

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institut has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

THE CANADA  
EDUCATIONAL MONTHLY  
AND SCHOOL MAGAZINE.

JUNE-JULY, 1891.

THE TEACHER'S RELATION TO THE STATE.

BY W. J. ROBERTSON, B.A., LL.B., ST. CATHARINES.

[An Address before the Teachers' Association, St. Catharines.]

THE preacher frequently takes a text and proceeds to build upon it a moral and religious edifice far too vast and wide spread for its narrow foundation ; to speak plainly the text is only an excuse for an introduction to a sermon which may mean anything or nothing. This bad example, I am much afraid, I am going to copy in an inverse fashion ; for my subject, as stated on the programme, does not convey any very definite idea of what I may discuss before I get through with this paper. The teacher's relation to the state is a very wide and comprehensive subject, and would require a volume for its discussion. Besides, the subject matter is rather trite, and therefore, on many grounds, a general and abstract discussion should be avoided.

There are, however, some special relations which the teacher bears to the state, which should be candidly and seriously considered, and which have forced themselves upon my mind. It is some of these that I propose to discuss briefly, and I trust frankly.

I well recollect, when a mere lad, reading and hearing much about the

value and importance of education as a moral agent, as an agent which would make bad men good, and bad citizens patriots. At that time free schools were beginning to be introduced through the efforts of Dr. Ryerson, and considerable opposition was aroused against the innovation. Step by step the ground for free education was won, and how was it won? Largely through the argument that education freely offered and generally accepted would make our community moral, and our citizens intelligent and honest, pure and patriotic. We, it was said, form a democratic community, where the many not the few must rule, and therefore we must "educate our masters." So, full of zeal and hope, the school-master was sent abroad throughout the land ; new school-buildings were erected, and old ones improved ; compulsory education was made part of the law of the land, that is, it was put in print, in a Blue book ; School Regulations were multiplied ; teachers' examinations were made more severe ; model and normal schools established ; our zeal finally putting the cope stone on our educational edifice by placing at the head of our educational affairs

a *Minister of Education*. Thus far have we gone already, and the end is not yet; free books will come next in order; then free dinners, and then free clothing, and, finally, free pocket money, and free tickets for public lectures and entertainments. Before this takes place, let us ask ourselves how have our hopes been realized, our expectations met? Have our people become more honest and enlightened in their views of public affairs; in brief, has political morality risen to a higher plane during the last twenty-five years? Has crime lessened in our community, are there relatively fewer frauds, embezzlements, bankruptcies, (fraudulent), thefts and murders, than there were in the old days when education was with more difficulty acquired, and men valued it more highly? I do not intend to enter into a lengthy examination of this question. I will content myself with appealing to the experience of those who remember our moral and political condition twenty and thirty years ago. For myself I do not hesitate to say, that the moral condition of our political atmosphere to-day is more corrupt than at any time in our political history. The bribery, personations, frauds, and indescribable rascalities that mark every general election, and are approved of by so-called statesmen, stamp us as the most lenient to crime in political life of any British community of the day. Nor are we lacking in other evidences of a corrupt morality in our social and business relations. The old-fashioned honesty of our fathers and grandfathers has almost wholly disappeared in some parts of our land; a man's word is no longer as good as his bond—unless it be that his bond is as good as his word—a by no means uncommon case. Trickery, a low shrewdness, which aims perpetually at over-reaching one's neighbour; a desire to make an easy living without work

at the expense of the community, are features of to-day, so common as scarcely to call for observation. One misses the hearty and genuine indignation which our fathers were wont to pour on the head of the cheat and swindler. But these things are patent enough and may be taken for granted.

How then are we to account for this state of affairs? Some one, perhaps, is thinking that I am going to place the blame on the spread of education, and to conclude that the cause of all our woe is to be found in our endeavouring to educate all classes and conditions of people. But, I have no intention of taking such a line of argument. \*Did I think so, my work as a teacher would speedily come to an end, as a labour, at once thankless and fruitless. On the contrary, I hold that education properly carried on is a partial corrective of evil habits and customs. On the other hand, it is doubtful if an exaggerated idea has not prevailed of the inherent power of education to elevate and ennoble human nature. It is possible to educate and educate and yet leave the moral nature untouched by good and true motives and purposes. What in connection with this subject I wish to make prominent is that our educational system, our educational methods, while not the cause of crime, have not been preventatives. In brief, our education so far as it has had a moral effect has been merely a neutral force. It has not increased crime and dishonesty; nor has it perceptibly diminished it. The grave charge, then, is laid at its door that it has failed in what we should reasonably expect from it; the inquiry then arises why has it failed, in what way could our educational forces be applied to ensure better results? This brings me at once to the consideration of one of the leading defects in our educational system as law and

custom, particularly custom, regulate it. Our teachers occupy an honourable position in the community, it is sometimes said, with a small percentage of truth in the statement; they occupy a useful position, it is generally conceded; that they occupy an anomalous position every teacher with a particle of ambition in his make-up feels keenly enough. In rural districts, in times past, if of the masculine gender, he was ranked next the clergyman and was considered something less than a man and something more than a woman if fairly good-looking he was a favourite beau with the young ladies of social ambition. If a "school-marm," she took the hearts of all the young men by storm, and became a source of jealousy and admiration. The consequence was her teaching days were few. Times have changed somewhat since the days when the Hoosier school master was a power in the community. But the change in our social habits has not tended to elevate the teacher, and bring him his due influence; his salary is a little larger, his expenses are heavier, his examinations more difficult, his term of apprenticeship considerably increased—but his power to modify and mould his surroundings has diminished; why? Because there has grown up in this land of ours a peculiar idea that the functions of the teacher begin and end with merely intellectual work—intellectual in the narrowest sense of the word. The teacher of primary work teaches reading, writing and arithmetic; a little geography, a little history from some dry, boiled-down skeleton of a manual, a little grammar, and a very little literature. His moral powers find their fullest play in teaching text-books on temperance and agriculture. One step higher and we reach the secondary schools, when the first class certificate and the university degree are brought into use. We get now a

little more history and literature, a smattering of science and classics, and some knowledge of algebra, trigonometry and euclid. The teacher reads without comment a passage from the Bible every morning with his class,—and there moral instruction ends. If we ascend the high and rare latitudes of university education—we find less teaching, less instruction, less energy, and more cramming. In this sphere, as in the lower, the work of the teacher is of a purely intellectual character, the moral and humanizing element is still absent. Now how does this operate on the teacher, his classes and the community he serves? If we descend the scale, we find that the university professor, with rare exceptions, is in Canada one of the least known and least influential of men. In Ontario, omitting two or three names fairly well known, the university professors outside of their limited circle, are not known to the people of the province at all; instead of being leaders of public opinion, and moulding thought on great public questions, they have less influence than a ward politician, and count for nothing in the moral and political scale. How many of our citizens have ever heard of the professors of Toronto University? Yet these men are paid large salaries, imported from England and Scotland at considerable expense to enlighten us, and then drop into endless obscurity. Why? Is it because these gentlemen are deficient in mental force and ability, that they make no stir, take no prominent place in the great movements and questions that are abroad? By no means, the cause must be sought elsewhere. What has been said as to the influence and importance of our university professors applies under altered circumstances to our teachers in the secondary and primary schools. If the university professor is not a man of

mark in his province—neither is the High or Public School teacher, as a rule, a man of mark in his locality. He may have an exceptional force of character, which cannot but be felt; but if his influence is felt, it is in spite of his position, not because of it. The cause of this state of things, wherein the presumed best educated men and women have the least influence, must now be sought. I have already suggested one reason, that is, the limitation of the teacher's work to purely intellectual teaching. But I wish to be more specific, and state that a very important cause is to be found in that rabid spirit of partyism which has grown up in this Canada of ours to the crushing out in a large measure of individual manliness—a spirit of partyism that has made it a crime against public opinion for a teacher to approach the margin of the political field. True it is that in some localities, favoured with an abnormal development of strength on the side of one party, an inspector or other favoured official may find his way into active politics and become, perchance, a useful henchman or heler of the predominate local political faction. This, however, is the exception that proves the rule. But it is not the unwritten law that closes the gates and erects barriers against the teacher in the domain of partisan politics that is objectionable. Few teachers, no matter how strong their political leanings, would care to lessen their influence with pupil and parent by plunging headlong into the seething and sometimes irrational excitement that characterizes our political warfare. His self-respect, his dignity, his truthfulness, his honesty might suffer did he allow himself to be dragged into the company and associations that are to be found in connection with a political contest. That is not what is contended for. On the other hand the intelligent teacher who has made

a study of past politics—that is history—and is at the same time an impartial and close observer of present politics, is, of all men, the best qualified to exert a wholesome influence on his pupils, and through them on future public opinion. Shall our teachers, you ask, preach politics in the school-room? To this I must answer, Yes and No. No, he must not preach party politics; he must not laud one political party, and denounce the other. He must not praise one politician, and treat with ridicule and contempt his opponent. He is not called upon to raise his voice for the old flag, or for annexation. These things and persons may have only a passing influence; they are not for the teacher and his work. Again, Yes, he should teach politics in the highest sense, if teaching politics comes in the way of his regular duties. By politics, I mean the duty of the citizen to the State—his relation to the State—its effect upon him, and his effect upon it. He should teach politics, as the best teachers of ancient Greece and Rome taught it; as the great men of England have taught and do teach it, not in the narrow sense implied by party warfare, but in the broad sense of what is best for the State and for the individual as an element of the State. That there is need for a practical reformation in our political life and its standards has already been stated, and it is the duty of the conscientious teacher to teach those precepts of truth, honesty, righteousness, that are the glory of a nation. There is a special need of such teaching in this land in which we live and take a deep interest. Our history has been one that has left us deeply affected by purely materialistic influence. The work of clearing forests, of building roads, erecting public buildings, digging canals, constructing railroads; all these things, and more, have fallen to our lot as the carvers out of a national

life in a new country. The so-called sentimental side of our national character has received but scant encouragement, so hard and practical, and materialistic have been our wants and necessities. Rightly used such a training and its consequent effects tend to develop a hardy, robust and common-sense population, fit to cope with great difficulties and overcome seemingly insurmountable obstacles. Wrongly used they lead to the belief that the all of a nation's life is the acquisition and enjoyment of material objects. It leads to that gospel of wealth which preaches the potency and power of the almighty dollar. It leads to selfishness, to grossness of feeling, to corruption in public life, and to dishonesty in private life. How far we have gone in this way may be left to each of us to determine, but that we have suffered somewhat from the over-mastering influence of materialism few will care to deny. And this is what the teacher should labour ceaselessly to combat and destroy. With those who have grown up under these hardening and degrading influences but little can be done. With the young and impressionable a teacher's opportunity comes. From homes where morals are perchance low and opportunities few, the children come to our schools to be acted upon by influences which may determine their future careers, and through them may mould the character of the community they will ere long form. Shall they be taught nothing but the barest elements of that intellectual curriculum presented by the school regulations? If so, what possible influence can such teaching have in making a good citizen? Nay, may not that very training tend to develop his tendencies to crime. His skill in penmanship may aid him in becoming a successful forger; his knowledge of arithmetic may enable him to swindle and cheat the public by some nefarious

stock or railway speculation. And yet, through our educational system from the lowest rung of the primary school to the highest elevation of the university there is an almost utter absence of that moral and political teaching which should have a place in the harmonious and symmetrical development of national character. Now, I can imagine that someone is prepared to ask how can this moral and political teaching be given without violating the rights of parents, and without exceeding the strict bounds of impartiality and leaving the teachers open to the charge of proselytism? This is a question which should be fairly faced, and honestly answered. Every teacher should be as impartial as the Chief Justice of the Supreme Court; he or she should do nothing that would leave even the appearance of endeavouring to exercise an undue influence. It is also true that teachers are human, that they have their political and religious leanings that they are more or less under the influence of early training and social surroundings. Yet, while recognizing these difficulties I do not believe them insurmountable, or even a serious drawback. We all know that our judges on the bench are taken from the ranks of men actively engaged in political warfare. When our election law was changed so that it fell to the judges to try disputed or contested elections, many feared that our judges would be swayed by prior political leanings. But all these anticipations of evil have failed of realization; the former politician is now the dignified and incorruptible judge, leaving his personal feeling behind when he ascends the judicial bench. So it should be in the case of the conscientious teacher. Before his class he is now accustomed to forget everything but his duty, and that mental and moral practice which he daily has will enable him to ap-

proach any subject, no matter how delicate in that impartial frame of mind which so materially aids in reaching true conclusions. To do this, however, the teacher must be prepared to undertake the toil and labour necessary to obtain a knowledge of sound principles. He cannot teach what he does not know. He cannot view great questions from a broad standpoint unless his mind is broadened by wide reading and liberal studies. This is a tempting field for discussion, but I must content myself with expressing regret that so many promising teachers falsify the hopes of their friends by neglecting to continue their studies after they begin the work of teaching. How much they lose in personal enjoyment, and, what is more important, in usefulness, they fail to estimate. One thought more, and this brief and rude outline must come to a close. It is this. All moral teaching to be effective must be largely indirect. You cannot teach religion or morals out of a catechism or by precepts and homilies. The work begins in the teacher's example; it is carried on from day to day gradually, almost

imperceptibly, by using every opportunity that arises to inculcate a lesson of honesty, truth, purity, and righteousness. So with the political teaching that should be given; it must be largely indirect, although sound lessons in constitutional history, in the principles of our and other political institutions, in the social, material and political development, of a nation, can be taught as directly as a proposition in Euclid. The field of literature and of history will give endless opportunities of instruction to the intelligent and public-spirited teacher; and he will add much to the interest and pleasure of his pupils by so utilizing his everyday lessons. But I must weary you no longer. I hope you have caught the spirit and intent of this plea. If my meaning is not plain, you must excuse the haste in which this paper was prepared. The whole matter may be summed up by expressing my firm conviction that our duty to the State as teachers is not satisfied by anything less than by a daily effort to build up a noble, strong, brave nation, whose foundations are laid in "truth and righteousness."

---

### CLASSICS IN THE HIGH SCHOOL.

BY E. W. HAGARTY, B.A., HEAD MASTER MOUNT FOREST H. S.

**S**IR DANIEL WILSON is reported as having said the following at the recent Medical Convocation of Toronto University:—

"It is not to be questioned that the primary aim of the University as a provincial seat of learning is to stimulate higher education in the true sense of intellectual culture. One grand aim must be to elevate the whole standard of intellectual culture in the community. Knowledge is power, and it requires wide and thorough

culture to enable a people to turn this power to practical account. We need not only the culture of the gifted few, but the wise sympathy of a well-educated community. We are training men for teachers."

I know of no better words with which to strike the key note of the few remarks I have to offer on the subject indicated at the head of this paper. Although the venerable President was speaking with special reference to the University and its medical faculty,

the spirit of the foregoing extract is so much in accord with what seems particularly applicable to our High School system that I hope to be pardoned for somewhat wresting the passage from its intended bearing. Indeed on careful perusal I cannot but surmise that, in the words, "One grand aim . . . training men for teachers," the doctor, bearing in mind the influence the University is exerting on the community through its graduates in our High Schools, intended an indirect reference to the latter section of our educational system. Be that as it may, his words, I think, may be taken as a clear and concise enunciation of the duty the High School ought to discharge to the community. While it is the function of the University to supply the "culture of the gifted few," it is that of the High School to create "the wise sympathy of a well-educated community." In fact, if the High School does not perform this latter duty, standing as a medium between the University and the Public Schools, and directly colouring the minds and influencing the tendencies of the teachers in these Public Schools, it is hard to see what claim it has on public support. The recent outcry against expenditure on the High Schools can be traced to no other source than the mistaken notion that these schools exist only for the benefit of those "gifted few" who are to shine first in the University and afterwards in the professions. Of course the one defence of the High Schools, that they are training public school teachers, is all-sufficient, in theory. But if in practice we train our public school teachers merely as though they were embryo university students, then the outcry is justifiable.

In the department of classics a school of thought has of late arisen that seems to lose sight of the true function of the High School. There

are, it is to be feared, too many of our more ardent classicists who, full of honours and scholastic zeal, persist in regarding the High School as merely a feeder to the University. They measure the extent of their services to the public by the rapidity and abundance with which they can contribute to the stream of the "gifted few." Their success in classics is by themselves judged according to (1) the numbers, (2) the time of preparation and (3) the adroitness of the students they annually place in the hands of the University professoriate. Too often, apparently, do they belittle or ignore the influence they wield or ought to wield over the 95 per cent. of pupils with whom they come in contact, the 95 per cent. who never can and never will enter the halls of the University, but most of whom nevertheless go straight out from the High School as the only educators of the community at large. The hundred or two hundred students, met with in the average High School, are, in too many instances, viewed as a common herd from which to cull the choicest few, who are to be consecrated on the altar of academic distinction as a peace offering to the powers that be. Modern languages or the natural sciences are good enough for the "poll" who are preparing for the vulgar occupation of educating the masses. The refining influences of Homer and Virgil have nothing in them suitable for the wants of the third class teacher. That is the cry of the uninitiated, and classical masters live up to it. And yet the third class teacher—God help him—is the chief factor in creating that atmosphere of a "sympathetic and well-educated community," considered so essential to the well-being of the University.

A few scraps of poetry in the mother tongue are quite sufficient æsthetic nourishment for those who

are to fashion the tastes and broaden the sympathies of our rising generation. No, the classical master has only to do with those who are to be classical masters like him when he is dead and gone. He has only to train up a few prodigies who, after the finishing strokes of University reading, are to train up other prodigies and so on *ad infinitum*. Anything beyond that is merely incidental and totally unworthy of consideration. At any rate, if this is not the case, classical masters are allowing their work to be planned for them, and many of them speak and act as if it were.

Now have we not heard too much of late about the unripeness of classical scholarship among University matriculants? Is it to be expected that the average graduate of our High Schools should be at all ripe in the attainments of a special department? It is certainly to be desired that the technical knowledge of rudiments, possessed by students who are to be conducted by our college professors through an advanced course in literature, should be as thorough as possible. But should High School classes in Latin or Greek be conducted as if all the students thereof were to have a continued course in literature at the University? If that were the case, the present demand (craze, I was about to say) for Latin prose and sight translation would be somewhat justifiable, although, even on that basis, I hold it is wrong in theory to expect anything like good prose composition before an extensive course of reading has been covered. However, the majority of our Latin and Greek students and the vast majority of those who lie within range of the allurements Latin and Greek could be made to hold out to them, look forward to no subsequent course of literary instruction. Ought their acquaintance with classical culture to

be limited to the dry rudiments considered necessary as a mere foundation for a University training which they are never to receive? In the opinion of the writer, the acquaintance with the literature as literature should begin at the end of the first six months (or even before), and knowledge of technical details should unfold itself in gradual progression. That a boy should be able to write as good a Latin sentence as Cæsar, simply as a result of reading one book of Cæsar, seems preposterous.

Recent changes in the matriculation curriculum, and even in the primary curriculum which is intended chiefly for third-class teachers, seem to have been based on the assumption that the sole duty of the High School, so far at any rate as the department of classics is concerned, is to send up expert translators and prose writers for the college professors to conduct through the green pastures and beside the still waters of classic literature. The independent influence of the High School as a disseminator of classical culture does not appear to be recognized. The High School is merely a "fag" to the University. Now I am sure that there are many classical masters who have a desire to accompany their pupils, part of the way at any rate, through those delightful pastures, and not leave them at the fence after traversing the hard and thorny road of technical instruction. In our primary classes, and to some extent in our senior classes, the soul is taken out of our work, and nothing but the dry bones is left. Rigid, rigid drill from beginning to end, and, as if to aggravate the evil, the most uninteresting of prose selections are forced upon the child-student just when he ought to be lured on by pleasurable excitement and well-directed sympathy. A Roman general must be followed through the most monotonous marches and the most

stupid encounters with a few barbarians. The fiery eloquence of Cicero is gone from our schools, two pages of which eloquence, even though laboriously learned, is worth more as a literary training than a whole volume of Cæsar's inconsequential self-laudation. Homer is threatened and Virgil exists only sufferance. Truly our High Schools are becoming gymnasiums of the severest order. Mental athletes and linguistic giants are the ideal aimed at. But I fear we are helping to turn out a soulless, tasteless and untoward generation. To quote the words of a gentleman to whom the High Schools owe much: "The theory has been that the High Schools should supply the foundation of grammatical knowledge, on which the University is supposed to erect a literary edifice." Whether the University, in the department of classics, recognizes such ideals as would enable it to do what it ought towards erecting this literary edifice, it is not for me to say. However I hope to be pardoned if I express the opinion that in many University utterances on the subject there appears a tendency to adopt modern Language ideals with modern language attention to technical details and practical familiarity with the tongues as living mediums of communicating thought. Now Latin and Greek are dead, so far as communicating thought is concerned, and there is no use in trying to resurrect them. They live only as the embodiment of a literature, artistically perfect, and affording material for mental development and literary refinement. But I am discussing High School, not University, ideals. I would therefore remark that whatever be the success at present of the University in erecting a "literary edi-

fice" on the High School foundation (and looking back to some of the lectures I enjoyed as a student, I cannot but recognize that then the classics were treated as literature). I feel it my duty to point to the vast majority of our High School students with whom the University has no opportunity of erecting any kind of edifice at all, as I have already said.

We should not lose sight of these.

I believe increased attention to "methods" induced by our training institute system has been in classics not an unmixed blessing. It has, I fear, led to a cold, mechanical and intensely scientific mode of treating the study. There is a danger in overdoing "methods." To a dilettante in the art of teaching it is a most fascinating danger, but it is the danger of narrowing the attention down to the manner of doing, to the exclusion of that wider view which involves why we do. The more perfect the method the more mechanical becomes the art. Now in classics we want, above all things, soul. I would gladly content myself with a little less "method."

For the purpose of summarizing, I will embody the views set forth in this paper in the form of a resolution which at some convenient time I may submit to the vote of my classical brethren.

"That in the High School the study of classics should be treated more as a study of literature:

"That the aim should be to impress the youngest pupil with a lasting sense of the attractiveness of the literature, as an inspiration and model for literary excellence:

"That a course having this object in view should be arranged for our primary and junior leaving classes."

## THE LIVES OF MEN OF LETTERS.

\* BY CHARLES F. NEWCOMBE, TORONTO.

IN his delightful Introduction to "The Essays of Elia," which Mr. Augustine Birrell has edited, this critic has raised an exceedingly interesting question, and touched upon a thought that must have frequently forced itself upon the true lover of literature.

"It would be hard to explain," says Mr. Birrell, "why the lives of men, so querulous, so affected, so centred in self, so adverse to the probing of criticism, so blind to the smallness of their fame as most authors stand revealed in their biographies and letters to have been, should yet be so incessantly interesting."

It is frequently asserted that the various epochs of literature, with their effect upon general movements in the history of the world, together with the story of the lives of the writers of a particular age, are of quite secondary importance to a study of the works which we owe to the genius of those writers. Excellent as this precept is, in a general sense those who urge this practice are liable to forget the value of an author's life in its relation to his work. To follow strictly such a rule may even cause a great misunderstanding as to the purport of a work of art. By refusing to gain some knowledge of the details of an author's life we undoubtedly lose a large part of the interest which attaches itself to his work. We wish to know how a man has been helped by his predecessors in his life of thought, we long to trace the progress of his mental activity and power; and it may be said with truth, that with an even stronger interest, we follow him in the ups and downs of his journey from obscurity—perchance to fame. Our

knowledge of the life of a man of letters, with even those minor details and incidents which are in themselves, perhaps, insignificant, has a certain charm about it which we are unable to recognize in the lives of other men. In the present day it would be folly to add to that "talk" of the kind that has been wisely designated "chatter about Shelley," and "prattle about Lamb." Even worse is that repellent kind of criticism which suggests the idea of poking your finger into the breakfast room, the study, or the house generally, of a modern poet or novelist. The intense pleasure which some readers find in the knowledge that "Lord Tennyson had a cup of coffee for his breakfast on Monday morning," or "Mr. George Meredith was seen in the stalls of a London theatre on Tuesday evening," or something that very nearly approaches twaddle of this description is amazing; but it is a criticism—save the mark! that will die a natural death.

The story of Goldsmith's happy-go-lucky existence—the wild escapades of his boyhood, the ever cheerful temper and generosity of his manhood—this life touches a tender chord of sympathy, blended possibly with humour, in the hearts of all admirers of the work he left us—the immortal "Vicar of Wakefield."

Dr. Johnson's life, apart from its almost inseverable connection with the name of Boswell, is to many readers of far greater interest than are the works his mighty brain brought forth as the result of his patient and laborious toil. Carlyle has reminded us that this sturdy, independent Samuel Johnson was "yet a giant invincible soul." It is difficult to pass over

Carlyle's magnificent outburst of genuine admiration for his hero, an admiration which is in itself refreshing and delightful, as coming from a giant of the nineteenth century in praise of him whose mighty form predominates in the eighteenth century.

"One remembers always that story of the shoes at Oxford; the rough, seamy-faced, raw-boned college servitor lifting them, looking at them near, with his dim eyes, with what thoughts; pitches them out of window! Wet feet, mud, frost, hunger, or what you will; but not beggary, we cannot stand beggary! Rude, stubborn, self-help here; a whole world of squalour, rudeness, confused misery and want, yet of nobleness and manfulness withal. It is a type of the man's life this pitching away of the shoes."

Of the numerous instances in Johnson's career of a tender and really compassionate nature breaking out from beneath so uncouth and ungainly an exterior, none is more beautiful than the account of his carrying home on his shoulders a poor outcast of humanity—one whom the modern Pharisee would pass by with a shiver of contempt—and giving her shelter, and a glimpse of the love that a warm and brave heart can bestow upon a crushed and battered life. It is this humanity of great personalities, the small actions of a mixed and many-sided existence that will force themselves into our view, and it is this among other important factors that creates that incessant interest in lives which in some particulars are distasteful and even repulsive.

The thought that there is nothing of poetic beauty, or even of great attraction, in the lives of Pope and Swift is a common one. The venomous sarcasm of the one is as objectionable as the gross and flagrant satire of the other is distasteful, but when it may be asserted with almost

perfect accuracy that Pope never knew what it was to enjoy a single day of good health; that as a child this deformed and diminutive specimen of a human being had to be carried about from room to room, we can make a very large allowance for the defects of such an existence. Again, a larger and a wider knowledge of the events in the life of the famous Dean of St. Patrick's will enable a sympathetic and thoughtful student of literature to pause and consider before he joins others in the employment of throwing stones upon the grave of Jonathan Swift. We have imagined that in the life of the genius to whom we owe "Gulliver's Travels" and "The Battle of the Books" there was none of that "sweetness and light" (which phrase he was the first to use). There certainly was not a large quantity of that valuable possession in Swift's life, one so essentially desirable in the character of a man of letters; yet do not those passages in his life which we associate with the name of "Stella" suggest a brighter side to his curious mind? The light was blown out when "Stella" died. The commonplace mediocrity of so much of living dignified by the name of "life" passes away into something very insignificant when the strong light of a remarkable personality is placed side by side with it.

It is almost time to remain quiet, and to refrain from adding more praise to the already highly eulogized Charles Lamb, but here the temptation is too strong! This man of letters in his life transcends in moral beauty the names in the whole catalogue from Chaucer to Tennyson. The pious and respectable look with an unforgiving eye upon the tipplings of Lamb. It has always appeared to me that the life of this hero of the world of literature, whose name cannot be uttered without a feeling of

reverent devotion, contains in a most marvellous sense the marks of one of the highest forms of self-sacrifice. Some weakness of human nature seems absolutely necessary to balance the beauty of his thoroughly unselfish life. It has been charmingly remarked by the same excellent critic to whom I referred at the beginning that "In early life Coleridge planned a Pantisocracy where all the virtues were to thrive. Lamb did something far more difficult; he played cribbage every night with his imbecile father, whose constant stream of querulous talk and fault-finding might well have goaded a far stronger man in practising and justifying neglect." It is, then, in these simple acts, if one may so name them, that the supreme nobility of Lamb's life is everywhere obvious and distinct. His failing was therefore a virtue; it saved him from becoming quite a saint. It is impossible to read those charming letters of his without feeling very insignificant ourselves—without, in fact, becoming very humble. Surely the spirit of cheerfulness, of good humour, and of love saturates them throughout. If we turn to one of Lamb's contemporaries—Wordsworth—it must be admitted that his life is, on the whole, very disappointing, although it is hard to agree with those who have considered the epithet "conceited" an appropriate one for Wordsworth. Because Wordsworth effected a revolution in English poetry he will always be gratefully remembered—his work cannot die; but it is with the life of the poet with which we are at present dealing, the everyday existence, and that, unfortunately, does not attract. But there is an interest attached to the life of Wordsworth, as in that of every man of letters, and in his case it attaches itself to his friends and relatives more than to the poet in person. Wordsworth and his sister Dorothy are so

closely joined in our thoughts with men who interest us in their common life far more than the poet does, that in their congregated interest they stand unique. Southey, Coleridge, Hazlitt and Lamb, and to them may be added the name of Joseph Cottle, the Bristol bookseller—certainly no mean figure when his connection with the "Lyrical Ballads" is remembered—all these bring their sparks of bright and cheerful criticism and throw a certain brilliancy upon the person of Wordsworth which he alone does not possess. Lacking vigour, the greyness of his later solitary life produced a most disappointing effect upon the genial and clear spirit of Emerson, the spirit of a man who sought for loveliness in all he met, who expected sweetness and light, and found it not in Wordsworth's outward form.

For lives of vigour and spirit we must go to Carlyle and Macaulay; here is force, and here is brilliance—a brilliance not of the limelight, but of the glorious sun. To many, "the philosopher of Chelsea" is more vigorous in his utterances than he is in his life; "a sour and dyspeptic old man"! such is Carlyle in the estimation of a goodly company. Here, again, such a dictum is apparently the result of a hasty judgment, and insufficient acquaintance. A careful study of the numerous and ever-increasing reminiscences of Carlyle's sayings and doings will soften the portrait which our fancy has painted for us. We must not expect to find in a prophet, or a seer, the characteristics of a Charles Lamb; we find instead the sledge-hammer force of a Cromwell, and in Carlyle's case also we must take him "with the scars and wrinkles." But Carlyle is not present in our thoughts as a solitary seer; it is the pungency of his life that provokes interest; we are attracted to him by the unique position which he held among the men and

women of his day. The impressions he left upon the minds of his contemporaries have been faithfully handed down. Those impressions frequently differ in more ways than one, but they have culminated in an essentially accurate portrait. The glimpses of this great personality, caught by little men and big men alike, add some new light to his character—often it is a tender human touch. It is very probable that many of the individuals who mingled in the crowd that surrounded Carlyle resemble Browning's friend who once met Shelley :

Ah, did you once see Shelley plain,  
And did he stop and speak to you  
And did you speak to him again?  
How strange it seems, and new.

Matthew Arnold has dubbed Macaulay "the great apostle of the Philistines." This is a hard saying. Perhaps after all it is but half the truth Macaulay stands revealed to us very clearly in one of the most perfect and delightful of the biographies of men of letters—Sir. George Trevelyan's labour of love. The charm of Macaulay's vigorous intellect acts upon the reader of "The Life and Letters" with a curious tenacity. The quieter side of Macaulay's life, his love of children, his really noble passion for the best in literature, combined with that strong sense of the serious duties of this troublesome world, and their intrinsic importance, surely these raise him above that which is sordid, uncultured and conventional. Neither should we forget his strenuous efforts on behalf of education in India, his criticisms on the classical literature of Greece and Rome, from which he drew so much strength, especially in those tiresome moments when surrounded by a vulgar Anglo-Indian society, such a retreat into another world would be so peculiarly delightful. Macaulay's connection with the

political life of his day, his hereditary traits, with perhaps that tincture of old-fashioned Evangelicalism which never apparently quite left him, produce, it might be imagined, that in his nature which presupposes the existence of Philistinism. It is interesting to watch him in those lighter moments, that are so charming in the lives of the supremely great personalities of the past. With Macaulay, his love of children is the means of introducing us to some of these moments, bringing out those bright and harmonious touches in his nature. From a letter written to his youngest niece we can gather the following delightful specimen of humour and gaiety. It will be useful to remember that it was written at a time when life was closing with him, in the quiet retreat of the house at Campden Hill :

"I have been living these last ten days like Robinson Crusoe in his desert Island, I have had no friends near me but my books and my flowers, and no enemies but those execrable dandelions. I thought that I was rid of the villains, but the day before yesterday when I got up and looked out of my window I could see five or six of their great impudent flaring-yellow faces turned up at me. 'Only you wait till I come down,' I said. How I grubbed them up! How I enjoyed their destruction! Is it Christian-like to hate a dandelion so savagely?"

Again and again these human touches in the lives of men of letters prove their culture more thoroughly than their own writings do.

With the new light that "The Journal of Sir Walter Scott" has brought us, how infinitely great does the figure of Scott become! In "Lockhart's Life" we had truly an admirable portrait of Sir Walter, a book which is one of the really fascinating contributions to the domain

of biography, and yet in spite of this fact there is, to modern readers, an air of old-fashioned conventional stiffness running throughout Lockhart's pages. The world that surrounded Scott is in many ways strikingly different to the world in which Macaulay found himself. The contrast is heightened by the opinions we know these two men of letters to have held. They did not at any time quite understand one another, and when they accidentally met, the meeting was an awkward one, and the effect was inharmonious and decidedly disappointing. Scott, in the hey-day of his success, surrounded by the glitter of fashionable society at Abbotsford, with the patronage of George IV.—this is not the author of "The Waverley Novels" at his best, but there is in this life a valuable contrast to the sombre sadness of the final struggle. That heroic fortitude and magnificent vigour with which he met the calamities of his later life exalts the novelist into a man of a sublime stoical grandeur. Mr. R. H. Hutton has admirably expressed this final beauty of Scott's life: "What there was in him of true grandeur could never have been, had the fifth act of his life been less tragic than it was." With the additional aid that the "Journal" offers us in understanding even more vividly this fifth act, Scott's character becomes glorious in its grandeur, and mighty in its muscular force. The story of "The Waverley Novels" alone repays contemplation. When we think that almost the whole of "Ivanhoe" was dictated to one of the Ballantynes or to Willie Laidlaw, while Scott was suffering the most acute pain, ought not this thought to increase that keen enjoyment of the

novel which most of us have felt while poring over its romantic pages, and produce an additional feeling of admiration? Among the crowd of men and women that night after night congregate in a modern opera house to witness the present dramatic representation of this wonderful novel in Sir Arthur Sullivan's new opera, there may, perchance, be a few,—probably a very small part of the audience,—who will recall to their minds the circumstances under which the creator of the plot—the source alike of librettist and composer—wove his immortal romance. The luxury of a modern theatre, the gorgeous scenic arrangement of the nineteenth century stage are more likely to hide for the time the scene of a great intellect dictating his story and unweaving his plot, while at every interval the room is filled with the shouts and cries of an agonized body. It is perhaps late in the day to be reminded of those novels which came from the furnace of adversity, wrung from the pen of a Samson Agonistes, that the end might be what?—that of a true gentleman, an honourable name left not to his family alone, but a name which has become an inheritance of ours, of all who enjoy the result of his labour.

Undoubtedly there is a most undeniable charm, an incessant interest to be found hidden between the pages of the biography of a man of letters; a charm which can only be fully enjoyed by those, who, not content with merely eating the fruit that falls from the tree of Literature, would also peer into the branches and bask beneath its hallowed shade, enveloped in an atmosphere of "sweet reasonableness" and sober joy.

## EXTRACTS FROM LECTURES

DELIVERED AT THE COLLEGE OF PRECEPTORS BY PROF. WILLIAM RAMSAY,  
PH.D., F.R.S.

[Selected by Neil McEachren, B.A.]

PROF. RAMSAY considers that the dissatisfaction generally expressed by the headmasters of schools with chemistry as a school subject is to be ascribed (1) to the uninteresting method of presenting the subject to pupils, caused largely by the want of knowledge of the subject by the teachers; and (2) to the fact that in English public schools there exists a feeling against work as work which is much less common on the Continent.

The schemes proposed by experienced teachers are thus given: Professor Armstrong recommends a series of object lessons followed by experiments on the nature of materials; his suggestion is that various substances should be treated and the changes produced should be noted. The next stage recommended is the carrying out of a somewhat complex and rigorously classified quantitative experiment on chemical theory.

Mr. Shenstone, of Clifton College, does not think that chemistry can profitably be taught before the age of twelve or thirteen. He regards some modification of Professor Armstrong's course to be a good preparatory training. Mr. Shenstone considers work of this kind as merely preparatory; and does not recommend that such work should be continued for more than one year. He would then commence what may be termed systematic chemistry; that is, a careful and detailed description of the properties and methods of preparation of elements and compounds associated with practical work; and this he would give in the form of lectures, taking care to introduce tutorial work of the ordinary nature.

Mr. Shenstone acknowledges that specially gifted teachers are required; but he says that, in his opinion, any ordinarily able teacher may do much. As regards the size of classes, he has found that a master and assistant may manage a class of from thirty to thirty-four with hard work. He thinks it possible for boys to carry out their own experiments, if the place is kept in good order. Professor Ramsay adds: My experience, however, with more advanced lads is to the contrary. I have been watching the course of a student of, I should say good ability—a lad of eighteen—in beginning just such experiments, and his lack of skill in devising apparatus, even with the help of drawings, necessitates that an assistant shall be constantly at his elbow. It is very good for him, but it makes great demands on the time of a specially competent assistant. Mr. Shenstone also states that, so long as examinations do not tie his hands, he makes use of his special system. Then as to the teaching of qualitative analysis, in the detecting of unknown substances, it is regarded as of very high educational value when taught by an energetic teacher, who teaches that his boys may know, not simply that they may pass. Mr. Shenstone hints that boys are overtaught and should be left more to themselves. In conclusion, he thinks that the adverse opinion of headmasters as to the benefit of the teaching of chemistry in schools is to be attributed partly to inefficient teaching, partly to a want of concert between teachers and examiners, partly to the examiners expecting powers of exposition which boys do not possess;

powers equal to those of their own much older and specialized students, who, moreover, spend a much longer time at the subject.

Mr. Stuart, of St. Dunstan's College, Catford, thinks that it is hopeless to attempt to educate the reasoning faculties of the ordinary boy. He regards the use of science in schools as an instrument to teach observation and accuracy; to teach boys not to gain all their knowledge from books; to give them something besides ideas and abstractions. Mr. Stuart also

believes that an elementary course of physics should precede chemistry. He finds qualitative experiments more satisfactory than quantitative ones. His conclusion is: First teach your pupils to observe from experiment, and to observe accurately; then bring before them your arranged order of ascertained facts. In conclusion, Mr. Stuart doubts whether you can teach boys to discover principles; but he believes that you can teach boys to discover facts.

*(To be Continued.)*

## “SOME CONSIDERATIONS ON THE THEORY AND PRACTICE OF TEACHING.”

*(Continued from May number.)*

NOW, as before hinted, it is utterly impossible to keep these two alternative methods apart. Nobody in his senses could maintain that we should introduce the Socratic system into our modern life. This would mean that we should burn our books, abandon the stores of knowledge which have accumulated in the course of centuries, and go about cross-examining each other on our abstract conceptions of things, the nature of knowledge, the difference between reality and mere appearance, between the things of the senses and their archetype in the reason—closing our ears all the time to the great throbbing life around us, and regarding the march of science as a degradation of the race. On the other hand, no one dreams now of defending the shovelling and cramming business. We know quite well that there is more of it than there ought to be, and that Thring's wail over the worship of examinations and their concomitant evils is only too well founded. But we profess, at least, to teach as intelligent people, who are dealing with

living intelligences, and not with pits into which rubbish may be shot. As in most discussions of the kind, the question is one of degree, and the truth lies between the two extremes. Thring has done good service to education by pleading for a little of the Socratic element; let us see if we cannot apply something of the method for which he pleads in favour of the cause which he condemns.

Take the contention—only too common—that such and such teaching is worthless because it is merely the communication of facts. Now let Socrates have a little to say in the matter. What are facts, and why is the admission of them into the mind worthless? Is a fact such a dead thing that it has no vitalizing energy over the soil which receives it? Are facts inorganic matter crammed into a mind which they overload, but do not invigorate? Let us see more closely. Suppose a fact in history—Julius Cæsar was assassinated, or the English beat the French at the battle of Waterloo. When a boy repeats either of these statements in answer

to a question, is it to be supposed that he has no meaning at all attached in his mind to the words which he utters? and if he has, how much, and of what kind? The answer is, of course, more or less according to his grasp of the ramifications and bearings of the fact, its position among other facts, and its relations to them. He knows something about Julius Cæsar and something about the party which assassinated him; and the more he knows about each the more full of meaning does the fact of the assassination become to him. When at length he has read deeply on the subject, the tremendous significance of this event for all future history grows on him. And what is it that has produced this expansion of view? The knowledge of other facts; of Cæsar's character and aims; of the nature of the work which he did, and of that which he probably would have done; of the ideas embodied in Brutus and Cassius; of the state of the Roman world at the time, and of its subsequent development. The truth is that a fact is a living thing, endowed sometimes with a terrible pregnant life, and its relations are infinite. But it must be known first as a bare fact, and the outline become filled in as the view expands. One might multiply illustrations, but it is unnecessary. So, too, in science, the glib talker might disparage dry facts, and enlarge on the grandeur and majesty of law; but anybody who thinks on the subject knows that boasted law is nothing more than a bare statement, that, given certain conditions, certain results will invariably follow. And what is the basis of this generalization? Simply a series of observations of detached facts. Again, in language, grammatical inflections are facts, the reason for which only becomes apparent at a fairly advanced stage of scholarship. Is a boy to know nothing of these

facts until he is in a position fully to comprehend the principles on which they depend? The larger the number of facts that come under his ken the sooner will he be able to detect the law which regulates them. Of course the boy's interest in his facts should be kept alive by an occasional suggestion or reminder that he will see more in them as he goes on, which will serve to console him under the drudgery of committing a vast number of them to memory.

Early youth is the time for equipping the mind with stores of positive knowledge. Let the mind then get all that it can possibly take in; the cry against overloading is more affectation than anything else. Given an active mind in a healthy body, and knowledge which requires mere memory may be poured in even by the "shovelful." And those who, like Thring, decry and disparage such a process, do they fully realize that the facility for acquiring such knowledge as this diminishes year by year? There is no situation more tragic than that of a man of mature years, who, feeling the scantiness of his stock of positive knowledge in comparison with the vigour and breadth of his thinking powers, struggles vainly to make up the loss, and ends by finding that the voice of nature is stronger than any mere aspirations or longings of his own. Socrates was no *ignoramus*. He knew as much as any of his contemporaries. But he had discovered in his manhood that much so-called knowledge was sham, and therefore he said that he knew nothing, and tried to convince others that they knew nothing either. An inner light showed him that the first need was to know one's self, that is, to ascertain the nature and limits of human knowledge; to tear to pieces and ransack the conceptions and ideas which, under the name of knowledge, had made themselves part of a

man's furniture ; to leave no notion, intellectual or moral, however familiar and conventional, unpurged by the fire of dialectical criticism. A process analogous to this is undergone by every thoughtful man in later life. But let us be careful how we offer the dry husks of this sceptical and critical method to young boys, instead of the rich harvest of wondrous things which pours in from books and nature on their impressionable minds. In mature years all this acquired knowledge will go through the critical alembic, and assume new and richer forms, when the dross of early dreams and fancies has been purged away.

And in teaching boys two objects must be kept in view, which seem to contradict each other. They must be made to feel the actual value of what they are doing, and at the same time their thoughts must be constantly directed forward, and their flagging zeal stimulated by the hope of a fuller understanding in the future. The former of these is much the more difficult of the two. It is much easier to say to boys, "You shall see the meaning of that by-and-bye," or "it seems very useless to have to commit all these things to memory ; I cannot give you any reason for your having to do it, but you have nothing to do with reasons now," than to make him feel the deep, inherent fascination of grammar, geography, and the Rule of Three. But if this drawing on the future is carried too far, the effects will be disastrous. The boy's mind will get into a habitual state of discounting much of the meaning of what he is doing, and by degrees his work will become to him unreal and artificial. This must be prevented. The value of his present work in itself and for its own sake must be brought home to him. Only thus can concentrated energy be secured. But blended with this living, immediate interest, the hope of the future must

always whisper in his ears. It can be pointed out to him at intervals how differently the same lesson or explanation strikes him as his progress advances ; and thus there will grow into him a feeling of illimitable possibilities in knowledge and comprehension, which is the most powerful stimulus the youthful mind can have in its onward and upward strivings. The vision which most powerfully lures ardent youth is not worldly success acquired by study nor even distinction and the admiration of others, but the anticipation of power and breadth of intellectual grasp, and of "Thoughts that wander through eternity." Their dreams will never be realized to the full ; but the more they anticipate the more will they attain, provided their progress be established step by step on the solid rock of certainty and reality. If I may borrow an illustration without irreverence, as Christian teachers tell us that another world is our ultimate aim, but that to attain to it we must make our lives perfect in this ; so the heaven of a boy's future should be shown to be dependent on the perfection which he imparts into the work of the present.

Once more, what is the meaning of the question which has excited so much warm controversy of late years, whether morality should be taught in schools? I am speaking, of course, of non-sectarian schools, such as those endowed by our own State. We have got to understand what we mean by teaching morality. We may expound the nature of morals, as writers on ethics do ; investigate the nature of duty and obligation ; examine into the criterion of good and evil ; discuss the reasons why some things are temptations to one man and not to another ; argue out the question of the ultimate principle in right and wrong, whether an inner guiding voice, or the greatest happi-

ness of the greatest number, decided by experience; test the foundations on which rests the authority of conscience and its claim to superiority over the other forces of human nature; we may pursue these and numberless kindred enquiries with our boys, to their profit and ours, but we are not to suppose that we are teaching them morality. What we are teaching them is ethics as a science, a thing which is good for all to know, but which does not affect boy's characters in any more special way than any other ennobling intellectual study. No amount of study of morals as a branch of speculative enquiry will make men moral. We may lecture boys on the subject and examine them from textbooks, without aiding them in the least in doing right in preference to wrong. It is therefore quite an open question whether these things should be introduced into schools, but we must be under no mistake as to the results which we expect to gain from them. As a rule such subjects are not entered on till the University period of a young man's life, when his character has become somewhat fixed, and his moral sense is less likely to be disturbed by contradictory theories as to its origin. But to admit boys to such controversies would be much the same as putting into the hands of a Sunday school scholar a mass of theological disputation, such as the "Essays and Reviews" or the "Tracts for the Times." It would no doubt be a stupid anachronism, and could only be regarded as a despairing shift on the part of those who thought that morality ought to be taught, but did not exactly see how.

But, turning to the other aspect of the question, we can have no sympathy with those who believe that school training has nothing to do with a boy's character apart from his intellect. No true schoolmaster would

dare to divest himself of responsibility in this matter, even if his intercourse with his pupils were restricted to the hours of school work. If a teacher thinks that his business is with the brains of his pupils, and not with their characters, let him recall that profound saying of Aristotle, that a clever man is more dangerous than a dull one if he be bad. It is hardly a comfortable reflection that, by sharpening boys' intellects without giving them any moral guidance for the right use of them, we are whetting dangerous weapons to be turned presently against the heart of society. And we must not suppose that in order to do our duty in this matter there is need of any systematic preaching or sermonizing. Innumerable instances will arise for impressing lessons of truth, honour and purity in a natural way, without making boys feel that they are being preached at. The lessons conveyed are often the direct result of the teacher's own personal influence. There is a way of making boys feel instinctively the finer shades of right and wrong in individual cases. But to produce this effect the teacher's own mind must be schooled and disciplined to the finer moral aspects of things. It is not merely that the example set by such a teacher must have an exalting effect on the pupil's conscience; but still more, that a few words spoken from such a standpoint would strike home more effectually than a long harangue delivered from a vague notion that the occasion ought to be improved somehow. High moral culture and self discipline in teachers pass, like the invisible electric fluid, into the hearts of their pupils, just as strength and grasp of intellect produce a stimulating effect on their minds even without the conscious effort of teaching.

In this way, then, we must feel that the teacher is under a high responsibility, first to himself, and

through himself to his pupils; and from this point of view there can be but one answer to the question whether morality ought to be taught at schools. It cannot be set down in the *curriculum*; there is no class letter, X, or Y, or Z, representing qualifications in this branch, and it lies outside the scope and functions of the examining Inspector. But its claims stand above State regulations, and our duty in the matter is derived from a higher law than that of the State. We must decline to allow the State any interference in the matter, such as the attempt, seriously contemplated a few years ago, to issue textbooks, from which the boys of secular schools might learn in a few cut and dried lessons to become good. Of course the question of religion stands on a different footing, and is one on which I do not care to enter. I will only say that religion covers a much wider ground than theology, and if we accept Matthew Arnold's definition of it, as "conduct touched by emotion," it may be a matter with which even State school masters have something to do.

It may have been observed that the main idea of this paper is compromise. I believe that, in practical matters at least, our wisdom will lie in seeking a reconciliation of apparently contradictory views rather than

in pushing either extreme too dogmatically. Compromise, it has recently been said, is the law of the future. Harmony will result from the clash of divergent opinions, whether it be in religion, in politics, in education, or in social problems. The minds which will most powerfully influence the future will not be those whose grasp is as the hard, unyielding grip of large iron pincers, but those which take hold of facts and opinions as the tentacles of a creeping plant. With a delicate touch such minds will cling round the finer points at issue as well as round the bolder matters of controversy. They may be called unstable and incapable of strong convictions; but the faculty of seeing the truth which lies between two extremes is a higher one than that of clinging tenaciously to either. Let us not distress ourselves about formulating special educational theories. The general theory which underlies our art is too manifold and complex to be labelled in parcels. Let the mind always be kept open for new ideas, and if they upset previously-cherished ideas, let there be no hesitation about the sacrifice. Only in this way can the teaching profession become liberal and enlightened, and the reproach of narrowness and dogmatism be rolled away.—*Mr. F. W. Foynt, in New Zealand Schoolmaster.*

---

### AIMS IN TEACHING.

WE have of late (says the *Educational Times*) been calling the attention of our readers to some of the chief reasons for studying the history of education; and we have also pointed out what seems to us to be the relation which should exist between the theory and the practice of teaching. So it is only fitting that we should now add a few remarks on the art of teaching—that art which

theory indicates and practice improves as most effective.

The various aims of teaching group themselves readily under the heads of acquirement of knowledge, development of mental power, and rendering skill efficient. The mental processes connected with these are found to be, briefly stated, taking in, assimilating (including working up of material into new forms), and giving out. It is

with regard to the last named, with regard to *giving out* or expressing, that our present school methods are chiefly defective, being both incomplete and ill-constructed; while it is constantly forgotten that information and knowledge are not the same thing—that information only becomes knowledge by being assimilated, and only in proportion to the degree of assimilation; that making use of information is one of the most potent means to produce assimilation; and that effectiveness in work is the only true test that the assimilation is being or has been accomplished.

The learner, we find, is to gain knowledge for himself at first hand, by the exercise of his own native powers and thorough personal experience. The teacher is to be a stimulator, director, superintendent. Indeed, teaching may be described as "co-operative learning"—by which we mean to indicate not only that learner and teacher are to be fellow-workers *both* of them *active*, but also that there should be a co-operation amongst the learners themselves. The educative influence of the young on one another is recognized clearly enough as existing *outside the class-room*, and especially in the playground; but we need to recognize it far more than we do as an educative influence *inside the class-room*, as a valuable factor in the process of learning, especially during the earlier and more imitative period of school-life.

The learner must begin with concrete objects and visible actions—with what to him are facts—and from these he is to get ideas, ideas of his own. He cannot teach himself by abstractions, rules, and definitions packed into words for him by others; for these seldom or never give him ideas of his own—his own, that is in the truest sense. Under the direction, then, of the teacher and in companionship with other learners he teaches

himself, beginning with facts and things—because these are what he *apprehends* best, and will find easiest to begin *comprehending*. He sees, handles, experiments; observes what things are, what they do, what they are like; exercises his power of observation, memory, imagination, judgment; prepares himself, *fits himself* for understanding at the proper time *general* propositions founded on what he has acquired. He analyzes, notes likenesses and unlikenesses, combines, constructs, expresses himself, all in a way well within his power. He is a discoverer, and is, therefore, interested; and remembers, because he gets the new information *when he wants it*, and therefore when it is most interesting; and he understands it, because he gets it in its right connections; while by so getting it he likewise renders what he already knows both more intelligible and more interesting. This acquiring of information in its right connections—together with the maintaining of the interconnections between facts, and the constant extension of these interconnections on every side—is another point of critical importance in the art of teaching, and especially in that part of it which has to do with the acquirement and skilled use of knowledge.

Again, by teaching himself, in the sense we have explained, the pupil proceeds in proportion to his strength, and must, perforce, advance from the known to the unknown, from particulars to generals, from compound to simple. He passes at the right rate from the indefinite to the definite. He also learns to *reason* on the relation of facts to each other, and of ideas to each other; while the logic of experiment will gradually lead him to the logic of thought—an order of progress which is of the greatest importance. He has, in fact, started a fund of knowledge and mental con-

ceptions, to which, by the natural associations of ideas, other knowledge and other conceptions will attach themselves in due connection and succession. And further, there is another consideration which is only too often lost sight of—the knowledge gained personally by the action of the pupil's own mind will be as clear, as definite, and as accurate *as is possible in his case at the time.* The pedantic and tiresome insistence on minute accuracy in the early education of the young is one of the greatest stumbling-blocks in the way of their learning. It is part of the old ignorance of mind growth and knowledge-growth, and is due to the now discredited attempt to treat children as miniature men and women. Because accuracy is of immense importance to men and women, it does not follow that it is of the same importance to little children—at any rate intellectually; and we

shall not produce it by a process which is rather like bullying than teaching. It is only in an historical and evolutionary sense that the child is father to the man—antecedent, that is, in intellectual progress and development. Of course, the pupil's first observations and notions and conclusions will be imperfect—dim, indefinite, inaccurate—but, by the exercises indicated, his mind will have become more capable of seeing their imperfections, and of modifying and correcting them. By teaching himself, and relying on his own power in each special case, he is on the way to acquire the power of teaching himself generally, and is gaining for himself the habit of self-direction and self-support and vigorous endeavour—and this, as Joseph Payne long ago pointed out, is the end and consummation of the teacher's art.—*The New Zealand Schoolmaster.*

---

#### “NEW AFRICA”

THE art of annexing a continent which had its first modern example in the occupation of America by the maritime nations of Europe has developed remarkably within the present century, if we may judge from the rapidity with which the same nations are taking possession of Africa. The annexation of this continent has progressed as far within twenty years as that of America did within two centuries. Twenty years ago, the cry of “Africa for the Africans” would have had some warrant in fact. To-day, “Africa for the Europeans” would better indicate the situation, since fully five-sixths of the whole continent are covered by European claims. Until recently, European nations, with the exception of England, were supine as regarded

African colonization, and we may date the beginning of this new era in African history from the discovery by Stanley of the great Congo basin, in 1877. The task of the modern unfoldment of Africa began, indeed, with Livingstone in 1843, since which date Burton, Speke, Grant, Baker, Du Chaillu, Stanley, and others have done such efficient work that little of the continent remains to be explored. This era of discovery has been followed by one of annexation, which promises within a few years to absorb the continent as a whole. The story of this annexation is one worthy of extended treatment, but we can deal with it only with great brevity. The most enormous seizure of land is that of the great Congo State, a vast section of over one million square miles

in area, cut out of the heart of Africa, and everywhere easily accessible by the Congo and its many navigable affluents. This is at present under Belgian influence, though Germany is casting covetous glances toward it. Within the past year the whole of Africa south of the equator, not previously occupied, has been annexed. England, pushing her claims up from Cape Colony, has extended her dominion over Bechuanaland, and her sphere of influence over the vast district reaching from the Zambesi River north to the Congo State, bounded on the west by Portuguese Angola, and on the east by the Portuguese province of Mozambique, Lake Nyassa, and the southern extremity of Lake Tanganyika. The large district west of Bechuanaland—the country of the Hottentots—has been annexed by Germany. On the east side of Africa, north of Mozambique, is a great German protectorate, extending from Zanzibar inward to the lake region and the Congo State, while north of this again is the vast territory of the British East Africa Company, which reaches westward from the coast to Victoria Nyanza and the Congo State and northward to Darfur and Kordofan. On the Gulf of Aden are English and French districts, while Italy has established a protectorate over Abyssinia and a great part of the region of the Gallas and Somalis. In addition to these are the recently-formed English protectorate over the island of Zanzibar and the extension of a French "sphere of influence" over Madagascar. Thus very little of east Africa is left under free native dominion. On the west coast annexation has been, if possible, still more active, scarcely a hundred miles of coast being left to the native states. First comes French Congo, a great district extending from the ocean to the Congo River. North of this is the Cameroons district, claimed

by Germany, with a long coast-line and an extension northward nearly to 10° north latitude and indefinitely inward. The coast of Guinea, between Liberia and the Cameroons, is divided up between England, France, and Germany, with the exception of a strip of native territory about one hundred miles in length. On the north Atlantic coast England has Sierra Leone and the Gambia district, Portugal a small claim known as Portuguese Guinea, Spain a section of the Sahara between Capes Bojador and Blanco, and France all the remainder. This great French district extends on the coast from Cape Blanco to Sierra Leone, with the exception of the small English and Portuguese claims indicated, and inward on the line of the Senegal River to Sego on the upper Niger, including the whole region of Senegambia. In addition to these coast claims, England and France have recently placed protectorates over interior regions of vast extent. France, from her Mediterranean acquisitions of Algeria and Tunis, has stretched her sphere of influence over a broad belt of the Sahara, extending southward to a boundary line reaching from Lake Tchad to the town of Say on the Niger. England, grasping upward from the Gulf of Guinea, claims a broad district along and east of the Niger, reaching inward to this French boundary-line, so that the claims of the two nations now extend over a wide region stretching from the Gulf of Guinea to the Mediterranean. If we add to the above the Turkish sovereignty in Tripoli and Egypt, and the English power over Egypt, we shall have completed our review of the partition of Africa. The districts thus annexed cover five-sixths of Africa, only about two million square miles remaining unappropriated, and this largely made up of the Libyan Desert, which no one wants.

As for the French Sahara, it is much less a desert than is generally supposed. Water seems to be everywhere present at no great depth, and an oasis is easily formed by the boring of an artesian well. Hundreds of such fertile spots have been made, and French Engineers are still busy in this profitable enterprise. As regards the comparative dimensions of these European claims to African territory, it may be briefly stated that England holds about two million square miles, mostly good territory; France about two and a half millions, largely desert; Germany about one million, much of it of little value; the Congo State one million, generally available; Portugal half a million, much of it excellent; and Italy about one-third of a million, embracing probably much good land. If it now be asked what steps are being taken by European nations toward the control of their African possessions, it may be answered that these claims as yet exist largely on paper only—the “keep-off” warning of the watch-dog

—but that much is being done to render them actual. Steamers are now navigating the Zambesi and the Congo, fortified trading-posts exist along these rivers, and a railroad is being built from the mouth of the Congo to its navigable upper reaches. A second railroad, to run from Mombasa, in British East Africa, to the Victoria Nyanza, was inaugurated August 26, 1890. It will be supplemented by steamers on lakes Victoria Nyanza, Tanganyika, and Nyassa, and possibly by railroads between these lakes. A third and more ambitious project is entertained by France, that of building a railroad from Algeria to Lake Tchad, across two thousand miles of desert. A route has been selected for this road, which is to start from Constantine and Biskra in Algeria. It will, when built, doubtless become the channel of an extensive commerce, from the old oasis and the new ones that are being formed, and from the Lake Tchad region of the Soudan. — *Charles Morris, in Lippincott's Magazine.*

## THE EDUCATIONAL SYSTEM IN PUBLIC SCHOOLS.

THE present age has outlived the sanguine hopes once expressed for the regenerating influence of scientific study upon the education of boyhood. He must be superior to reason or experience, who still believes that natural science will transform learning from a pain to a pleasure in boys' eyes. Here and there, perhaps, a boy of special capacity will spend days of patient pleasure in a laboratory. But the majority of boys have cared for science as much or as little as for other subjects; they have certainly not cared for it more. No mistake could well be more serious than the enforcement of natural sci-

ence, except within definite limitations of time and subject, upon the attention of boys. Natural science possesses no special charm for most boys. It happens too often that the boys who distinguish themselves in natural science are the same who distinguish themselves in other subjects; and the reason is not that they are good at science, but that they are good boys. It would seem proper to determine the position of natural science in the public schools by two considerations, which will be generally accepted. One of these is that all boys should in their school life pass through an elementary discipline

in some branch or branches of scientific study; for so only can they gain the minimum of scientific knowledge which is prescribed as a necessary element in education. That is all the scientific teaching which is proper to most boys. But it will not be so with the few boys—for such undoubtedly there are—to whom natural science in the hands of an inspiring teacher appeals with irresistible delight. Accordingly, the second principle is that these boys, who may be called the specialists in natural science, should enjoy a liberal opportunity of spending time and energy for some considerable period upon their favourite study.

To sum up then: the intellectuality of boyhood, so far as it is capable of determination at the age of sixteen, may be expected to develop itself in one of four main lines of study. It will be open to boys under a sufficiently elastic time-table to follow out any one of these lines. If it is asked how the time should be proportionately divided in the later years of a boy's school life between the primary or compulsory subjects on the one hand, and the secondary or optional subjects on the other, it may be said that this is a practical question which may be differently answered by persons who will agree in the general principle of this paper; but it is my opinion that, if a boy spends one half of his time upon the subjects which he must learn in common with other boys, he may well spend the other half upon such subject or subjects as may be appropriate to his individual case. For it must be remembered that the subject or subjects which he

studies specially will, as a rule, be comprised also among the subjects forming the body of the common or primary education. No doubt it will sometimes be desirable to combine two lines of study for an examination or other purpose; nor can there be any difficulty in effecting such a combination. For if it is the wish of the authorities in the public examinations to co-operate actively and efficiently with the schools, it may be expected that the schools will, within reasonable limits, accommodate their system to the public examinations. The closer the relation between the services of State and the schools, the better will it be for them both. All that is needed is a certain stability in the requirements of the public examinations and a certain elasticity in the system of the schools. Still the schoolmaster will not consider it his chief duty to pass boys through their public examinations, but to inspire them, if he can, with a love of learning.

Modern schoolmasters have been too eager for results. They have counted up the successes of their pupils at twelve or fifteen, or nineteen. But a success at twelve is not worth having if it implies a failure at fifteen, nor a success at fifteen if it implies a failure at nineteen, nor a success at nineteen if it implies a failure in after life. Here lies the danger of courting premature development by competition for scholarships, or by other means. Nature exacts a penalty for haste as well as for disobedience. She forbids the fruits of teaching to be forced.—*Rev. F. E. C. Wellton, in The Academy.*

IT is a good plan to face and conquer your hardest tasks to-day. If anything is put off till tomorrow let it be the easy work. Then you will have a sense of duty done, of victory. to look back upon, and pleasant tasks or rest

to look forward to. No rest is so sweet as that earned by faithful service, while, as Lord Palmerston says, "The maxim of giving way to have an easy life will, if you follow it, lead to your having a life without a moment's ease."

## THE ENGLAND OF QUEEN ELIZABETH.

COMMERCE was crippled by monopolies, and of the arable land of the country not more than one-fourth was in a state of cultivation; but large flocks of sheep were kept on account of their wool. Manufactures were only in their infancy. Woollens had been spun and woven only on a small scale throughout the country; Taunton, in Somersetshire, being at that time the most famous for its fabrics of any town in England; and the West of England was to the world's commerce of that day what the North is now. While Liverpool was still a swamp, and Manchester a straggling hamlet, when Leeds was a cluster of mud huts, and the romantic valley of the Calder a desolate gorge, the streets of Taunton, Exeter, and Dunstun resounded with arts and industry, and the merchant ships of Bridgewater and Bristol were going out or coming in from the remotest corners of the globe. The fairest fields, the richest cities, the proudest strongholds lay in this region. The silk manufacture had been established in London upwards of two hundred years; but as yet upwards of a century and a half must elapse before an adventurous John Lombe erects a silk mill at Derby, and so begins the factory system in England. And that mighty cotton manufacture, upon whose prosperity the feeding of so many millions of people depends, at the birth of Shakespeare, had no existence in the realm. Our principal foreign transactions then lay with the Netherlands, but already the merchant princes of our island were seeking to bind us in the peaceful links of commerce with all lands. Agriculture

was then in the rudest condition; the flower garden was but little cultivated, the parks of the nobility and gentry serving them for pleasure grounds; some valuable excellent herbs and fruits had indeed been recently introduced into the country, amongst which were turnips, carrots, salads, apricots, melons, and currants, but potatoes were not yet cultivated in Britain, and even for a hundred years afterwards were scarcely known as an article of food; and peas were in general brought from Holland, so that old Fuller might well observe that they were "fit dainties for ladies, they came so far and cost so dear." The cultivation of flax was not neglected, that of hops had been introduced, but as yet our principal supply was from the Low Countries. The old dungeon-like castles of the nobility were giving way to the more commodious halls or mansions, but the houses of the people improved slowly. The art of manufacturing the very coarsest sorts of glass had only been introduced into England seven years, common window-glass and bottles being all that was attempted, the finer articles of glassware being still imported from Venice. Few houses had glass in their windows, and even in towns of importance chimneys were an unknown luxury, the smoke being allowed to escape as best it could from the lattice, from the door, or from openings in the roofs. On a humble pallet of straw would the poor husbandman repose his wearied limbs, and wheaten bread was not used by more than one-half of the population. — *From "Shakespeare's True Life."*  
By James Walter, Longmans.

## NOTES FOR TEACHERS.

THERE is at present before the Legislature of New York a Teachers' Pension Bill which completely throws into the shade Sir Richard Temple's Bill. It is provided that any male teacher who shall have taught in New York City for thirty years, and has attained the age of sixty, shall be entitled to retire on half-pay, or if he reach the age of sixty-five the Board of Education shall have power to superannuate him on half-pay. Female teachers are entitled to the same retiring pension after twenty-five years' service. The opponents of the Bill urge that, if it is passed, all other members of the Civil Service, from the State superintendent to the doorkeeper, will claim the same terms.—*Journal of Education*.

TRUE MANLINESS.—You cannot alter society, or hinder people in general from being helpless and vulgar—from letting themselves fall into slavery to the things about them if they are rich, or from aping the habits and vices of the rich if they are poor. But you may live simple, manly lives yourselves; speaking your own thought, paying your own way, and doing your own work, whatever that may be. You will remain gentleman so long as you follow those rules, if you have to sweep a crossing for your livelihood. You will not remain gentleman in anything but the name, if you depart from them, though you may be set to govern a kingdom.

Quit yourselves like men; speak up and strike out if necessary, for whatsoever is true and manly and lovely and of good report; never try to be popular, but only to do your duty and help others to do theirs, and, wherever you are placed, you may leave the tone of feeling higher than

you found it, and so be doing good, which no living soul can measure, to generations yet unborn.

To you young men I say, as Solomon said, rejoice in your youth; rejoice in your strength of body and elasticity of spirits, and the courage which follows from these; but remember, that for these gifts you will be judged—not condemned, mind, but judged. You will have to show before a judge Who knoweth our inmost hearts, that you have used these His great gifts well; that you have been pure and manly and true.—*Thomas Hughes*.

A GREEK STRIKE.—The women of Greece have begun to take an interest in politics. One of the first fruits of this interest has been a "strike" in a young woman's seminary, in the interest of civil service reform. There has recently been a change of ministry in Greece, and the new administration proceeded to dismiss all the public school teachers who had been employed by the former minister of public instruction. In the young women's seminary at Athens the girls held an indignation meeting. They decided to go in a body to the minister of education, and if they did not succeed in having the action revoked, to leave the seminary. An hour later they all crowded into the office of the minister of education and presented their case through a spokesman, whose ultimatum was: "Give us our old teachers or we leave school to-morrow." The minister, with his assistants, argued with the young women for two hours, but without effect. Then he reluctantly promised that within a week the old corps of teachers should be reinstated, and the young women left in peace.

ASBESTOS.—The fire-proof nature of asbestos was well known to the Romans, but was only publicly proved in England in the seventeenth century. Dr. Plot records that at a meeting of the Royal Society of London in 1676, a merchant from China exhibited a handkerchief made of salamander's wool, or *Linum Asbesti*, which, to try whether it were genuine or not, was put into a strong charcoal fire, in which not being injured, it was taken out, well oiled, and put in again. The oil being burnt off, the handkerchief was removed again, and on cooling was observed to be unchanged. The merchant stated that

he had received the cloth from a Tartar, who told him that among his people it was sold at a sum equivalent to £80 sterling the yard. Among certain tribes in Central Asia at that time, asbestos cloth was used for wrapping round bodies that were to be cremated, and where known at all in Europe, was believed to be a vegetable product. Asbestos is really a finely fibrous flexible mineral, which occurs in veins in this country, but much more abundantly in other regions, such as Corsica and Canada. It is now regularly woven into cloth and has several other important uses. Its name means unconsumable.

---

## GEOGRAPHY.

STEAMERS ON THE UPPER CONGO.—FROM July 11 to October 13 last year there was on an average one steamboat every three days at Bengala. These steamers were coming from or going to ten different places between Leopoldville and Stanley Falls. Some were on business of the Congo state, others were engaged in the trade of Holland, Belgium, and other merchants, and some were carrying missionaries and supplies to the mission stations along the Congo and its tributaries.—*The School Journal*.

THE GREAT LAKES AND THE ATLANTIC.—It has been the dream of commercial men for at least three decades to open up a waterway from the Great Lakes to the seaports of the Atlantic. This idea if susceptible of encouragement thirty years ago is much more so to-day. Industrial development and commercial enterprises have redoubled the reasons for establishing a waterway from the agricultural and manufacturing centres of the West bordering on the

lakes and tributary thereto, to the open sea line and the commercial ports of the Old World. Investigation and discussion have made this anticipated need a study, and the programme is in correspondence with the intelligence and need of modern times. The projected waterways, or links in the chain of inland seas, are not of the old barge type with tow paths and so many hogsheads of water, but broad and affluent streams on which an ocean ship can float with a draught of 20 feet and a weight of 5,000 net tons. Anything less would in the line of economy be a failure, and as a competitive factor in transport be out of the race with our perfected railroad systems. Speed, capacity and unbroken communication are vital conditions. It must be a through route from the lakes to Europe without transfer of freight or delay in transit. The old canals were only in consonance with local conditions. They were simply rudimentary and provisional, and have in many cases surrendered their ownership and traffic to the ubiquitous railroad. The

new idea has an ocean prerogative, and is comprehensive of the local and the international. Investigation establishes this possibility on an economic and available basis. The distance between the chief ports of Lakes Michigan and Superior and Liverpool is about 4,000 miles of water navigation, and only seventy-one of these are restricted by natural obstacles in the channels. This inland navigation is the most comprehensive of any on the globe. Lake Superior has an area of 31,200 square miles. It is 412 miles in length, 167 in breadth and a maximum depth of about 1,000 feet, and its surface is 602 feet above mean high tide of the ocean. Lake Huron is 265 miles long, 101 miles broad, with a maximum depth of 702 feet, and is 585 feet above sea level. Its area varies from 15,760 square miles to 23,800, dependent on the inclusion of adjacent bays. Lake Michigan is 345 miles long, 84 miles wide and 581 feet above sea level. Its area is 22,450 square miles. Lake Erie is 250 miles long, 60 miles wide, with a maximum depth of 201 feet. It has an area of 9,960 square miles. Lake Ontario is 190 miles long, 54 wide, and has a maximum depth of 738 feet. It is 247 feet above sea level, and has an area of 7,240 square miles. This magnificent group of inland seas empty their surplus waters into the St. Lawrence, and debouch at Cape Gaspe, where the noble river pours its royal flood into the gulf. The

following figures represent the consensus of the best thought on the proposed routes which will soon be settled by actual practical test on the completion of the Chignecto Ship Railway, now in course of construction. Chicago to Liverpool—description of routes:—

Huronario Ship Ry. lakes and St. Lawrence River, 4,226 miles; 313.47 hours; \$3.48 per ton; No. days route is open, 225. Lakes, Welland Canal and St. Lawrence River, 4,418 miles; 346.91 hours; \$3.97 per ton; No. days route is open, 225. All rail to Montreal, 4,062 miles; 328.33 hours; \$6.25 per ton; No. days route is open, 234. All rail to New York, 4,353 miles; 33,733 hours; \$6.74 per ton; No. days route is open, 365.

The enlargement of the St. Lawrence canals, and the removal of tolls between Lake Ontario and Montreal would reduce the total cost of transportation from the lakes to Liverpool 20 to 22 cents per ton. The Huronario route as compared with the all-rail route to New York would be less than one-half the cost by rail. In the competitive conditions of modern trade these advantages would be of a substantial character to the agricultural and material interests of a territory embracing 450,000 square miles, comprising the basin of the Great Lakes and reaching out to every industrial centre contributory by rail or water route to our inland ports and ocean outlets.—*St. Louis Age of Steel*

## PUBLIC OPINION.

'Tis education forms the common mind,  
Just as the twig is bent the tree's inclined.

To SECURE to our children the best helps within our reach is the first and supreme duty both of parents and those who have the public welfare

in charge, and that regardless of any nearer consideration. It is one of the encouragements of our time, that in our larger towns and cities more just views are prevailing; that the necessity of securing the best minds

in the community is felt, and that such instructors must be had at any price. True, there are occasional exceptions to be met, as is shown by some of the correspondence you have recently published and by the remarks of certain members of the Board, but such persons exist to represent a state of affairs which the modern world long since outgrew. No one can be blamed for being in these or any other matters prudent and reasonably economical, but to quibble over an increase of ten or a dozen cents a day in the salary of a teacher who has charge of from thirty to sixty young lives is not economy, but meanness; as a public policy it is neither economical nor just, but is penurious and suicidal. Yet there are some persons who will spend hundreds a year in dress and fine equipage, and amusements of one kind and another for themselves and families, who think it monstrous to pay an educated lady the paltry pittance of three or four hundred dollars a year for qualifying their sons and daughters for an honourable and useful life. Fortunately, such persons are not numerous, but the world would be richer if there were less. Nowhere can our people afford to be so lavish in expenditure as in our splendid schools. No community can afford to weigh money against the intellectual and moral life of our children. Not on the basis of dollars and cents, but on that of the dignity of her profession and importance of her services to the community is the teachers remuneration to be gauged. It is time this whole matter was settled, and settled on the line of what is just and right.—*Tax Payer, in the London Free Press.*

RECIPROCITY; THE AMERICAN MISAPPREHENSIONS. — Mr. George Hague, writing to the *Commercial Bulletin*, of New York, says: "The well-known fairness of the *Bulletin* in

discussing international and commercial questions, emboldens me to crave a line or two of space for comment on your article respecting Canada. The old reciprocity treaty, being one in natural products, did not affect the trade of Canada with Great Britain at all. But Unrestricted Reciprocity would simply mean admitting a large variety of manufactured goods from the United States free, while imposing a duty on the very same articles when imported from the Mother Country. To suppose that Great Britain would quietly submit to this is preposterous. It would be dishonourable and unreasonable in Canada to ask it. It could not be done. It is against common sense and against all the laws that govern the intercourse of dependencies with the Mother Country. It would, moreover, necessitate the assimilation of our tariff to yours. The American people are not such fools as to allow us to import European goods at a lower tariff than theirs, and then to send them across the border free. But in an assimilation of tariffs how could we expect to have a voice equal to that of the United States, which outnumber us twelve to one. Our tariff would therefore be made for us at Washington. If our tariff were made at Washington, we might just as well have all our laws made there. This is where the charge of disloyalty comes in. In the one case, a disloyalty to Great Britain, and in the other, disloyalty to ourselves as a practically self-governing people. The truth is, there are the most extraordinary misapprehensions on your side about this country. Americans have a fixed impression that Canada is slow, unprogressive and unenterprising. The exact contrary is the fact. Since the Declaration of Independence, your population has increased twenty-fold; our population has increased thirty-five fold. Since the war of 1812, your

population has increased eight-fold ; ours has increased twelve-fold. Our first bank statistics were compiled about thirty years ago. The deposits in the banks in 1858 were less than fifteen millions, and there was no other place of deposit in the country. Deposits now are made not only with the banks, but with Government and other savings banks and loan companies. They amount to about 220 millions :

Since 1878 the value of our bank stocks has increased . . . . .	\$27,000,000
Bank and other savings deposits have increased . . . . .	110,000,000
Bank discounts have increased.	63,000,000
Railways have increased in length, miles . . . . .	8,000
The freight carried yearly has increased, tons . . . . .	12,000,000

In 1878 the tonnage was under two

tons per head of population ; to-day it is close upon four tons per head. Our principal western city, Toronto, has increased during the last ten years at the same ratio as Chicago. Montreal has increased at nearly the same ratio as New York. Both these cities have swallowed up dozens of square miles of the surrounding country since I came to Canada in 1854. I have lived in both of them some years, and have seen the process. More might be said, but this is sufficient for the purpose. I write as a man of business and not as a politician, and simply with a desire to prevent those misapprehensions which are so fruitful of bad consequences in the dealings of nations with one another. —*Trinity University Review.*

## CORRESPONDENCE.

### METHODS IN CLASSICS.

To the Editor of THE EDUCATIONAL MONTHLY :

SIR,—As a classical master of the Province I resent the use Mr. Fraser has made of an extract from Mr. J. C. Robertson's article of Oct., 1890. At the same time I must say that I resent the extravagant wording of the said article itself. Mr. Robertson, I think, exposed his fellow-classical masters to attack in the first place without reflecting that he is a comparatively young member of the profession himself, and should be careful about making such sweeping assertions as : "The way in which the thing is now managed is a perfect farce." What does Mr. R. know personally about the actual teaching of Classics throughout the Province? Surely he does not mean to reflect upon the methods by which his own excellent teacher, Mr. Strang, enabled

him to take the stand he did at college. If he was judging by hearsay, he should have left it to those who knew by experience to utter this wholesale denunciation. For my part, I do not believe that the teaching of Classics in our High Schools is "a perfect farce," and, what is more, I do not believe that Mr. Robertson meant his words in any but a rhetorical sense. Just here is where I take exception to Mr. Fraser's misuse of these unfortunate words. Mr. R. was avowedly writing a "Philippic," in imitation, as a kind of amusing exercise I should say of Demosthenes' great masterpieces of impassioned rhetoric. He forgot that he was not addressing a sluggish Athenian mob, but an audience of educated men, many of whom had greater experience than he, and would be disposed to listen to anything sensible he had to say in a sober-minded manner. The necessity of following the style

of his model compelled him to assume anulagous facts, or, at any rate, to colour the real facts by the vehemence of his language. Does that excuse Mr. Fraser, who must surely be possessed of some literary discernment, for ignoring, even in the heat of debate, the highly rhetorical and strained nature of the words used, and basing on such obvious rhetoric a portion of his rather virulent abuse?

If Mr. Robertson will allow an old friend and classmate to modify his (Mr. R.'s) criticism, I should say that what classical men want is a little

more *esprit de corps*, a little more self-confidence and self-respect, and a little less slavish imitation of Modern Language ideals and Modern Language methods. My criticism of Mr. Robertson's utterances is undoubtedly late, but I did not take them seriously at first, and have been forced to a serious consideration only by Mr. Fraser's clever but inexcusable mis-interpretation.

I am, sir, yours, etc.,

E. W. HAGARTY,

*Headmaster H. S., Mount Forest.*

#### EDITORIAL NOTES.

CANADA'S servant, the Rt. Hon. Sir John A. Macdonald, died at his house, Earnscliffe, Ottawa, at 10.15 p.m., on the 6th of June, 1891. After he had served his own generation by the will of God, he fell on sleep.

He is down and forever the good fight is ended,

In deep-dented harness our champion has died.

But tears should be few in a sunset so splendid,

And grief hath her wail at the bidding of pride.

He falls, but unvanquished he falls in his glory.

A noble old king on the last of his fields ;  
And with death song we come like the northmen of story,

And haughtily bear him away on our shields.

THE Annual Announcement of McGill University appears in our advertising pages this month, and also the announcements of the Medical Faculty of the University of Toronto and of Trinity Medical College. We beg to direct the attention of our readers to these important announcements.

MR. W. G. SHEPHERD.—A serious loss has been sustained by the educational institutions of the city of St. Thomas in the recent death of Mr. W. G. Shepherd, Principal of the Collegiate Institute and Public Schools. Mr. Shepherd had taught for ten years in the Institute, and had been Principal for one year, having been appointed on the retirement of Mr. John Millar, now Deputy-Minister of education. Mr. Shepherd was quiet, unobtrusive in manner, zealous, earnest and conscientious in the discharge of duty and always kind to those with whom he came in contact. He will long be held in affectionate remembrance by those who knew him.

WE are indebted to the Secretary of the North Hastings Teachers' Association for an interesting account of the Annual Convention, held on May 21st and 22nd, and we regret that want of space prevents us from publishing it in full. The following are the officers for 1891: President, Mr. Wm. Mackintosh; 1st Vice-Pres., Mr. Jos. Reid, M.A., LL.B.; 2nd Vice-Pres., Mr. D. Sager; Rec. Sec., Mr. P. Smith.

The Annual Meeting of the North Wellington Teachers' Association was held in Palmerston on May 21st and 22nd. About one hundred and twenty-five teachers were present and the meeting was very pleasant and successful. We greatly regret our inability to publish the excellent report which was forwarded by the Secretary. The officers for the current year are as follows : President, Mr. James Wiseman ; 1st Vice-Pres., Mr. H. T. Jarrett ; 2nd Vice-Pres., Mr. R. S. Swan ; 3rd Vice-Pres., Miss Annie Crosby ; Secretary, Mr. A. McLean ; Treasurer, Mr. R. W. Bright ; Committee of Management, Messrs. Amos Dabes, D. Smith, Misses Kate E. Kennedy, Annie Sutherland and Anna M. Bradley.

THE Annual Meeting of the National Teachers' Association, U.S.A. which is to be held, as all our readers know, this year, July 14-16 (both days inclusive), in Toronto, promises to be quite successful. The arrangements for the Meeting are in the hands of good committees which are attending to every detail and the expectation is that it will be a season of profit to all engaged in the education of the country.

AN Inspector who has 120 teachers in his district told us last week that a third of the teachers retire every year ; that the salaries are becoming less year by year and that the number of lady teachers is largely on the increase. Men cannot remain as teachers because they cannot get enough money for their services to enable them to live in moderate comfort. Therefore they seek other employment as soon as possible.

The bitter leaven of party-politics permeates the common life of the people and injuriously affects the interests of education.

Far too much attention is paid to methods ; the teacher losing his individuality, his personal power is almost *nil*. Mr. Robertson's paper in this number is timely ; another introduces a subject requiring much attention from all our teachers. The question affects the professor just as much as the public school teacher. The teachers are the makers of a country.

SUCCESS has attended the vigorous and timely protest made by some of the authorities in the English Training Colleges against that part of the syllabus of studies prescribed by the Education Department which made compulsory the study of Dr. Bain's "Education as a Science," and Mr. Herbert Spencer's essay on education. Says *The School Guardian* : "Mr. Herbert Spencer, starting with the reasonable position that the object of education is to fit man for complete living, proceeds to enumerate the constituent elements of complete life, but unfortunately ignores altogether man's spiritual activities and destinies. He takes no cognizance of the present life of the soul or of the life to come. It may be urged that, with his well-known views, he could not be expected to hold a brief for religion. Our only answer to this objection is that for this very reason his book ought not to be forced on institutions and students that profess Christianity. In some circumstances the heresy of omission may be compensated for, but when a writer professes to be exhaustive his omissions assume a positive aspect. When Mr. Spencer says that life is made up of such and such activities, and entirely omits from his list those activities in which man's higher life most truly consists, he produces the impression that, in his opinion, there is no such higher life. As to Dr. Bain, he does not seem to us to have been quite able to "make up

his mind" (he will pardon the expression) whether his mind is his body, or his body his mind, or whether his body and his mind are two sides of some mysterious third entity. In any case, religion finds no place in his treatise on Education." They manage these things better over there our readers will see. The very next mail from England brought the news that the Department had wisely paid attention to the representations of the authorities of the Training Colleges, and others, and that the reading of these works was no longer compulsory. We have more than once called attention to similar mistakes in the selection of literature for the schools of Ontario. But it remains to this day.

## THE IDEAL.

FLORENCE EARLE COATES.

Something I may not win attracts me ever,  
 Something elusive, yet supremely fair,  
 Thrills me with gladness, yet contents me  
 never,  
 Fills me with sadness, yet forbids despair.

It blossoms just beyond the paths I follow,  
 It shines beyond the farthest stars I see,  
 It echoes from the ocean caverns hollow,  
 And from the land of dreams it beckons  
 me.

It calls, and all my best, with joyful feeling,  
 Essays to reach it as I make reply;  
 I feel its sweetness o'er my spirit stealing  
 Yet know e'er I attain it I must die.

—The Atlantic Monthly.

## SCHOOL WORK.

## CLASSICS.

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

## QUESTIONS ON CÆSAR, BOOK I.

BY H. I. STRANG, B.A.

1. Translate into good, idiomatic English chap. 14: "His Cæsar . . . concedere."

(a) Parse *difficile*, *deceptum*, *quos*.(b) Construction of *dubitationis*, *injuriarum*, *victoria*.(c) Compare *gravius*, *veteris*, *insolenter*.(d) *Injurie conscius*. What adjectives are followed by the genitive?(e) Conjugate *cavere*, *oblivisci*, *consuesse*.(f) Change to *Oratio recta*, "*Eo sibi . . . teneret*," and "*Quod si . . . posse*."(g) Give all the case forms of *vim* and *deus* respectively.

2. Translate chap. 27: *Eo postquam . . . contenderunt*.

(a) Account for the mood of *perfulgissent*, also of *existimarent*.(b) What peculiarity in the syntax of *au* and *inducti* respectively?(c) *Pervenit*. Is the penult long or short? Why?(d) *Contenderunt*. Mention and exemplify any other meanings of this verb.(e) Conjugate the compounds of *do* with *re* and *circum*, and of *facio* with *ex*, *pateo*, *ignum* and *satis*.(f) *Armis traditis*. Give an equivalent Latin clause.

3. Translate chap. 38:

(a) *Nunciatum est ei*. Why not *nunciatus est*?(b) *Ad occupandum Vesontionem*. Give as many equivalent ways of expressing this in Latin as you can.(c) Construction of *sibi*, *spatium*, *pedum*, *allitudine*.(d) *Quod est oppidum*. Is there anything peculiar about the syntax of *quod*? If so, explain it.(e) *Radices ripae*. Which is subject and which object of *contingant*?

(f) Mark the penult of *accideret, circino, radices, circumdatus, collocat.*

(g) Explain the formation of *occupo, facultas, triavi, nocturnis, flumen.*

4. Translate chap. 44: "*Amicitiam . . . usos esse,*" turning it into direct narrative.

(a) Construction of *ornamento, fratres, rerum, bello.*

(b) *Recuso, iniquos.* Why is the penult of these words long?

(c) *Fines egressum.* Point out anything unusual in the syntax.

(d) Change to *Oratio recta,* "*Amicitiam . . . appetierit,*" and "*quid sibi . . . interpellaremus.*"

(e) Derive *detrimendo, stipendium, testimonium, auxilium.*

(f) *Muniendi.* Is this a gerund or gerundive? Why?

5. Translate chap. 53: "*Ita proelium . . . incidit.*"

(a) Conjugate *destiterunt, confisi, repererunt, nactus, occisa, victus.*

(b) "*Duae . . . capta est.*" Point out anything peculiar in the syntax.

(c) *Naviculam.* Exemplify as far as you can any other diminutive endings.

(d) Distinguish *fugere, incidit, regi, fugit, reliqui.*

(e) *Duxerat.* What other verb for "marry"? Distinguish them, and exemplify its use.

(f) Caius Valerius Proculus. What previous mention of him?

(g) What irregularities in declining *domo* and *filiae*?

(h) Form adjectives from *hostis, salus, domus, frater, equus, rex.*

6. Translate idiomatically:

(a) "*Hostibus pugnandi potestatem fecit.*"

(b) "*Docebat quam justae causae necessitudinis ipsis cum Arduis intercederent.*"

(c) "*Magnam in spem veniebat, cognitissuis postulatis, fore ut rex pertinacia desisteret.*"

(d) "*Quosque postea in parem juris libertatisque conditionem atque ipsi erant, receperunt.*"

(e) "*Scire enim, quibus cumque exercitus, dicto audiens non fuerit, aut, male re gesta, fortunam defuisse; aut, aliquo facinore comperito, avaritiam esse conjunctam.*"

## CLASS-ROOM.

### ARITHMETICAL PROBLEMS.

1. A person buys a crock of butter weighing 18 lbs. which includes the weight of the crock which was  $\frac{1}{2}$  that of the butter. Find the value of the butter at 20 cts. per lb.

Ans. \$3.

2. A grocer sells a customer a dollar's worth of sugar at 8 cts. per lb., but uses a pound weight  $1\frac{1}{2}$  oz. too light. By what amount is the customer cheated?

Ans. 9.375 cents.

3. A piece of cloth lacks 7 in. of containing sufficient to make 6 coats each containing  $1\frac{1}{2}$  yds.  $2\frac{1}{2}$  in., and 8 pairs of trousers each containing  $1\frac{1}{2}$  yds.  $6\frac{1}{2}$  in. Find the quantity of cloth in the piece.

Ans. 23 yds.

4. The population of a town after increasing by  $\frac{1}{2}$  of itself each year for three years is 606 less than 5000. Find the increase the second year.

Ans. 312.

5. How much water must be added to a cask of brandy containing 63 gals., worth \$4.50 per gal., in order to reduce the price per gal. by  $\frac{1}{2}$ ?

Ans. 3 gals.

6. A dealer buys articles at the rate of 12 for 10 cts., and sells them at the rate of 9 for 15 cts. What part of his outlay does he gain?

Ans. The whole.

7. A man has \$45 made up of equal sums represented by each of our Canadian silver coins. How many coins had he?

Ans. 369.

8. If the regular passenger fare on a railway be 3 cts. per mile, but return tickets good for 30 days be sold at a reduction of  $\frac{1}{3}$  on the full fare, find the distance between two places if the return fare be \$2.75.

Ans. 55 mls.

## GRAMMAR.

1. The dwellers in the mountains of Switzerland spend hours in winter in carving with great care and skill many articles for ornament and use from wood and bone.

(a) Re-write the above, substituting, when possible: (1) Words for phrases; (2) Clauses for phrases.

(b) Of the three sentences select the one you prefer, having reference to the style of expression, and give reasons for your choice.

(c) Fully illustrate from the above examples the difference between a phrase and a clause.

(d) Make a list of the name-words in the above passage, and form adjectives from as many as possible, telling the class to which each belongs.

(e) Select the words in the above passage that can be used with different values, and illustrate the values by examples.

(f) Re-write the above passage, using the singular number throughout.

2. Re-write the following, using the plural form in each instance: She is going; I am here; If I were he I would do it; Each boy changed his place; A deer is in the park.

3. Give the plural form of each of the following, and the rule for the formation of each: Monkey, talisman, soliloquy, echo, spoonful, dwarf, brother-in-law, mosquito, dandy, piano.

4. Write five sentences, each containing a collective noun (1) in the singular, (2) in the plural, and also the proper pronoun in each case.

5. (a) What do you mean by a noun in apposition, and give the rule relating to such.

(b) Write two sentences, the one containing a noun in apposition to its subject, the other in apposition to its object.

---

SUGGESTIVE QUESTIONS ON  
GEOGRAPHY.

1. Whether are animals or plants the more definite in the boundaries of their homes? Support your answer by reasons.

2. Note the characteristics of the animals that live in the different zones.

3. Show how the occupations of the inhabitants of a country depend very much upon, (1) The plant- and trees which will thrive in that country; (2) The animals which will live in that country. Illustrate answers by examples.

4. Form a list of vegetable and animal products in common use in Ontario which we obtain abroad, and particularize the country from which we import each.

5. Make as large a list as you can of animals and plants found in the Dominion, and not found in the United States.

---

TERMS EMPLOYED IN ENGLISH  
HISTORY.

FROM PROFESSOR MEIKLEJOHN'S HISTORY  
OF ENGLAND.

[Selected by Peter McEachern, B.A.]

**Aids:** A feudal tax levied by the king on special occasions. Henry I., *e.g.*, levied on the marriage of his daughter, an aid consisting of three shillings on each hide or allotment of land.

**Alod:** This was the name given to a hereditary estate, the right to which was derived from primitive or original occupation. Thus, Robinson Crusoe's island was the "Alod" of Robinson Crusoe; or, (2) it might be a private estate, created out of the public land by legal process, the possession of which was confirmed by a charter.

**Annates:** When a bishop or archbishop was presented to a See, it was customary for him to pay his first year's income to the Pope. This was known as the exaction of "annates," or "first-fruits." The practice was begun about the time of Henry III., and was abolished by statute of Henry VIII. in the year 1532.

**Assize of Arms:** A revival in 1181 of the old *fyrð*, or national militia. All men, citizens, burgesses, free tenants, villeins, and others, were bound by the Assize of Arms to provide themselves with arms proper to their

class, and to place themselves, when required, at the service of the local authorities.

Attainder, Bills of, like other parliamentary bills, might be introduced in either of the Houses of Parliament. After being passed both by the Lords and the Commons, they had to receive the royal sanction before they could take effect. Their purpose was to "attain" of high treason political offenders, who might or might not be heard in their own defence. Sir John Fenwick (1697) was the last person condemned by Bill of Attainder. This procedure had to be resorted to, as his wife had conveyed out of the country one of the witnesses against him. A charge of high treason cannot be proved without two witnesses at least.

Banneret: A superior degree of knighthood. This rank might be, and was, conferred on peers; but did not entitle the holder to sit in the House of Lords.

Baronet is a title first conferred by James I., who made it a mere matter of sale and purchase. Anyone who paid into the treasury a sum sufficient to support for three years one hundred soldiers of the army in Ulster was created a baronet. The title is hereditary, but does not confer upon its possessor any special privileges. It need hardly be said that baronetcies are no longer offered for sale.

Benefit of Clergy: Persons in holy orders enjoyed the privilege of being tried by ecclesiastical instead of by secular courts. The privilege was greatly abused, being claimed at length by all who could read a verse of the Psalms "like a clerk." It was found, moreover, that ecclesiastical courts were far too lenient in dealing with ecclesiastical offenders. Henry VII. and Henry VIII. greatly limited the privilege; it was finally abolished under George IV.

---

## CONTEMPORARY LITERATURE.

THE Copp Clark Co., Limited, announce for July the new *High School History of England and Canada*, by Arabella B. Buckley (author of "Fairy Land of Science," "Short History of Natural Science," etc.), and W. J. Robertson, B.A., LL.B., Collegiate Institute, St. Catharines. The book is authorized by Education Department for Ontario, and the English and Canadian Histories in one volume will sell for 65 cts.

THE attention of readers is directed to the Copy-books adopted by the Hunter Rose Publishing Company, for use in the schools of Canada.

"POLITICS in fiction" is a long and carefully compiled paper on this interesting subject taken from *Blackwood's* and found in *Littell's Living Age* of May 16th. "Ibsen's Brand," *Westminster Review* and "Carrara," *Cornhill* is each in its way delightful although on such widely different topics. "A Strange Passenger" from *Gentleman's Magazine* and the "Mugaddane of Spins," *Blackwood's*, are the short stories of the issue.

DR. JOHN LE CONTE is the subject of two memorial papers in the June *Overland*; the first of his life by President Kellogg, the second on his work by Prof. Slate.

"THE Manufacture of Wool," the fifth paper in the series, will appear in the June *Popular Science Monthly*. Dr. Andrew White's paper on "Miracles and Medicine" will be concluded, dealing with inoculation, the royal touch, healing relics, etc. An interesting paper on sanitation, entitled "Our Grandfathers died too young," is by Mrs. Plunkett.

THE *Eclectic Magazine* for June contains an article by Edmund Gosse on the "Influence of Democracy on Literature," *Contemporary*; and others on the "Science of Fiction" by the three well-known novelists, Paul Bourget, Walter Besant and Thomas Hardy (*New Review*); "Canada and the United States" is by Erastus Wiman (*Contemporary*). The short stories are "Nissá" (*Blackwood's*), and "The Midnight Baptism" from *Fortnightly Review*.

*Our Little Ones* abounds in merry jingles and short simple stories sure to delight just those for whom they are written. The large clear type and good pictures are a commendable feature of the magazine.

THE April number of the *Shakespeariana Quarterly* is an especially good one. The frontispiece is a portrait of Dr. Halliwell-Phillipps, and one of the articles is on the life work of this noble scholar. The opening and perhaps the most important paper is "Pericles, did Shakespeare write it?" by Morgan. Other important and enjoyable articles are "Shakespeare's Latin Derivatives," "Dr. Johnson's opinion of Shakespeare and Montaigne," "Florio-Shakespeare," a comparative study of Shakespeare.

*Rider Papers on Euclid.* Books I., II. 15. (London: Macmillan & Co., and New York.) Fifty-four papers, each consisting of six riders, arranged in order of difficulty, and most carefully selected, are here published, along with a useful Introduction on the Teaching of Geometry.

*Cæsar's Gallic War.* Edited by W. R. Harper, Ph.D., and H. C. Tolman, Ph.D., of Yale University. (New York: The American Book Co.) \$1.20. A very good edition, comprising eight books of the Gallic War. Special attention is paid to smoothing the path of the learner and affording him every aid in the way of vocabularies, notes, maps, general introduction, etc., etc. The mechanical execution is especially good.

*Applied Geography.* By J. S. Keltie, Secretary Royal Geographical Society. (London: George Philip & Son.) In the words of the author, the object of the publication is "to show what, in my estimation, are some of the bearings of geographical knowledge on human interests; on the course of history, but more especially on industry, commerce and colonization." The first chapter originally appeared in the *Contemporary Review*, and the other four were delivered as a course of lectures at the Bankers' Institute. The book contains a great deal of information and indicates suggestive lines of thought.

*Classics for Children.* Scott's Marmion. (Boston: Ginn & Co.)

*Apperception.* By T. G. Rooper, M.A. (Syracuse: C. W. Bardeen.) 50c.

*Studies in Nature and Language Lessons.* Arranged by T. B. Smith, A.M. (Boston: D. C. Heath & Co.)

*Moffatt's New Schedule Geometry.* (London: Moffatt & Paige.) 6d. A good Practical Plane Geometry.

*Prussian Schools through American Eyes.* A Report to the New York State Department of Public Instruction. \$1.00. By J. R. Parsons, late U.S. consul at Aix-La-Chapelle. (Syracuse: C. W. Bardeen.)

*Elements of Statics and Dynamics.* Part II., Dynamics. By S. S. Loney, M.A. (Cambridge: At the University Press.) This is a good and complete text-book on Elementary Dynamics; the explanations and proofs are clear, difficulties are not ignored, even if they are petty, and the exercises and diagrams are excellent. The author is to be congratulated on his good service to his fellow-teachers and their pupils.

*A Guide-Book to the Poetic and Dramatic Works of Robert Browning.* By George Willis Cooke. \$2. (Boston: Houghton, Mifflin & Co.)

With great diligence and pains Mr. Cooke has collected from various sources the explanation of the numerous puzzling allusions, obscure references, etc., in the works of Browning, and also the date, place and circumstances of writing each poem, date of publication, Browning's own explanation of the meaning, wherever possible, and a great deal of general information which any ordinary reader of Browning would take long to find in other books. The chief events of his life are also given and fifteen poems, not included in the standard editions, are here printed in full. There is a good list of books, essays, etc., about the poet and his works. Moreover, all this information is arranged alphabetically. It will be seen that this is a book which no student of Browning can well afford to do without.

*Notes on English Literature.* By Fred P. Emery. (Boston: Ginn & Co.)

This work is one result of years of experience in instructing the students of the Massachusetts Institute of Technology in English. The notes are practically a syllabus of a series of lectures, but they are far more valuable than this bare statement implies. The author treats his subject in an enlightened, sensible, enthusiastic manner.

*The Progressive Euclid.* Books I. and II. Edited by A. T. Richardson, M.A. 2s. 6d. (London: Macmillan & Co., and New York.)

This new edition of Euclid is written with a view to making the subject as simple and little confusing as possible in language and arrangement. There are some two hundred and thirty good questions on the definitions and several notes and hints of more than ordinary value.

*Canadian Constitutional Documents.* Edited with Notes and an Introduction by William Houston, M.A. \$3.00. (Toronto: Carswell & Co.) The value of this publication goes without saying, and THE MONTHLY congratulates the editor and publishers on its appearance. The documents are twenty-two in number, and include extracts from all important Acts and Treaties, and State Papers, such as Lord Durham's Report, etc. This work should be found in all Canadian libraries.

*Life of Thackeray.* By Herman Merivale and Frank T. Marzials. (London: Walter Scott; Toronto: W. J. Gage & Co.)

The excuse which Mr. Merivale pleads for his undertaking is a just one. "I knew him, Horatio." But no one will ask for an excuse, for all will read this brief biography with pleasure. It is one of the best of the "Great Writers" Series of this publishing house, and being the first Life of Thackeray its success is assured: its interest and merit would speedily gain this in any case. It is the interesting story of Thackeray's life, and doings, and friends. Many biographies of great men are disappointing and disenchanting, but not this one. The man was greater than his works, and the more we know of him, the more we love him.

*English Classics.* Scott's Lady of the Lake. Edited by Professor Stuart of Kumbakonam College. 2s. 6d. (London: Macmillan & Co., and New York.) The notes in this number of the English Classics are chiefly grammatical and sociological (the latter being intended more especially for students in India. The introduction is good, though short, and the notes, as usual, are full and satisfactory.

*The American Citizen.* By the Rev. Chas. F. Dole. \$1.00. (Boston: D. C. Heath & Co.) A work which treats of political and social affairs from a moral point of view is welcome. The present one is intended for use in American grammar and high schools, and treats of subjects which every boy and girl ought to know something of before leaving school. The author's ideas are good and his principles sound and well presented.

*Principles of the Algebra of Logic.* By A. MacFarlane, M.A., D.Sc. (Boston: Ginn & Co.)

Messrs. Ginn & Co. have issued an American edition of this book, which was first published by David Douglas (Edinburgh) in 1879, and is the work of an Edinburgh mathematician. It is a treatment of the theory of the operation of the mind in reasoning about quality and a comparison of the principles of the Algebra of Quantity, with those of the Algebra of Quality (including both formal logic and the theory of probability) with numerous examples.

*Studies in Literature.* By John Morley. (London: Macmillan & Co., and New York.) These Essays by Mr. Morley, which originally appeared in the *Nineteenth Century* or the *Fortnightly*, are now issued in an attractive volume from the press of Messrs. Macmillan & Co. The author, eminent in politics as in literature, is a master of English prose, and these essays discuss literary topics in a delightful manner. Among these may be mentioned "French Models," "The Ring and the Book," "Maine's Popular Government," and "Wordsworth." There are not many recent books which one would rather read than this.

*The Cambridge Bible for Schools and Colleges.* General Editor, J. J. S. Perowne, D.D., Bishop of Worcester.

(1) *The Epistles to the Thessalonians.* Edited by G. G. Findlay, B.A.

(2) *St. John.* Edited by A. Plummer, D.D. (Cambridge: At University Press.)

*Hand Books for Bible Classes and Private Students.* Edited by Prof. Dods and Rev. Dr. Whyte.

*St. John's Gospel.* Parts I. and II. Edited by the Rev. Geo. Reith, M.A. (Edinburgh: T and T. Clark.)

The Cambridge Bible, so modest in claims and appearance, is highly valued and widely known. Of the Introduction to this volume we have only to say that it is marked by historical interest, clearness, and fulness, and the Notes treat of the text with scholarly brevity and great insight.

In view of the fact that the International Sunday School Lessons from July to December, 1891, are on the Fourth Gospel, we have great satisfaction in reviewing the two editions above mentioned. Dr. Plummer has discharged his work in a manner worthy of its importance and his own high qualifications. The Introduction is extremely valuable and the Notes are in every way admirable in their real helpfulness. But the theme of the Gospel is indeed inexhaustible, and in the larger Hand-Book of St. John's Gospel we have another excellent commentary in which possibly more attention is paid to the Higher Criticism and to general description.

This book, too, will be a great help to students of the Bible.

*Savonarola.* By William Clark, M.A., LL.D. (Chicago: A. C. McClurg & Co.)

The historical lectures on Savonarola, delivered in Toronto and elsewhere by the learned Professor of Philosophy in Trinity College, are already known to many of our readers, who will be glad to hear that Prof. Clark has recently published a history of the great Florentine preacher and the times in which he lived. Girolamo Savonarola, his character and influence, his life of self denial, his preaching and teaching, and the treatment meted out to him by the citizens of the city he had saved is a congenial theme for one who is an earnest student and teacher of history and a preacher of spiritual insight and power himself. We fancy that the author is at his best in the chapters which show this side of his subject and deal with the personal influence of one who, as Dean Stanley says, is, of all modern preachers, the one most like the Old Testament prophets. Dr. Clark has availed himself of the original documents, as well as of other works on the same subject. We need hardly add words of commendation, for the excellence of Dr. Clark's work is known and appreciated here. But we will venture to express the hope and expectation that other works from his pen will follow this. There are many in this country and elsewhere to whom the issue in permanent form of his sermons would be of no little advantage and help.

## BUSINESS DEPARTMENT.

The best educational journal is the teacher's friend.

Renew your subscriptions. Subscribers in arrears are respectfully requested to remit the amount at once.

Accounts will be rendered from time to time, and prompt payment of the same will be expected. Specimen copies sent free from this office to any address.

Our readers will observe that special attention is given to examination papers in this magazine; in many cases hints and solutions

are added. We hope subscribers and others will show in a practical way their appreciation of the valuable work done by the editors of the different departments of THE MONTHLY.

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

Bound copies of this magazine in cloth may be had from Williamson & Co., or from James Bain & Son, King Street, Toronto.