments in his own way, but we should hold on firmly to the plans and implements which we ourselves have proved to be effective.

—*The Educational Times.*

## THE RELIGIOUS ELEMENT IN THE POETS.

BY THE RIGHT REV. W. BOYD CARPENTER, D.D.,  
LORD BISHOP OF RIPON.

### SECOND PAPER.

THE religious sentiment was the cradle of the drama. It is not in the history of the Greek drama alone that we find evidence of this. The drama in France and in England owed its beginning to the influence of religion.

"The Church," says an interesting French writer, "was in France the first Theatre." This was literally true; for in the churches began those representations of religious history out of which the more established drama arose. On the great and most solemn days of the Christian year some of the scenes of the sacred story were enacted. There were mystery, morality, and miracle plays. The great Passion Play at Ober Ammergau is a magnificent survival of what was attempted in many places in former days. But the earlier plays were performed in the churches. There were serious or less serious presentations of the leading facts and incidents in the sacred story. The first were mainly religious tragedies. The awful scenes of the Agony, the Betrayal, the Trial, and the Death of our Lord were enacted. But there were other representations which might be called almost comedies. At some festivals a frolicsome spirit was allowed—certain buffooneries were allowed in the places played. The fate of some of the adversaries of the faith was exhibited in laughter-provoking fashion. In the carved woodwork of our cathedrals we find grotesque scenes which may be reminiscences of these. Below the seat of one of the stalls in Ripon Cathedral there is a carving which

represents a man seated in a wheelbarrow and grasping a bag. It is Judas Iscariot, still clutching his gains, being wheeled off to his doom. Thus this lighter element mingled with the severe in the Church plays of the Middle Ages.

By degrees one change took place. The dramas were no longer played in church. This was the first step towards a freer treatment of subject. As long as the play was represented in church the subjects were necessarily limited, and the methods of treatment were obliged to conform to certain current orthodox conceptions. Once removed from the sacred buildings, a wider range of subject and a freer treatment became possible. But the religious character of the dramas did not disappear all at once. This was partly due to the popular taste, which then delighted in the religious plays to which people had been accustomed, and partly also to the fact that the conduct of the plays was in the hands of the religious Orders. Thus we find one religious Order, who occupied the Hospital of the Trinity outside the gate of St. Denis, gave on certain fête days representations of the Passion and the Resurrection, and of the scenes of Heaven and Hell. -

Out of these mystery and miracle plays there developed the regular drama. Out of the moralities, as they were called then, sprang allegorical representations. Out of the gay buffooneries grew farces. The piece known as the "Jeu de Saint Nicolas" was the precursor of "Polyeucte."

What was true of France was also true of England. In our own country also the mystery plays were the forerunners of the drama. Miracle plays were popular here in the twelfth century. The aim of these plays was instruction. A certain lesson or fact of the faith was put vividly before the people. These were usually derived from the Old or New Testament. The great festivals fixed, as it were, their own subjects. At Easter time it was the Resurrection. "After the third lesson on Easter Day there was a procession to the choir, in which enacted a colloquy between the Apostles and the Holy Women." The Apostles meet the three Marys coming from the sepulchre.

The Apostles ask :	Say, Mary, say What thou sawest in the way.
The First Mary.	The sepulchre of living Christ The glory of Him who is upriset.
The Second Mary.	The angel witnesses, I ween. The raiment that had used been.
The Third Mary.	Christ is risen, hope to me ; He goes before to Galilee.

These answers bring before us some of the smallest details of the Resurrection. The people learn that the women saw what the Apostles missed. The audience is carried back to the empty sepulchre, the napkin and the linen cloth, and the words of the risen Christ, that He would go before them into Galilee. We trace in this embodiment of the Gospel story the wish to teach the people. Just as to-day at Ober Ammergau the desire to instruct is evident in the setting of the piece, so the old miracle or mystery play began with the desire to teach the people who could not read. As in Greece religious knowledge and sen-

timent were kept alive in the solemn Festivals of the Gods, so in the Middle Ages the leading facts and truths of the Christian faith were brought vividly before the people by the dramatic representations in the churches. It was natural, however, that this tendency to express some noble or touching story in a quasi-dramatic form should go beyond the leading incidents of the Gospel, or even beyond the Bible narrative. Accordingly, striking events in the life of some saints were treated in the same way. Professor Courthope tells us that the earliest miracle play mentioned in England dealt with the story of St. Katharine. This shows us that the range of selection was not then limited to Bible subjects. Different cities vied with one another in the splendor and elaboration of their representations. The steps by which the miracle play was transformed into the drama as we now know it were natural and simple. It is not, however, our province to trace these. It will be enough to remember that the morality play follows the miracle play. In the morality play certain virtues were personified. The fate or fortunes of these indicated the supremacy of the moral law. Virtue meant strength; Vice meant weakness. As in Spenser's "Faerie Queene," Una stands over against Duessa—simple-minded faith against double-minded ways—so the conflict between right and wrong was exemplified in the miracle plays. We may recall, too, how Sansfoy, Sansloy, and Sansjoy are in Spencer's poem knights of ill. They have close ethical affinity with one another, for when faith is lost regard for law soon perishes, and finally joy departs. In a poem this allegorising is well enough. In a play it leads to lack of that vividness of treatment which is possible in plays bas-

ed on character, such as those in Bible stories. Nevertheless, in treating of personified virtues the writer could deal more freely than he could with sacred characters. The morality play was thus an intermediate step between the miracle play and the regular drama. Enough has been said to show how among Christian peoples, as among the ancients, the religious sentiment led the way in those public representations out of which arose the noblest dramatic creations. The influence of religion presided over the birth of the masterpieces of poetry.

One other matter may be touched upon here. I throw out a thought for what it is worth. It is generally admitted that dramatic art, which attains such high levels in Greece and again in the great Western nations, never rose to any lofty range among the Roman people. Rome had no Æschylus or Sophocles. Rome had no Shakespeare or Molière. This is generally accounted for by saying that the Roman character lacked artistic imagination. But does not the cause lie deeper still? Renan has told us that of all the religions of its time the religion of Latium was perhaps the lowest. It lacked ethical force. Its religious conceptions took little or no notice of the moral condition in its view of the worshipper. The religious man, in its view, was the man who went through the religious ceremonies with punctuality and correctness. The validity of the rite depended upon exactitude in its performance, not on co-operation of heart and soul. The conscience played no part in the matter. Ritual punctiliousness was the highest that was aimed at. If a man was embarking on some new venture, success in his enterprise was to be secured by scrupulous carefulness in the details of the ceremony. The basal character of

the religion of Rome was order, exact obedience to directions, the highest punctilio in ritual. The Romans were a practical people. To the safety of the Republic everything else was to give way. There was little scope for the play of the deeper and more speculative emotions out of which genuine drama is evolved. We miss in Roman writers, as a rule, the vein of mystery which is so attractive in Greek and Teutonic literature. There could hardly have been a Socrates in Rome any more than there could have been a Goethe or a Shakespeare. There was a lack of what we may call the deeper qualities of spirituality in the Roman mind. The story of the soul seeking reconciliation with itself, or of the spirit striving to find some resting place amid the perplexing problems of existence, or the vicissitudes of an inward conflict, would find few sympathizers in a people who aspired to material conquest. They had the genius of empire, but they knew little of the kingdom of the soul. They were the organizers of the world, and what they organized remains, but it was not from them that the inspiring breath of life was to come. They were borrowers in all the domains of art. For their Imperial instincts and their talents for government they were indebted to themselves alone. The genius of poetry was not naturally theirs, neither was that of religion. They lived in a plane other than those in which imagination, aspiration, and ethical earnestness have their dwelling. Rome produced the organization of empire, but not the inspiration of society; the organization of public entertainments, but not the drama; the organization of the Church, but not the inspiration of religion. One is tempted therefore to ask whether the ethical defect of the Roman



character is not to some degree responsible for their intellectual deficiencies. The presence of the deeper and nobler emotions of the soul turn the thoughts of man in the direction of religion and poetry. Deficiency in moral or imaginative sensitiveness accounts for limitations in the life of the people; and the arrested development of the dramatic literature of Rome is parallel with the imperfect evolution of their religious life. The nation that delighted in chariot races and gladiatorial shows might show some sturdy practical virtues, a strong instinct of social justice, and a vigorous patriotism, but they could not evolve a tragedy like the "Prometheus," or a religion in which mystic elements had their fitting place.

If these thoughts are rightly based, it seems that we here again meet the principle which links religion and poetry together. Both arise when the soul is sensitive to the larger appeals of nature. The growth of noble drama and noble faith indicate a certain richness and depth in the soil from which they spring. The virtues of practical and everyday life may be associated with a certain shallowness of the spiritual nature. A modern novelist, who has shown in his romances his insight into Italian life as well as a mastery of the details of its recent history, has told us that the Italians have no indoors in their nature. They live on the surface, and the life which you see and meet is the whole of their life. You need never, according to this view, wish to know them better, for there is nothing more to know. A nation whose utilitarian instinct led them to give a niche to every god could never be passionately devoted to one deity as the life of their life. The aspirations of palmist and prophet could have had little meaning for them. It is

not from the lips of a Cæsar or a Cicero or even a Cato that you meet with the cry, "Thou, O God, art the thing that I long for. Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee" Nor is it from the pen of a Roman that we get a tragedy like that of "Orestes," or a drama revealing the depths of human nature such as "Faust" or "Hamlet."

The nations which are greatest in religion are greatest also in song. We may explain it as we please, but the peoples in whose nature the religious consciousness was strongest were those in which poetry was more widespread or reached its highest level of expression. I have already said that there may be good poetry without any religious sentiment. It would be absurd and against all fact to speak as though religion were the sole and necessary inspiration of poetry. There are many inspiring causes of song: love, patriotism, the joyous sense of things beautiful—these and many more may awaken the Muse; but a strong, healthy, and widespread religious consciousness appears to create an atmosphere in which the singing powers of men find singing natural. Poetry is like the grateful shade of trees. The shade is more hospitable in proportion as the branches spread wide. The vigor of the branches depends upon the strength and health of the roots below. Similarly the deeper the spiritual nature of man, the more forcible and various will be his powers of utterance. Faith is sometimes described as blind, but she has never been described as voiceless; and when we remember that the mental and moral perplexities of life are in themselves witnesses of faith, we shall not be surprised that in lands where spiritual and moral questions

are not deeply felt, the poetical range should be comparatively narrow and low.

This thought leads our way to another, or rather suggests a line of illustration of the relationship between great problems and great poems. There are three powers which exert great influence over men—Faith Love, and Reason Each of these alone is capable of awakening song. The man of faith no less than the lover sings, and the thinker will give his philosophic poem. But suppose a case where these three powers unite in the person of one who has the gift or necessity of utterance. We have illustrations of this in poems which have proved themselves to be more than a cry of one man's heart. Such a combination occurred in England in the fourteenth century, when Langland became the voice of the nation. In his "Vision of Piers the Plowman" we can trace the influence of these three powers. Faith cries aloud to God from the heart of one who loves the people well, and whose mind is perplexed by the moral chaos around him. The times were evil. The old landmarks were disappearing. The Church was corrupt. The rulers who ruled in high places used their influence for gain. Simony was practised. The religious Orders, who in the dawn of their day had set a high standard of life and service, had fallen from their ideal. The friar was becoming a name of scorn. Knighthood had lost its knightliness. The spirit of chivalry was sick unto death. Splendor and luxury were in the homes of the rich. The poor were poor indeed. The Black Death marched from land to land. The world seemed to be given over to the power of things evil. Men began to whisper that Christ was dead. It was in the midst of such

misery and perplexity as this that Langland began to sing. In the darkness, disappointment, and death which surrounded him the Vision came to him, and this was the manner of vision that came.

There is one saint whose presence was needed by all. This saint is Truth. Men are prone to live in the midst of lies and fond self-deceptions. Pilgrims have visited sacred places, but they have not found, because they have not looked for, Truth. But Truth, sweet and social saint, is near at hand. The simple may find it when the learned and religious professor misses it. The Pilgrims of the world gather round one who says that he knows this much-needed saint. The world finds that a Plowman knows what great and wise men never found. The Plowman found this saint easily and readily. As a clerk knows his book, so was he familiar with him. Conscience and common sense led him to the saint's abode. There Truth made the Plowman plight his troth to serve him always. For fifty years the Plowman has known this service, and has found it full of pleasure and profit. He sowed seed. He digged. He threshed. He followed now the tailor's now the tinker's craft, but whatever he did he did what Truth bade him do, seeking Truth's profit; and he found Truth a good paymaster, paying him always his due and sometimes even more than his due. He pays promptly too, giving his men their hire at the evening and not withholding it or delaying the payment. He is meek as a lamb, too, and pleasant of tongue.

The first thing that Truth will teach men is the duty of earnest work. There must be no shirking. In God's world idleness is dishonor. Labor is honorable. All who are in the world are put here to contribute

their share of the work needed for the maintenance of good, and progress of mankind. But alas! this is what men will not do. They idle their time. The alehouse attracts some; others make excuses: they are too weak or too ill to work. But God's benediction is on labor. Hunger is the best medicine for those who will not work. Men should learn to seek God's mercy and grace to enable them to work such works while they are here, that at the great Doomsday it may be known that they have done well as was commanded.

It will be seen that here is a simple attempt to reach some principle which will be a panacea for existing evils. The poet is pained at what he sees going on around him. The nation groans under evils. There are few or none who will put forth their hand to help, but the remedy is not far to find. The truth sought by conscience and common sense will be found to supply a sufficient answer to the problems presented by the times. "Cease to do evil, learn to do well," is the motto of the poet. He becomes a sort of prophet in his time; and he is so, not because he tells some strange things or deals in some mysterious prediction, but because he lays down once more a very simple and long-forgotten principle. He leads them back to Truth. Cant and Custom had led the world far from it. The higher classes, as being more the victims of the conventional life, could not see how far they had wandered. The man of the masses, the simple Plowman, less corrupted by the seductive and delusive standards of custom, is able to perceive and to help others to see truth.

The poet's message does not end with the discovery of truth. He who learns to do well must learn to do better, and he that learns to do better must learn to do best. The

pilgrims must search one who is yet higher, even for him who stands as the figure of Charity. This is Piers the Plowman. Charity or Love alone can give the needed help. Faith and Hope alone cannot meet the human need. Like the wounded man in the parable, man lies helpless on the road. Faith and Hope, like the Priest and the Levite, are powerless to help, and pass by on the other side. Charity is the Good Samaritan who ministers to the stricken man and carries him to the inn which is quaintly called *Lex Christi*, the Law of Christ. To realize the Law of Charity as the Law of Christ, this is to live better than well. To turn that law into loving service, that is to live best. So the poet pictures Grace setting men to work in the field of Christ.

But the foes are many, and they withstand the Plowman's work. Pride works mischief; Antichrist arises into power. The deadly sins, like giants of evil, make bitter war against the house which Piers has built. Treachery gives these enemies the advantage. Conscience is driven forth on pilgrimage, crying aloud for Grace. It is Grace which is wanted to set the world straight. It is not the knowledge of what is right. Conscience and good sense will soon discover that. What is needed is the inward inspiring energy to set men to work in the way and following of Christ. The poem ends with the cry of the distressed and bewildered world for that which alone can remedy its ills—for the Grace of God, which can transform knowledge into practice and feeble desires into consistent resolution.

Thus in Piers the Plowman we have an example of the way in which a deeply religious spirit, keenly alive to the evils of his times, ex-

presses himself in verse. The intensity of the love he bears to his country, and of the confidence he has in real religion as a remedy for the evils which he deploras, and the strong sense he has of the difference between the religion and false, vibrate through the poet's utterances. We realize that it is out of the depth of religious and patriotic sentiment that the poem is born. We have a vivid example of the inspiring vigor of faith and love when they stir the poet's heart. We miss much of the native force of Langland's poem because his speech is unfamiliar to us; we need a glossary for every line; but when we place ourselves in imagination among our forefathers and picture to ourselves the riot and wassail of the wealthy houses, the leanness of

cottage homes, the exactions of the friars, the worldliness of the Church, and the horrors of the Black Death, and then read Langland's words as the words that ring out in the common speech of the times, we can understand that the cry of the poet's heart found an echo in the hearts of thousands, and that the "Vision of Piers the Plowman" not only expressed the thoughts of multitudes, but prepared the minds of men to welcome those other voices which heralded the day of reformation.

In this way we can see that while religion has often provided the cradle for song, song as it grew in strength has in its turn rocked the cradle of some new religious movement.—*Good Words*.

#### SPEED AS AN ELEMENT OF WEAKNESS.

"The race is not always to the swift, nor the battle to the strong; . . . nor yet favor to men of skill; but time and chance appeneth to them all."

WHILE beyond doubt "time and chance" have much to do with ultimate success in individual cases, still no one would be so foolish as to argue that in most cases chance does not lie on the side of the swift in the race, or the strong in battle.

But there are cases where speed is not the main object. Indeed it may often become an element of defeat.

Accuracy and trustworthiness in matters of scholarship are, as a rule, of far greater moment. In many cases they are all-important.

Taken as a measure of scholarly attainments speed, is often deceptive.

If Charles Darwin were a pupil in one of our Public Schools to-day the chances are nine out of ten that he would be set down as a very

common-place, dull boy. His mind always moved slowly and with extreme caution from his earliest school days. This was his individual constitution.

If John Stuart Mill and Herbert Spencer were two boys in the same grade, Mill, who would be several years younger than Spencer—and who for a moment doubts that the brilliant, ready, quick-witted Mill would far outstrip the shy, nervous, plodding Spencer—would become a petted little pedant, and the other would be plunged into the deepest discouragement. These are not altogether fancy sketches. Do not our methods bear out such conclusions?

Look at our methods in higher education. For example, look at the required examinations to teach: so many questions; so much time

required ; so many answers.

Nothing is more certain in psychology than the vast difference in the rate of speed at which different minds work. This is not all a habit by any means. It is to a far greater degree an endowment. Let him who doubts this set himself to do stunts with some lightning calculator. Or better, let him choose a mathematical professor to take his place. There are certain facilities of execution that only a certain class of minds can reach. And this fact runs through all mental endowments. What is hurry to one is a leisurely pace to another. We must all agree that no element is more pernicious to the action of the slower-moving minds than the pressure of hurry.

What ought we to conclude from this? That only the more rapid-moving minds are wanted? By no means. The race is not always to the swift in the profession of teaching. It is to the painstaking, to the clear-headed, to the patient, the sympathetic, and not unfrequently to the slow and sure.

Rapidity in thinking in a teacher is often a bar to good work.

Take again the naturally mathematical mind. Individuals differ in respect to this quality almost if not quite as much as they do with regard to tune and time in music.

The mathematical mind is to a great degree unfitted to teach mathematical dullards.

Things that the teacher sees at a glance, that come to him almost by intuition, must be slowly reasoned out step by step, often painfully slowly, by the unmathematical before he can possibly gain a clear idea of the problem.

This painful slowness is to the teacher the densest and most unaccountable stupidity. In the end he loses patience, loses faith in the

ability of the pupil to learn, and can be neither just nor helpful to him.

The result is pitifully disastrous to the one and shamefully so to the other. And all this is the result of speed.

I knew of a case of this kind where for seven long years a young man, bright far beyond the average in literature and the languages, was held up by a college professor of mathematics until the enthusiasm and courage was all pounded out of him. He was bound to graduate. He did graduate at last, but not until he was killed for usefulness in the sphere where he might have shone far beyond his classmates.

Another and more astute pupil of this same professor was held up at the end of freshman year on account of his lack of mathematical ability.

He left college, entered the ministry, and was sent at the end of three years as church delegate on the committee that passed upon the class in which he would have graduated.

He had his revenge.

But the other fellow was not built that way.

Speed and time. We live too fast ; we wear out too fast ; we fret and worry our lives away in our endeavors to keep up to the pace ; we destroy our endowments for happiness by the everlasting corroding of hurry.

Suppose in public examinations as much time was given as is desired by each applicant, and thereby quiet of mind on this point assured. Suppose in school work the differences in natural endowment, in physical energy, in physical health, in previous training, in home training, and, above all, the natural gait of the mind were taken into account in each case. Suppose accuracy, and reliability, and completeness of grasp, and sincerity of purpose were

put in their proper places in estimating the value of work accomplished, the Darwins would not then always be set down as dunces, neither would the Mills so enormously outrank the Spencers.—M. W. VANDENBURG, M.D., Mt. Vernon, N.Y., in *The School Journal*.

## RELIGIOUS INSTRUCTION AND EDUCATION.

A FEW weeks ago Dr. Nicholas Murray Butler made an address, under the auspices of the Sunday-school Commission of the Diocese of New York, on the relation of religious instruction to education. The paper is published in the *Educational Review* for December. Dr. Butler suggests that civilization may be separated into man's science, his literature, his art, his institutional life, and his religious beliefs. If this is a correct analysis, religious training is a necessary factor in education, and must be given the time, the attention and the serious, continued treatment which it deserves. The fact is recognized that at the present time it is not given a place beside the study of science, literature, art or human institutions. How the integrity and completeness of education is to be restored is the question which Dr. Butler takes up in the course of his remarks.

"The separation of religious training from education as a whole," he says, "is the outgrowth of Protestantism and of democracy. A people united in professing a religion which is ethnic or racial, or a nation giving adhesion to a single creed or to one ecclesiastical organization, always unite religious training with the other elements of education, and meet no embarrassment or difficulty in so doing. During the undisputed dominance of the Roman Catholic Church in Europe, education not only included religious training as a matter of course, but it was almost wholly confined to religious training.

With the advent of the Protestant Reformation all this was changed. Religion was still insisted upon as a subject of study, but other subjects became increasingly independent of it, and were gradually accorded a larger share of time and attention for themselves alone.

"Protestantism, however, would not by itself have brought about the secularization of the school. Democracy and the conviction that the support and control of education by the state is a duty in order that the state and its citizens may be safeguarded, have necessarily forced the secularization of the school. Under the influence of the Protestant Reformation, and that of the modern scientific spirit, men broke away from adherence to a single creed or to a single ecclesiastical organization, and formed diverse sects, groups or churches, differing in many details from each other. When the state-supported school came into existence, this state of religious diversity found expression in dissatisfaction with the teaching, under state auspices, of any one form of religious belief. The first step toward the removal of this dissatisfaction was to reduce religious teaching to the lowest possible terms; and these were found in the reading of the Bible, the recitation of the Lord's Prayer, and the singing of a devotional hymn at the opening of the daily school exercise. But even this gave rise to complaint. Discussions arose as to whether a single version of the Bible must be used in these readings, or whether

any version, chosen by the reader, might be read. A still more extreme view insisted that the Bible itself was a sectarian book, and that the non-Christian portion of the community, no matter how small numerically, were subjected to violation of their liberties and their rights, when any portion of the public funds was used to present Christian doctrine to school children, even in this merely incidental way. The view that the state-supported schools must refrain absolutely from exerting any religious influence, however small, is one which has found wide favor among the American people.

"This, then, is the condition of affairs. The influence first of Protestantism and then of democracy has completely secularized the school. The religious aspect of civilization and the place and influence of religion in the life of the individual are excluded from its view. This is the first important fact to be reckoned with. The second fact is that the whole work of education does not fall upon the school. The family, the church, the library, the newspaper, society itself, are all educational institutions as truly as is the school. It is the duty of the family and the church to take up their share of the educational burden, particularly the specifically religious training, with the same care, the same preparation, and the same zeal which the school gives.

"The Sunday school is in this way brought into a position of great responsibility and importance, for it is, in fact, a necessary part of the whole educational machinery of our time. It must, therefore, be made fully conscious of the principles on which its work rests, and of the methods best suited to the attainment of its ends

"The Sunday-school course of study must be looked after. It must

be carefully graded and adjusted to the capacity of the child. It must reach out beyond the Bible and the catechism. It must make use of biography, of history, of geography, of literature and of art to give both breadth and depth and vitality to the truths it teaches and enforces. It must comprehend and reveal the fact that the spiritual life is not apart from the natural life and in antagonism to it, but that the spirit interpenetrates all life, and that all life is of the spirit. The problem, then, is not religion and education, but religion in education.

"Before dismissing these suggestions as impracticable, because in part unfamiliar, it is well to face the alternative. It is that religious knowledge, and with religious knowledge a good deal else which is worth saving, will go out of the life of the next generation. What appears important enough to the elder generation to be systematically organized, conscientiously studied, and paid for in a terrestrial circulating medium, will deeply impress itself upon the younger. What is put off with a hurried and unsystematic hour on Sunday will not long seem very much worth while

"Already the effects of the present policy are being seen. To the average college student the first book of Milton's 'Paradise Lost' is an enigma. The epithets, the allusions, even many of the proper names, are unfamiliar. This is due to ignorance of the Bible. It is necessary nowadays to know something about Christianity as well as to be a Christian. The study of biography in connection with the people of Israel and Old Testament history generally, may be made to put plenty of life into much that is now dead facts to be memorized. For older pupils the study of church history, and of the part played by religious beliefs and

religious differences in the history of European dynasties, politics and literature will make it plain how moving a force religion is and has been in the development of civilization. Such pupils, too, are able to appreciate the Bible as literature if it be put before them from that point of view. It is too often treated as a treasury of texts only, and not as living literature which stands, as literature, by the side of the world's greatest achievements in poetry and in prose."—*The School Journal*.

## THE PROPHETICAL OFFICE OF THE PRESS. \*

IAN MACLAREN.

AMONG the services which the Press in its prophetical capacity can render to the commonwealth, one of the chief is to create and sustain a worthy national ideal. The Hebrew prophet set himself with all his might to combat the religious insolence of his people, who prided themselves upon being the favorites of the Eternal and despised other people, and considered that they could do as they pleased without danger, and that they were by entail the heirs of the world, an insolence which has its parallel in that vulgar and blatant patriotism which supposes that the greatness of the land consists in the amount of its possessions, and the gold in its banks, and the size of its warships, and the spread of its commerce. The Hebrew prophets were never weary insisting that the strength of Israel lay in the fear of God, and in righteousness of life, in just regard to the rights of the poor, and in the spread of pure knowledge. According to the prophets, a nation was not far from its doom which did unjustly by the helpless, and boasted itself in riches, and put its confidence in chariots. And that nation was invincible whose people lived in industry and honestly upon the land, and in whose cities justice ran down the streets of the cities like a river. The temptation of our day is like unto that of Israel in the days of Amos, and our safety is that which the prophets preached. We have the choice between the gross materialism of huge fortunes and military glory and the idolatry of sports and an insatiable love of pleasure, and that national idealism which will never be satisfied till every member of the commonwealth be educated and has the opportunity of living decently, and the division between the classes be healed, and the power of the nation be used for freedom and civilization throughout the world. There is only one voice which can reach the people in their homes and as they travel on the highway, which from day to day, by persuasion and by information, can wean them from the false and make them love the true, which can cleanse them from historical ignorance and from vainglory, which can teach them the secret of our past greatness, and that modesty of spirit which is the glory of a nation. It is possible for the Press, if it should count profit more than duty, to feed the basest passions of the people and to lash its mob into fury. This is the work of a false prophet, and no curse can be set upon a nation more bitter than a prophet without conscience. A venal Press

\* An address in part. "The Prophetical Office of the Press," delivered to the Institute of Journalists, Liverpool.



is as destructive as a worldly church; or it is given unto the Press to teach its people dignity and self-restraint, moderation in the hour of victory, and courage in the hour of danger, and the Press which renders this service has deserved well of the commonwealth, and has shown itself not unworthy of the prophetic office.

Another service of vast importance within the compass of the Press is the creation of a wholesome public opinion, and by that one means an atmosphere in which what is base will shrivel up and die like germs of disease in the light, and that which is true and pure will flourish. Each profession and each business has its own code of morals, and these must always be somewhat artificial, but apart from this local code, and far above it, is the general rule of conduct in public life. There is a standard of public morals laying down what it is becoming a man should do, and this standard undoubtedly rises and falls in different ages. If it should fall, then it is a national calamity, for the tone of even religious men will be lowered, and rascals who would otherwise have been ashamed, will lift up their heads. If this standard be raised, then good men will be braced to even nobler living and base men will not have the hardihood to do their will. When the atmosphere is clean and healthy, politics take a nobler color, business is free from the taint of dishonesty, society is not disgraced by scandals, and the Church herself—responsive to the spirit of the day—more perfectly fulfils her high mission. It is, of course, for the pulpit to denounce sin, and enforce righteousness, but her work is confined to a certain number of people, and to one day in the week, but the Press, with every one at its com-

mand and six days wherein to work, can still more profoundly affect the public mind. And it is the advantage of the Press rather than its disadvantage that it does not teach morals directly, but creates a nobler habit of thought and living by the arguments which it uses and the motives to which it appeals and the examples which it holds out. It is the happy fortune of the Press to be able to teach its readers how to live, while they do not know that they are being taught, and while the writer, instead of setting himself to teach them has been treating, from a high standpoint, some question of home or foreign policy. Like the wind which bloweth where it listeth, not only over wide spaces, but into every shady corner, is the subtle influence of this modern prophet.

And I will dare to say that the Press has also a judicial work to do in the commonwealth, as had the prophet of the ancient time. No doubt there are the courts of justice where legal crimes are tried and punished. No doubt there are also sources of honor from which men who have deserved well of the state are recognized and dignified. But a sentence does not close a case, and there are social crimes which receive no legal punishment. A title is but a slight reward to a man who has served his country at a cost, and many of the best services will not receive any title. There is a higher court of justice than her Majesty's judges, and that is public conscience. There is a wider court of honor than the Sovereign herself, and that is the good-will of the nation. As often as a man does wickedly, whether he has broken the law or simply led an injurious life which has wrecked helpless homes and polluted innocent lives, there are enough innocent people in this country to cry shame, each man in his

own place. If any man has done bravely by the state, and has so served his fellow citizen that the country has been delivered from danger abroad, or has been made happier at home, then there are enough true-hearted men to say well done. What remains now is that this feeling of condemnation or approval should be gathered up and find a voice, as the rainfall on a wide range of hills pours itself down in a single torrent. It is the Press alone which some morning, from one end of the country to the other, can pillory the scoundrel or can place the crown on the good man's head. And this sentence of an intelligent and honorable Press will be the severest punishment and the most welcome reward, for it will be the expression of the national mind at its widest and its highest; it will be final and irrevocable.

Between the Hebrew prophet and the journalist there is another parallel which I would mention in conclusion, and it is their seclusion from public life. There were pro-

phets, as for instance, Isaiah of Jerusalem, who were also statesmen, and had much to do with city affairs, but as a rule the prophet, like Elijah and Amos and Hosea, lived apart, and except when he spoke was unknown. There are journalists who have played a part in the state and have bulked largely in the eyes of a fellow-citizen, but the characteristic journalist has hidden himself, and wished to remain nothing but a voice. The type of the man who is to guide and correct public opinion is one who watches its currents, but is not carried away by any; who keeps himself in touch with the life of his people, but has no private ends to serve; who has his own enthusiasms and convictions, but is invulnerable against every bribe either of profit or of passion; who seeks neither place nor name, but only desires to serve the commonwealth, of which he is an unknown member, by inspiring its life with spiritual motives and moving it to nobler ends.

—*The Presbyterian Review.*

## A NATURALIST'S TRIP ON THE ASSINIBOINE RIVER.

By GEO. E. ATKINSON, PORTAGE LA PRAIRIE.

Two hundred miles in a small boat would seem to many to be somewhat unusual in this prairie country, yet such was the trip which I, with two companions, set out upon in anticipation of much pleasure and some profit on May 12th. The course of the Assiniboine river is a very circuitous one and while it is only 55 miles, as the crow flies between Portage la Prairie and Winnipeg, it is reported by surveyors to be 189 miles by this river from Pratt's Landing to Main street bridge, while the distance we travelled on Long Lake, near Reaburn,

makes the total length of our trip by boat over 210 miles. This, my third trip over this course, taken in the height of the bird migration, in a very dry season, with cool evenings and no flies, proved to be one of the most enjoyable and profitable collecting trips I ever undertook.

It was on Saturday afternoon about five o'clock that we shoved off from Pratt's Ferry, with four days provisions, jubilant spirits and everything favorable for a glorious outing. On our way many a lonely half-breed or French family suddenly aroused from their reflections by

shouts of "Ship ahoy," crept cautiously to the river bank to watch us drift past upon a current running about four miles an hour, and wondered to themselves where such an outfit had come from. They frequently had good cause to wonder, as we certainly presented at times a curious picture. We found the river unusually low, and almost every curve brought us upon a sandbar. It had lowered very recently, leaving a considerable depth of that slimy mud for which this river is noted, still upon the sand, necessitating considerable care in effecting a landing in order to prevent our disappearance in the direction of China. After continuous paddling for an hour and a half we came in sight of the Northern Pacific Railway bridge over the river, and were soon encamped for our first night only four miles from Portage. My diary notes that in this distance we flushed occasional mallard, blue bills, blue-wing teal and whistlers; the muddy bars offering no feeding ground for waders; spotted sandpipers, and an occasional solitary sandpiper, were all that we observed. On approaching the bridge we came upon four ruddy ducks in the river.

As night closed in, the whip-poor-will took up the songs of the day and continued them all night. At daybreak on Sunday morning we took a walk to a near-by slough, and there discovered large flocks of migrating waders, among them Wilson's phalaropes, yellow legs, godwits and kindred species. Walking over a dry patch of ground I almost trod upon a mallard duck as she flushed off her nest. The breeding season seemed to have scarcely begun as these birds are the first to breed and this nest contained but one egg. Rose breasted grosbeaks, early warblers and other songsters were everywhere to be heard.

About ten o'clock a number of the boys came down from town and took dinner with us, and at one o'clock we pushed off on the second stage of our journey. A couple of hours' run brought us to a cut made across a narrow strip of about three hundred yards to save a trip of eight miles around the curve. Landing at the old river bed I followed the course for about three miles but found no feeding ground for either ducks or waders as I expected. Here I was much surprised to see for the first time in Manitoba a fine, mature bald eagle. Shortly afterwards we discovered a couple of nests of the red-tailed hawk, and secured three eggs from the first and two from the second. Continuing our course we soon arrived at High Bluff Ferry and were now just seven miles from Portage la Prairie, although we had travelled about thirty. Passing this we brought up at a second cut, only about 200 yards in length, but which saves a trip of over 10 miles around the old curve. Here we discovered another bald eagle with two other mature birds. All attempts to stalk these wary feathered tigers were unavailing and I had to be satisfied with shooting them with my field glasses. During the day we saw several cormorants and one broad-winged hawk, but only heard one crested fly-catcher, these birds seemingly not having arrived as yet.

At this second cut we camped for the night, and it closed upon us cold and raw, the very opposite to the extreme heat of the previous night, while the morning only found it more intensely cold and unpleasant, as a strong east wind drove the steam rising from the river upon us in a fine mist which compelled us to wear our waterproofs or be wet through.

Here I found flocks of warblers, small finches, kingbirds, etc., mov-

ing northward in compact and seemingly well-organized flocks, resting only for an instant after quite lengthy flights from tree to tree. Crossing the river near our camp, they moved through the woods so rapidly that I had difficulty in securing specimens.

Among the warblers that day, I noticed the palm, mangolia, black-poll, black and white, redstarts and water thrushes; mourning doves were numerous everywhere; partridges were heard drumming quite regularly along the course. We noted one flock of about twenty cormorants which seemed to be following the river's course; for the first time we heard towhees and golden-crowned thrushes, discovered another nest of red-tailed hawk containing two eggs, and saw a few juncoes which may possibly be breeding. Landing at an old crossing south of Poplar Point, we camped for Monday night, remaining here until Wednesday morning, collecting a number of interesting specimens and noting many fresh arrivals. On one of our rambles here the boys discovered a great horned owl's nest containing one young owl and one broken egg, while in it were the remains of a gray ground-squirrel. Pursuing our course on the morning of the 16th, we secured a male green-winged teal and a male shoveller with breast feathers much broken as though plucked to make a nest. At one landing place I took a winter wren, supposed to be rare in Manitoba. Arriving at the first ferry in Baie Saint Paul district, after considerable amusing conversation with two French boys, we managed to get directions to the entrance to Long Lake. A careful examination of the bank discovered to us a small creek just wide and deep enough to float our boat. Up this we pushed a few yards till we

suddenly came upon a dam. Pulling the boat over this, we had clear sailing for nearly a mile up the creek bordered on each side with swamp elder swarming with water thrushes, warblers and other small birds. Suddenly pushing through a narrow opening in the weeds we found ourselves in Long Lake with a winding stretch of open water and slough about 200 yards wide extending northward for miles. Paddling north we landed and camped for two nights beside the C.P.R. track near Reaburn, and on Thursday, May 17th, we paddled several miles further north in hopes of finding a feeding ground for waders, but failed. We, however, secured several marbled and Hudsonian godwits, lesser blue bill, blue-winged teal, ruddy ducks, canvas back, and a pair of ring-neck ducks, the first I have taken in Manitoba. We also noted red heads, mallard, widgeon, pintail; none of which, save the mallard, seem to be breeding as yet. I never saw so many horned grebes. These birds were careering all about the lake in immense flocks. We also noted many bartramian sandpipers, (upland plover) and flocks of bobolinks. While here, one of the boys had the unusual good luck to witness the bittern making his bumping cry and he describes it as an amusing scene. Standing erect, he inflated the long loose neck skin and suddenly spreading all his feathers threw his head forward with a jerk and literally spit out the wind with a gurgling bump, repeating the action several times. I may say that in the many years I have collected it has never been my privilege to see this performance and there are few naturalists who have had the pleasure of witnessing what this boy saw while casually roaming about the marsh.

Returning on Friday morning to

the river we passed a large flock of male canvas backs flying high as though emigrating, also several flocks of Bonaparte's gulls from which I secured specimens. Dinner at the dam, we returned to the river and during the afternoon saw many ducks, whistlers, pintails, mallards, shovellers, blue and green winged teal, and blue bills, all in mixed flocks of males and females, save mallards, which were nearly all males and were in flocks of from four to seven. It has been said that these birds leave the females to look after the eggs and young while they flock together and have a good time. Whether from choice of the female or indolence and inconstancy of the male, the mallard drakes certainly do not frequent the nesting sites very much. None of the other ducks seemed to be breeding as yet.

Another red tailed hawk's nest was discovered containing two eggs. The continuous wooded country was now broken by strips of prairie for the first time and here, south of Marquette, we camped beside a small wooded creek. On Saturday morning I went up the creek and found numbers of water thrushes, warblers and other songsters mentioned above and discovered a mallard's nest with nine fresh eggs in the bush, 30 feet from the water and up a 10-foot bank. The nest was loosely constructed of small twigs, bark strippings and leaves, lightly lined with small feathers and breast down. The bird on leaving endeavored to cover the eggs by throwing leaves over them. Among the new arrivals I noted black-throated green Tennessee and palm warblers, blue-headed, warbling and Philadelphia vireos. Here I flushed a bittern and subsequently came upon him perched among the upper branches of a tall, slender poplar tree on the side of the ravine, with

his head erect in the hiding attitude. If ever a ridiculous picture presented itself this was one. I watched him for some time and eventually approached close enough to hit him with a stick from the bank when he flew.

The open prairie extending for miles north, east and west seemed barren and uninviting, and as the morning was hot we again took to the river, paddling southward nearly all day into the wooded and scrub country, in some places as uninviting as the prairie. In these places the monotony was continually broken by the appearance of the mud huts of the French settlers. These and their occupants were in many cases marvels of wretched contentment, and save in one or two cases our calls were hailed with smiles as p'asant as could grace such faces, while our flag signals were waved back with hats, hands or rags, the latter preponderating. It has for many years been a conundrum to me how these people live, and no one has ever enlightened me. Many cultivate no land and the fishing in the river is never very extensive. They are invariably surrounded by dense bush, yet they seem to be contented in their lonesome filth, as some of them look as though a good wash might remove considerable real estate. Today we heard orioles for the first time, and by night were surrounded by them, and these, with the pursuit of a wounded ruddy duck, were all the life we had to interest us outside of the ever present song-birds and the Frenchmen.

The French ferryman is sometimes cranky, and objects to being called lazy because he is in bed at nine in the morning. For this reason one of these worthy river navigators attempted to stone us and sink our boat, and only desisted

when one of the boys threatened to shoot his dog with a gun which had not been loaded for two days. But then these people never see anyone but themselves, and are all too willing to scrap with a stranger, especially if he is a tormenting boy. Nothing serious overtook us, however, and after re-stocking our store of provisions at St. Francois Xavier, we dropped a couple of miles down the river and camped for the night, making by far the longest and least profitable run of the trip.

Early Sunday morning I was out and found the woods alive with birds, but only observed the Maryland yellow throat and thrasher as new arrivals. Shifting camp about nine o'clock we paddled till noon, noting nothing new save that the banks for miles were covered with millions of small frogs, evidently the leopard frog. Landing at a favorable spot we rested for the afternoon and I skinned my specimens while the boys had a sleep.

On the morning of the 21st, our last day, I was up with the sun, and found a pair of thrashers and secured one, also a nest of the loggerhead shrike, containing one egg. Returning to this after breakfast we found the second egg and secured one bird. Starting on the river we found its changing character, widening and with steeper banks, afforded

little feeding ground for ducks and none save a few mallards were seen.

The sixth nest of the red-tailed hawk was discovered, containing three eggs; we passed several more of these nests on the trip but did not stop to examine them: as the bird breeds in the tops of large trees, usually three feet in diameter and from 40 to 100 feet high, with a climb of 40 to 50 feet to the first branches, and as we already had 13 choice eggs we were content. I secured on this morning a fine female broad winged hawk. We reached the Headingly bridge at noon and had dinner; here we found another shrike's nest complete but without eggs. Packing up our stuff, we set off on our last run and without excitement worthy of mention, save a wetting in running the rapids, reached Winnipeg about seven o'clock in the evening; returning via Northern Pacific on Tuesday evening from the most enjoyable as well as the most profitable trip I ever took. I reached home satisfied that I had worked the territory between here and Winnipeg about as thoroughly as it could be worked. The boys want to go again and probably we will next month, if not then, certainly next summer.—*Educational Journal of Western Canada, July 1900.*

## EDUCATION DEPARTMENT, ONTARIO.

### ANNUAL EXAMINATIONS, 1900. HIGH SCHOOL ENTRANCE.

#### LITERATURE.

*Examiners:* A. Campbell, D. Fotheringham, D. Walker, B.A.

NOTE.—One mark is to be deducted for each misspelt word. A maximum of five marks may be deducted for want of neatness.

Presiding examiners will instruct the candidates to take A and B and either C or D.

#### A

1 Not enjoyment, and not sorrow  
Is our destined end or way;  
But to act that each tomorrow  
Finds us farther than to-day.

5 Art is long, and Time is fleeting,  
And our hearts, though stout  
and brave,

Still, like muffled drums, are  
beating  
Funeral marches to the grave.

9 In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle,—  
Be a hero in the strife.

13 Trust no Future, howe'er pleasant!  
Let the dead Past bury its  
dead!  
Act,—act in the living Present!  
Heart within, and God o'er-  
head!

1. Tell what you know of the author of this extract.—10.

2. Distinguish between: "end" and "way," "to-morrow" and "to-day," "Art" and "Time," "field of battle" and "bivouac," "stout" and "brave," "driven cattle" and "hero," "the dead Past" and "its dead" as used in this poem.— $2 \times 7 = 14$ .

3. What, in this poem, is the force of: "enjoyment," "sorrow," "destined," "farther," "funeral marches," "the strife"?— $2 \times 6 = 12$ .

4. (a) Paraphrase the last stanza of this extract, that is, give its full meaning in every day language.—8.

(b) What lesson would the writer teach us from lines 6, 7, 8?—4.

(c) What lesson would he impress upon us by comparing the world to a battle field, and life to a bivouac?—4.

5. Show the fitness of the figure "like muffled drums." Why do the words "Time," "Future," "Present" begin with capitals?—6.

6. State briefly, in your own language, the main lesson of the writer in *A Psalm of Life*, and quote the stanzas beginning "Life is real" and "Let us, then."— $4 + 4 + 4 = 12$ .

## B

Quote the following:

(a) *Lead, Kindly Light.*

(b) *Elegy Written in a Country Churchyard*: the 16 lines beginning, "The breezy call," etc.

## C

The English never before or afterwards lost so dreadful a battle as that of Bannockburn, nor did the Scots ever gain one of so much importance. Many of the best and bravest of the English nobility and gentry lay dead on the field; a great many more were made prisoners; and the whole of King Edward's immense army was dispersed or destroyed.

The English, after this great defeat, were no longer in a condition to support their pretensions to be masters of Scotland, or to continue, as they had done for nearly twenty years, to send armies into that country to subdue it. On the contrary, they became scarcely able to defend their own frontiers against Robert Bruce and his victorious soldiers.

Thus did Robert Bruce rise from the condition of an exile, hunted with blood-hounds like a stag or beast of prey, to the rank of an independent sovereign, universally acknowledged to be one of the wisest and bravest kings who then lived.

1. Give an outline of Sir Walter Scott's career. Name the productions of his pen which chiefly earned him the title, "The Wizard of the North." Name the "double treasure" he left us at his death. Give the name of the work from which this extract is taken.— $6 + 3 + 2 + 1 = 12$ .

2. (a) Under what circumstances did the English invade Scotland at this time?

(b) What would be the difference in the equipment of an English army then and now?

EDITORIAL NOTES.

Deliver not the tasks of might  
 To weakness, neither hide the ray  
 From those, not blind, who wait for day,  
 Though sitting girt with doubtful light.

“That from Discussion’s lips may fall  
 With Life, that working strongly, binds—  
 Set in all lights by many minds,  
 So close the interests of all.”

THE UNEXPECTED.

THE little burns singing here as everywhere, the Highland not with the less music: “Men may come, men may go, but I go on forever.”

Attended the parish church, old and grey but clean and neat. The grave-yard all round, where quietly sleeps the dust of many generations of the fore-bears, awaiting the fulfillment of the life promise made to the fathers in the far past years

Had the privilege of listening to an edifying sermon by the minister of the parish, the Rev. Jno. Cameron, M.A., from the words, “Be not afraid, only believe,” and since, ever and anon, the words come back to cheer and strengthen in life’s ceaseless movement

In the afternoon we went out by the “highway,” past the farms tilled by the fathers and grandfathers, Dun aughtach Stewart field, Dall-na-chardan. Crossed the latter to the sea.

One of the fields of this farm recalls vividly this scene: A summer day; a field of grain, and ripe; the reapers arranged so that a man and woman work side by side, and each couple thus arranged throughout the day have allotted to them an equal portion to reap; men binding, others gathering the sheaves into stooks. A field alive with merry men and comely women; couples bantering, chaffing; who does the best work, the most work, and works the speediest.

The grain falls in handfuls, carefully arranged in sheaves ready for binding. Thus the day passes—a

long day for the reapers. The night gathers home tired laborers; sore of hand are the reapers, but a day of much instruction to the workers in the school of life, our final university. What a contrast to a ten-acre field in harvest time in Ontario, with its three or four men and a reaper!

On the shore we sat by the calm-sobbing sea; greeted by the low, sweet notes of the birds in the fields, watched by the swift, observant sea gull, sitting on the rocks near by; the tide silently rising and swirling about the rocks; meanwhile the sun hastens westward.

This rugged shore and cave is alive to me with memories of by-gone years. On the one side, of work in the day’s early dawn, laboring men gathering sea-wrack for manuring their land, horses struggling up the steep ascent dragging the heavily-laden cart: The sea, dark and booming with loud roar, driven in by the fierce north-west wind: on the other hand, in that dark recess, operations of a very different class may be under way. Here is the little stream, there the niche for the STILL from which in due time (wind, weather and other things permitting) will run a steady jet, not very copious, of liquid that has no poison in it, so the experts testify.

In the evening we attended the Free Church and heard a discourse by an Edinburgh man, not unknown to financial men in Toronto.

Time and tide wait for no man.  
 The coach and four from Camp.



belltown on Monday morning takes us through the Clachan past the old parish school (in imagination full of boys and girls), up the steep incline, till in less than one-half mile we are higher than Creag Loisgte, 650 feet above sea level. And now we are faced steadily to the west. From this vantage ground we have a full view of all the farms, sea, islands, church and Clachan, in which we have lived so happily and so rapidly during the past week. Tarbert, Loch-Fyne, due at noon; Glasgow, by Greenock (steamer and rail) due in the evening.

The Tail of the Bank always comes back to memory with the word Greenock. In the first half of the century now closing there rode at the Tail of the Bank a ship full of passengers, all Highlanders, many from Kyntire, and bound for Upper Canada, British North America, *via* New York.

Two hundred, four score and thirteen souls was the total number of the passengers. One of the families was made up as follows: The father, a patriarch (grandfather), and wife, the former eighty-six years old; seven sons, unmarried, a niece, one son married, wife and six children, making in all, in this one family, eighteen souls, and one son left behind—who followed a few years

later. What an addition to Upper Canada! What a loss to Scotland! Such as these built and are building the Empire in Canada. No wonder when the Motherland required men to speak to the enemy in South Africa Canada spontaneously offered men who can effectively deal with schemers aiming at the disintegration of the Empire.

Imagine, if you can, the soreness of the parting; one friend after another drops off at various points on the way from Clachan to Greenock. At Greenock the final parting takes place; and then the staunch ship was headed to the far West.

Tuesday morning, left the friends in Glasgow, a rapid run to and a quiet night in Manchester, a day spent in this rich and populous city, looking over the new and magnificent building for housing the technical schools of Manchester. The schools and new building conducted under the able management of Mr. Reynolds, managing director and secretary of the Technical School Board.

The Mersey, Liverpool. "Mounting in hot haste," the steamer.—Westward.—Out to sea. Four weeks in the tight little, right little islands, and each day superb.

## CURRENT EVENTS.

### M'GILL MODEL SCHOOL.

Friday morning, 26th June, at ten o'clock, the friends and relatives of the Model School children assembled to witness the closing ceremonies of the school. There were many more people present than could be accommodated in the limited room of the hall. All the pupils from the kindergarten proved that their musical training had certainly not been neglected, as they sang very delight-

fully several patriotic and other songs. The girls of the senior class rendered a chorus in French.

The presenting of reports came first on the programme. Miss Sloane, the primary principal, reported that the average attendance had been 115. Contagious diseases had had some effect upon the number in attendance.

Miss Peebles gave an encouraging report for the girls' Model. There

were 207 on the roll, of which 92 per cent. was the average attendance. The good work done by the teachers in training was emphasized. Splendid progress was made under their tuition. Miss Peebles referred to the difficulties under which a child labored, who had the distracting influences of private societies, music, dancing, fancy work, etc., things which could not but interfere with school work. The loss sustained in the deaths of Prof. Fowler and Dr. Reid was deeply felt.

Mr. Honeyman read the boys' Model report, and referred to the need of a place in which the boys might play inside in stormy weather.

Dr. Robins, in his address, made some very forcible remarks upon discipline, and the way in which it would continue to be exercised at the Model School—the threatening letters of parents, notwithstanding. He had received more than one insulting communication during the session; and he referred in not very complimentary terms to the mental condition of a parent who wrote, saying that he would horsewhip a teacher who had discharged, simply, his duty. "If parents do not approve," said the doctor, warmly, "of the way in which discipline is performed, they can step out into infinite space. We do not propose to make this school a battle-ground for conflicting theories on discipline." Cruelty, disobedience and insult offered to teachers would always find their due reward. Dr. Robins then proceeded to make some interesting announcements. Changes will take place in the teaching staff next year. Miss Peebles will no longer have a special class, but will be general supervisor. A transition class will be formed, and Mr. Campbell will be headmaster of the boys' department. The following new teachers will be added: Miss Rorke,

B.A., for the advanced class; Mr. Alex. Campbell, B.A., boys' department; Miss Murphy, senior class; Miss Shang, junior class; Miss Rummells, primary department.

Rev. Dr. MacVicar, chairman of the Protestant Board of School Commissioners, added a few words of emphasis to those of Dr. Robins, about discipline. He also congratulated the school and staff upon the excellent work done.

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The tocsin has been sounded by certain schoolmasters in Germany to warn parents against kindergartens. Should the reaction spread to England, there will be many to cry "Welcome!" In spite of Mr. Earl Barnes and Miss Catherine I. Dodd, we do not want our children impaled and dissected. It is with some alarm that we notice the rapid spread of these infants' schools for well-to-do children. In a recent number of the *Positivist Review*, Mr. F. S. Marvin discusses the question in reference to the Elementary Schools. The Government undertakes the charge of infants from the age of three years. Everyone must agree with Mr. Marvin that this state of affairs is a *pis aller*, and that with increasing culture in the home-life of the proletariat will come an increasing desire to keep the babies at home until they have reached the age, say, of seven. But for educated parents to renounce their responsibilities at an early age is bad for them and for the children alike. It must not be forgotten that Froebel's principles were primarily intended for the guidance of mothers. But there is a fashion in these matters, and the kindergarten flourishes in spite of the teaching of Miss Charlotte Mason, just because it is there and parents are lazy.—*Journal of Education*.

(Continued from page 274.)

(c) By what stratagems did Bruce make up for the lack of numbers? —12.

3. Show that Bannockburn was a most momentous battle to both the English and the Scots.—8.

4. (a) Distinguish between: "best" and "bravest," "nobility" and "gentry," "dispersed" and "destroyed," "stag" and "beast of prey."— $2 \times 4 = 8$ .

(b) Explain: "pretensions to be masters," "defend their frontiers," "the condition of an exile," "independent sovereign," "universally acknowledged."— $2 \times 5 = 10$ .

## D

Wolfe applied himself intently to reconnoitring the north shore above Quebec. Nature had given him good eyes, as well as a warmth of temper to follow first impressions. He himself discovered the cove which now bears his name, where the bending promontories almost form a basin, with a very narrow margin, over which the hill rises precipitously. He saw the path that wound up the steep, though so narrow that two men could hardly march in it abreast; and he knew, by the number of tents which he counted on the summit that the Canadian post which guarded it could not exceed a hundred. Here he resolved to land his army by surprise. To mislead the enemy, his troops were kept far above the town; while Saunders, as if an attack were intended at Beauport, set Cook, the great mariner, with others, to sound the water and plant buoys along that shore.

\* \* \*

Every officer knew his appointed duty, when, at one o'clock in the morning of the 13th of September, Wolfe, Monckton and Murray, and about half the forces, set off in boats, and, using neither sail nor oars,

glided down with the tide. In three-quarters of an hour the ships followed; and, though the night had become dark, aided by the rapid current, they reached the cove just in time to cover the landing. Wolfe and the troops with him leaped on the shore; the light infantry, who found themselves borne by the current a little below the entrenched path, clambered up the steep hill, staying themselves by the roots and boughs of the maple and spruce and ash trees that covered the precipitous declivity.

1. Tell what you know of the author of this extract and of his writings.—5.

2. (a) What circumstance led to this conflict between the French and the English in America?

(b) How did the two armies compare in numbers, in discipline, in the skill and heroism of their leaders?— $8 + 2 + 2 + 2 = 14$ .

3. Explain: "reconnoitring," "warmth of temper," "bending promontories," "rises precipitously," "the Canadian post," "Cook, the great mariner," "to sound the waters," "plant buoys," "to cover the landing," "declivity."— $2 \times 10 = 20$ .

4. Give the stanza recited by Wolfe to the stroke of the oar in the rippling river; give the name of the poem from which it is taken, and the name of its author.— $3 + 1 + 1 = 5$ .

5 Name the various operations by which Wolfe tried to mislead the French as to his real plan of attack.—6.

## HISTORY.

NOTE.—One mark is to be deducted for each misspelt word. A maximum of five marks may be deducted for want of neatness.

1. (a) Explain the leading features of the Feudal System; (b)

Give a short account of its introduction and decline in England.—12.

2. Write a short account of the following: (a) Conquest of Ireland; (b) Spanish Armada; (c) Declaration of Rights.—15.

3. Relate the causes, most important events, and results of the Crimean War and Indian Mutiny.—18.

4. State the causes, leading events, and results of the troubles in Upper and Lower Canada in 1837-38.—15.

5. Write explanatory notes on the following: (a) Act of Union, 1841; (b) Rebellion Losses Acts; (c) Secularization of Clergy Reserves; (d) Abolition of Seigniorial Tenure.—16.

6. Give the provisions of the following treaties: (a) Ashburton Treaty, 1842; (b) Reciprocity Treaty, 1854.—12.

7. Write notes on any three of the following: (a) Laval; (b) Carleton; (c) Brock; (d) Sydenham; (e) Elgin.—12.

#### GRAMMAR.

NOTE.—One mark is to be deducted for each misspelt word. A maximum of five marks may be deducted for want of neatness.

1. Breathes there a man with soul so dead,

Who never to himself *hath said*,

This is *my own*, my native land!

Whose heart hath ne'er within him burn'd,

As home his footsteps he hath turn'd

From *wandering* on a foreign strand?

If such *there breathe*, go, mark him well;

For him no minstrel raptures swell;

High though his *title*, proud his name,

Boundless his wealth as wish *can claim*;

*Despise* those titles, power and pelf,

The wretch *concentred* all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust, *from* whence he  
*sprung*,

Unwept, unhonor'd and unsung.

(a) From this extract write in full with their relations: (i) five subordinate clauses—15; (ii) ten phrases—20.

(b) Write also in full one example each of subjunctive, imperative, interrogative and assertive clauses or sentences, with reasons for so naming them.—8.

(c) Parse the italicized words.—26.

2. Explain the difference between phrase and clause, sentence and clause, principal and dependent, subjective and objective, transitive and intransitive, adverbial and adjectival, coordinate and subordinate, and give an example of each.—14 + 7 = 21.

3. Construct sentences to show that each of the following words may have three different grammatical values or uses, and state what those values are in each sentence: iron, saddle, that, but.—12.

4. Correct, giving reasons: I seen the ball was going to be catched with one eye. It wont be done withou. we do it. Where was you when I come? Have you wrote them letters you had to? Them hats didnt ought to belong there.—20.

5. Give a definition and an example of a proper, a common, a collective, an abstract, a gender, a simple, a derivative, a compound noun.—8.

6. Write correctly the contractions for the days of the week and for the months of the year.—8.

7. (a) Give the rules for the use of *shall* and *will* (i) to express simple futurity, (ii) to express determination or promise.—4.

(b) Give the meaning and an ex-

ample of each of the following verb phrases : Progressive, emphatic, potential, and obligative —8.

### GEOGRAPHY.

NOTE.—One mark is to be deducted for each misspelt word. A maximum of five marks may be deducted for want of neatness.

1. (a) What are parallels of latitude? Give the names and positions of the four most important.—6.

(b) What is meant by climate? By referring to Canada, point out four conditions which may affect the climate of a country.—8.

2. Name in order, from west to east, the provinces of Canada and mention three of the largest cities or towns in each.—14.

3. In what respect does Manitoba agree with or differ from Ontario with regard to (a) physical features, (b) climate, (c) industries, (d) exports?—16.

4. In travelling from Serbia to Montreal by the direct line of the G.T.R. through what counties would you pass?—9

5. Draw an outline map of Europe and indicate by writing the names, the locations of : (a) The peninsulas ; (b) The coast indentations ; (c) The mountain chains ; (d) The British possessions.—20.

6. Mention five of the chief articles exported from each of the following : British Columbia, Jamaica, Cape Colony, India, and Australia.—15.

7. Where and what is each of the following : Aden, Trinidad, Shannon, Tasmania, Corea, Bermuda, Regina, Hong Kong, Vesuvius, Nyassa, Glasgow, St. Helena, Siam, Portsmouth, Ganges?—12.

### COMPOSITION.

NOTE.—One mark is to be deducted for each misspelt word. A

maximum of five marks may be deducted for want of neatness.

1. Write a composition of at least thirty lines, taking for your subject any one of the following :—

(a) The Canadian Pacific Railway.

(b) An Eventful Day in My Life.

(c) Autumn in Ontario.

(d) A Picnic in the Woods.

(e) A Hunting Expedition—50.

2. (a) Write a letter of about thirty lines to some friend, giving a description of any village, town or city which you have recently visited.—45.

(b) Write the address of your letter within a ruled space the size of an ordinary envelope.—5

### ARITHMETIC.

NOTE.—One mark is to be deducted for each misspelt word. A maximum of five marks may be deducted for want of neatness.

1. (a) Define:—unit, multiple, fraction, percentage, interest.—15.

(b) Find the least common multiple of 147, 693 and 385.—10.

2. If 3 lbs. of tea are worth 36 lbs. of sugar, 32 lbs. of sugar worth 8 lbs. of tobacco, and 7 lbs. of tobacco worth \$1.82, find the value of 79 lbs. of tea.—25

3. A dishonest milk dealer buys 135 gallons of pure milk at 23 cents a gallon and after mixing it with water, which costs him nothing, sells the mixture at  $4\frac{1}{2}$  cents a quart, thereby gaining \$2.43. How much water has he used?—25.

4. A receives  $\frac{3\frac{1}{8}}{7\frac{1}{2}}$  of an estate and

B  $\frac{4}{9}$  of  $\frac{18}{35}$  of the remainder. C

gets what is left and finds that his share is worth \$872 more than A's. What is the value of the estate?—

25.

5. In a factory there are 264 men, women and boys. Find the number of each if there are 33 per cent. more women than boys and 25 per cent more men than women.—25.

6. On May 21st, 1897, Brown borrowed \$375, agreeing to pay simple interest thereon at the rate of 4 per cent. per annum. What amount will he require to settle his account on October 14th, 1899?—25.

7. A contractor undertakes to lay a sidewalk 8 feet wide on both sides of a street  $\frac{1}{4}$  of a mile in length. The plank used is to be 2 in. thick and the walk is to be supported by three continuous lines of scantling 4 in. square. Determine the cost of the lumber at \$15 per thousand feet board measure.—25.

8. Divide the sum of the following numbers by 4,786:

eight millions three hundred thousand two hundred and four,

nine millions fifty-three thousand six hundred and twenty-six,

two hundred and four thousand and fifty-nine,

sixty-seven thousand two hundred and thirty-seven,

seven millions thirty thousand and eight,

eight hundred and three thousand two hundred and sixty-seven,

four millions eight hundred and ninety,

seven hundred and eighty-two,

seventy-seven thousand two hundred and seventy-five,

five millions six hundred and sixty-one thousand five hundred and forty-three,

five thousand and sixty,

five hundred and forty-two thousand six hundred and eighty-three.—25.

#### PHYSIOLOGY AND TEMPERANCE.

NOTE.—[No marks given for No. 8 unless all the work is correct.]

NOTE.—One mark is to be deducted for each misspelt word. A maximum of five marks may be deducted for want of neatness.

1. (a) State why the human system demands (i) food, (ii) water, and (iii) air.—9.

(b) Classify foods. State the purpose and give an example of each class.—6.

2. Describe the stomach, showing its arrangement for receiving, operating on, and disposing of the food.—18.

3 (a) Name in order the vessels, openings, and chambers through which the blood is forced as it passes from the aorta until it re-enters it.—14.

(b) What changes does the blood undergo in this course?—6.

4. Explain how the act of breathing is produced and point out the difference between the air inhaled and the air exhaled.—7 + 8 = 15.

5. (a) What is the function of each of the two kinds of matter of which the brain is composed?—8.

(b) Explain fully why "it is impossible to define a person's character and mental ability by the outward appearance of the skull."—6.

6. What effects has the use (a) of alcohol on respiration and (b) of tobacco on the nerves?—10 + 8 = 18.

## BOOKS AND MAGAZINES.

THE *Century Magazine* for August contains the first part of a stirring historical serial by a new writer, Miss Bertha Rundle. "The Helmet of Navarre," as it is called, is highly commended by the editors in *The Topics of the Time*. There are a number of short stories, as is natural in a summer number, including "The Author's Reading in Simpsons-ville," by Ruth McEnery Stuart, and "The Druggist's Clerk," by Laura E. Richards. "In the Woods with the Bow," is an amusing sketch by Maurice Thompson. A somewhat unusual note in magazine poetry is to be found in "The E'enin' Brings a' Hame," by Torquil Macdonald.

The August *Cosmopolitan* has for one of its chief attractions an article by the editor entitled "The Republic of the United States of Great Britain." Mr. Walker's views on the British Empire are well known. The most important contribution to the number, however, is a short story by Mrs. Wharton, which, although somewhat lighter in tone than most of her writing, is a good illustration of this author's remarkable workmanship. "The story of Annabel Lee" is a serial of unusual merit. The name of the author is Francis Willing Wharton.

*The Studio* has long held the position of the best art magazine. It is an unfailling pleasure to study with attention its monthly issues. The first article in the June number is "The Art of 1900," by A. L. Baldry. The particular artists named are represented by examples of their most recent work, such, for instance, as Sargent's portrait of Major-General Ian Hamilton; "Equipped," by Solomon J. Solomon, and "Charity,"

by Frank Brangwyn. The second part of "Suggestions for the Improvement of Sporting Cups and Trophies," appears in this number, and is copiously illustrated. The most interesting department of the Prize Competitions is undoubtedly the successful essays in the Book-Plate competition. Some of the examples given are unusually interesting.

The August number of the *Atlantic* contains some really beautiful work, such as "The Foreigner," by Sarah Orne Jewett, and "A Sea Change," by Alice Brown. "The Foreigner" is quite perfect in its own way. It is one of the inimitable stories about Mrs. Todd, who cannot appear too often in Miss Jewett's work. "A Sea Change" is also of the Eastern United States, but it deals with a more nervous type—the collapse of a farmer's wife through hard work and loneliness, and her restoration.

The August number of *Scribner's Magazine* has been called for several years the fiction number. With the exception of Mr. Richard Harding Davis's article on "Pretoria in War Times," and several contributions in verse, the entire number is made up of prose writing more or less imaginative. Not, on second consideration, that one would deny the epithet imaginative to Mr. Richard Harding Davis's contribution. He has made up his mind again about the Englishman and expresses himself heroically. "The Englishman is not a good sportsman because he is not a good loser." "The Green Pigs" is a story of captivating humor, by Sydney Herman Preston. There are seven other short stories, most of which are good, and that is much to say for

any magazine. Bliss Carman has a characteristic poem entitled, "The Green Dancers," but the two most charming parts of the magazine are "Midsummer—eight illustrations in color," by Henry McCarter, and "How Granny Reads Her Omar," by Mary Young.

Mrs Rorer, for good reasons, is gradually reducing our menu card. In the August *Ladies Home Journal* there appears an article by her entitled "Why I Am Opposed to Pies." Many people will be inclined to reserve the pies in spite of it. But at the same time Mrs. Rorer expresses a sadly over-looked principle in cooking when she says that forms of preparing food that increase labor and do not increase the usefulness of the food in any way should not be encouraged. "Grandmother Winslow's Precious Plates," by Joseph Blethen, and "My Summer with Some Chipmunks," by Alaric Stone, are two of the most interesting contributions in the August number of this magazine.

"Queen Log and Queen Stork" is a charming story for older girls, by Susan Coolidge, published in the August number of *St. Nicholas*. A story of boys to keep the balance even, is written by Reginald Gouriau—"The Lucky Lieutenant." There are two extremely interesting articles in this holiday number of *St. Nicholas*: the first called "The Greatest Explosion of Historic Times," is an account by Dr. Murray-Aaron of the great eruption of Krahautua in 1883; the other is "Some Literary Cats," by Miss Helen Winslow. The article is made up of extracts from a book recently published written by Miss Winslow and entitled "Concerning Cats."

Among the many books that have been issued by *The Copp, Clark*

*Company* during the spring and summer, Mr. Winston Spencer Churchill's "London to Ladysmith," and Mr. James Lane Allen's "The Reign of Law," hold a deservedly popular place. Mr. Churchill's book is esteemed by many the most interesting book on the war that has so far appeared. His escape from Pretoria is the most exciting episode in the book, but it does not by any means render the remainder uninteresting by contrast.

Mr. Allen's work has lately become exceedingly popular in Great Britain, where his books are regarded as being amongst the strongest from across the sea. "The Reign of Law," which has for a second descriptive title, "A Tale of the Kentucky Hemp Fields," is appearing in England, under the name of "The Increasing Purpose," which might almost be preferred to the name in use on this side. The story itself is an example of the reviving interest in mental problems as opposed to the plots of circumstance. The illustrations are unusually attractive.

Among the stories issued by the same firm which are sure to become more popular as the year advances are "The Kings of the East," by Sydney Grier, and "The Bath Comedy," by Agnes and Egerton Castle. The first is a long story, "a story of the near future," to quote from the title page which will serve to keep the reader interested for a longer time than goes to the reading of the average novel. "The Bath Comedy" is as light, as gay and pretty a story as "The Pride of Jennico," was, or "Young April." That is sufficient to ensure it a wide popularity.

It is not every novelist who can venture on a volume of short stories but Mr. Rider Haggard can do so safely. "Black Heart and White



Heart," issued by *The Copp, Clark Company* contains two other stories as well as the one that gives the title to the book. Mr. Haggard is one of the very few writers who can choose Africa as the scene of his stories without having to get up the subject for the purpose.

The publishers of "A Treasury of Canadian Verse," *William Briggs*, Toronto, and *J. M. Dent & Co.*, London, have reason to congratulate themselves on the interest that has been excited by Professor Rand's work. The comment on the book has as a rule been favorable, although naturally there is a difference of opinion as to what a "Treasury" should include. It has been felt by some that rather too many names have been included. That, however, is a question of opinion. Professor Rand probably considered that it would be a pity not to keep some of the work which he included from forgetfulness. On the other hand it may be said with a good deal of truth that our Canadian poets who are really poets and not versifiers are not in some cases represented by their best work. The appearance of the volume is pleasing.

One of the most recent publications of *W. J. Gage and Company* of Toronto is "Boy" by Marie Corelli. In a publisher's note it is stated that this is the most important volume by Miss Corelli that has been published for some years. It is a long story and appears to be written in a much simpler manner than some of Miss Corelli's work. The feeling throughout, especially in the part which describes the childhood of the hero, is simply expressed and true. The story is modern, quite

of the present day, and ends in the war in South Africa.

"Bob, Son of Battle" by Alfred Ollivant, "The Short Line War," by Merwin Webster, and "A Kentucky Cardinal," by James Lane Allen, continue to be three of the best selling books that have been issued by *George N. Morang and Company*. "Bob, Son of Battle," was one of the earliest of these stories of animals that seem to be making a genuine impression on the consciousness of the reading world. A more charming description of a good dog it would be hard to find. One of the most remarkable things about "The Short Line War," is its curious lack of a conscience. The last thing that enters into its description of railway operations is any conception of mine and thine, right or wrong. It is an interesting story, but it seems a pity that its effect may unconsciously be far from stimulating in the right direction. "A Kentucky Cardinal," which also includes under the same cover "Aftermath" is one of Mr. Allen's first successful stories. The passion for nature, sweetness of expression, and perception of the more important considerations in life which have secured the public attention are to be found here as conspicuously as in any of his works.

It is no unusual thing to find an article of serious weight and meaning in *The Philistine*, but "Righteousness" in the August number is remarkable for these qualities, even in *The Philistine*. The article is written with candor, and is directed more exclusively to one issue than is usual in this periodical of protest.