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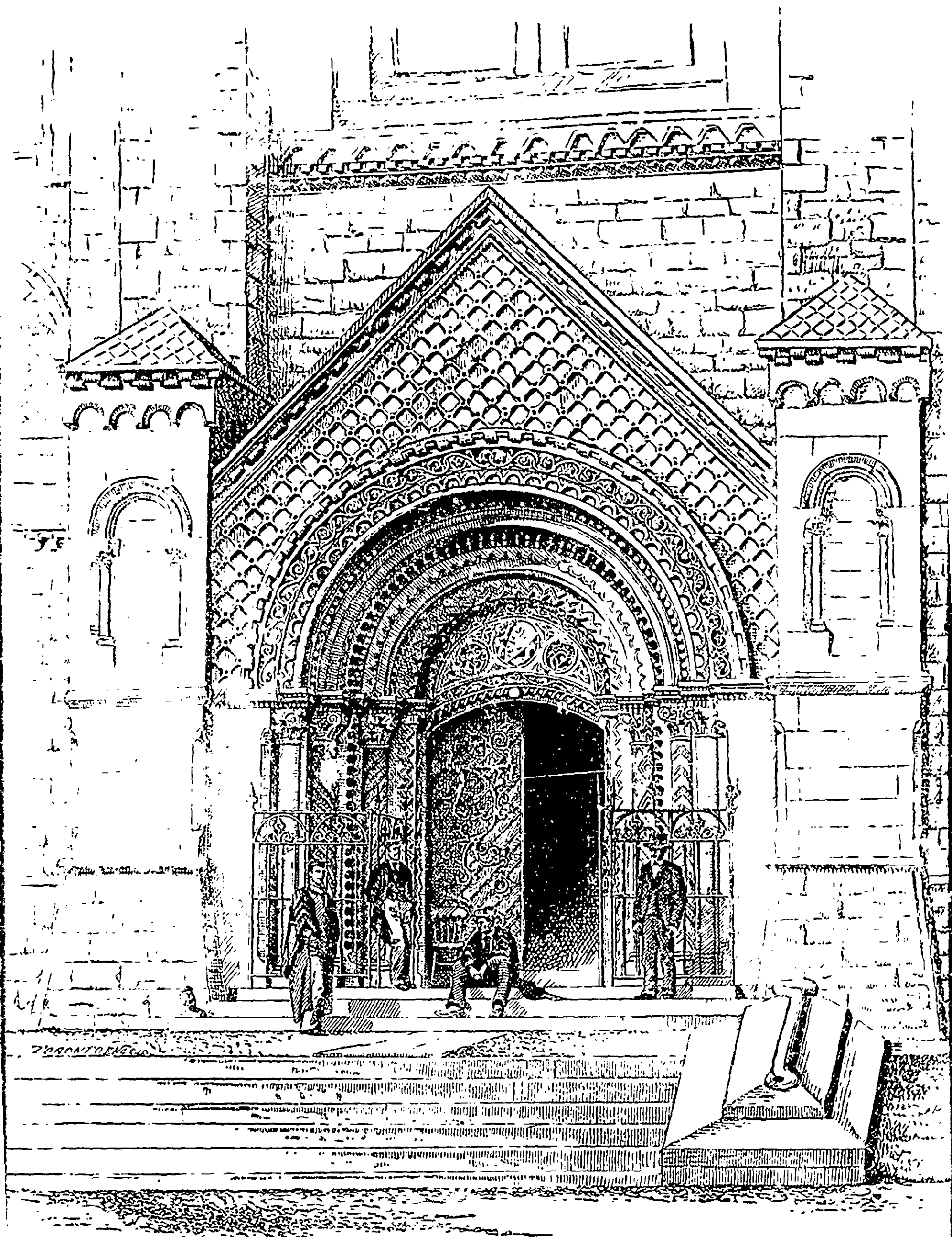

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THE CANADA

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AND SCHOOL MAGAZINE.

JANUARY, 1889.

THE ART OF QUESTIONING.

J. A. M'LELLAN, M.A., LL.D., INSPECTOR OF NORMAL SCHOOLS AND DIRECTOR OF TEACHERS' INSTITUTES, ONTARIO.

OF all the qualifications that go to make the successful teacher, ability to question well is probably the most important. The prime object of teaching is to get the pupil to think for himself. This means that his mind is in the proper attitude, that the material for thought is properly presented, and that there is secured the proper relation between the prepared mind and the presented material; or, in other words, that the material has really entered into the structure of knowledge, and at the same time enlarged the structure of mind. To do this and to test the efficiency of the work, judicious questioning is the surest means. It may be said, indeed, that the art of questioning is the art of teaching. Whoever can question well can teach well; whoever fails in this point fails in all. Natural endowments, scholarship, professional knowledge and experience, are all, in a greater or less degree, manifested in the act of questioning. In view of its importance it is strange that, in training teachers, so little should be made of skill in putting good questions. It seems to be taken for granted that if a teacher knows a subject well he can question upon it well· an outgrowth, or perhaps a modified form, of the error that knowledge of a subject is identical with ability to teach it. Every inspector of school work knows how fallacious is this assumption. Learning, energy, enthusiasm, wide knowledge of the theory and practice of teaching, will prove of little avail without this Socratic qualification, ability to question well—the rarest of attainments—the *master art* of the teacher's calling.

PRINCIPLE AND PRACTICE.

Skill in the art of questioning is to be acquired as skill in any other art is acquired, by long and patient practice; one learns to question by questioning. But here, as everywhere, the wider and sounder maxim has its place: *by knowing learn to do.* Mere

practice does not make experience in the true sense of the word; it must be intelligent practice. Rules of art are derived from principles of science, and unless the "doer" has a clear knowledge of rules and of their underlying principles, he is not likely to acquire artistic skill in their practical application. It is a common mistake to assume that mere lapse of time, as it were, results in experience. On the contrary, there is many a "practical" man that is thoroughly unpractical, and many an "experienced" one quite without experience. An experience not derived from sound principles and their wise application, results in special powers and tendencies to work in the wrong direction, a fatal facility for leaving undone the things that ought to be done, and doing the things that ought not to be done.

It is not an uncommon thing to hear a teacher boasting of his long experience, and even claiming special privileges on account of it, who in his actual school work he violates almost every principle of scientific method, and who in consequence of his "experience" is beyond hope of improvement. It may be well, then, to indicate the principles on which the art of questioning rests, and since method of teaching is little more than method of questioning, to discuss as as fully as may be, such practical applications as may help the young teacher to begin right, to continue right, and so, with the least possible waste of time and power, to attain that true experience which arises from right doing guided by right knowing.

LEARNING INVOLVES APPERCEPTION AND RETENTION.

It has already been suggested that in teaching and learning two things are to be considered: 1st. The preparation of the learner's mind for reception of the material and reaction upon it; 2nd. The proper presentation of material and its reaction on the mind. The action of the mind on the material presented to it is termed *apperception;* while the action on the mind of this material when apprehended is termed *retention.* These two processes are mutually dependent; there can be no retention without clear apprehension; and, on the other hand, every new apprehension modifies mind, and so has its effect in interpreting every new experience. The teacher should therefore bear in mind that the two conditions of learning are *proper presentation of material* on the one hand, and *proper preparation of mind* on the other hand. In the light of this principle we may consider (1) the purposes of questioning, or what may be accomplished by it; (2) the qualifications of the questioner; (3) the form and matter of questions; (4) the form and matter of answers. If the first topic is fully discussed, it is evident that what concerns the other three may be fairly deduced from it. Since the two processes—apperception and retention—are reciprocal, the one necessarily implying the other, it is difficult to classify the objects of questioning as belonging definitely to one process rather than the other. But it may be convenient to roughly classify them under these heads, *i.e.*, we shall consider the purposes of questioning as (*a*) concerned with *the presentation of material, or with the testing of retention;* and (*b*) as concerned with *the preparation of mind, or the training of apperception.*

I. (*a*) *Presentation of material, or test of retention.*—Under this head several important purposes may be considered, viz, (1) to discover actual knowledge; (2) to fix actual knowledge; (3) to extend knowledge (vague made definite, imperfect made accurate, new knowledge); (4) cultivation of language power.

1. *To discover the pupil's knowledge.*

This is one of the first requisites in preparing to give a new lesson. For the new lesson must have some logical connection with what has been previously taught, that is, it can be interpreted only by what has been retained from previous lessons, and so it is impossible to properly aid the learner to assimilate the new with the old, unless we know what the latter is and how it stands in the learner's mind. If this is not known we may waste time in two ways.

Presenting too easy stimulus. In the first place: We may dwell on what is already perfectly well-known to the learner, and thus quench rather than excite interest by monotonous repetition what has lost all charm of novelty. The tendency of certain modern (American) methods is strongly in this direction. Ingenious minds have been long in travail to discover a royal road to learning; they have at last discovered it by the simple expedient of removing difficulties instead of developing strength to conquer them. It appears to be thought that the teacher can take the place of the learner by properly preparing the material, that is by atomizing knowledge—the mental aliment—and administering it in homœopathic doses to the recipient mind. Or, if some admit that the child must himself climb the arduous ladder that leads to the high plane of capacity and skill, the ladder, it is thought, can be freed from all its arduousness by infinitely diminishing the distance between the rounds. If anyone thinks this is too strongly put, let him open almost any educational journal or recent educational work, and he will find abundant proof of the prevalence of the theory: "develop strength by making things easy." Witness the infinitesimal doses prescribed in "model" number lessons, language lessons, etc. Witness the "mob" of questions that the young teacher is recommended to ask on three or four lines of a "model reading lesson," a mere scrap which can never enter into organized knowledge, nor have any effect in organizing faculty. Witness the trivial "development" questions recommended for the development of ideas which are already in the child's mind—if he has a minimum of brain power—as clearly as they can be there in his presumed stage of mental growth.

Is it necessary, is it good "method," to give forty or fifty pages of questions on the numbers from one to five? Are from 100 to 300 questions required for reasonable practice on the number two? as *e.g.*, How many thumbs on the right hand? How many on the left? How many on both hands? John had one apple and his sister gave him another, how many had he then? Two birds are sitting on a tree, if one bird flies away how many will be left? How many eyes has Willie? If he shuts one how many will remain open? And so on, if not *ad infinitum*, certainly *ad nauseam*, so far as concerns every child with a modicum of brains. Reasonable repetition is necessary—necessary to skill in certain work in the primary stages, necessary to the accumulation of the right experiences and the development of mental and moral power in all stages. But there is a point at which it ceases to be of any value for the growth of either knowledge or skill. Unintelligent repetition cannot strengthen intelligence, and so *drill*—the mighty instrument of little men—may be carried to a point where it is not only useless but positively pernicious.

In primary schools, perhaps in all schools, incalculable time is wasted in a wearisome monotony of *drills*, tending to form merely sensuous associations, and continued long after such associations have been actually formed. Let the teacher be on his

guard against the "atomic" method in questioning—a cut-feed "method" which may be, presumably, suited to the capacity of the "missing link," but is a hindrance to an intelligent child. And indeed if the Yankee "method" become general, and the law of heredity fail not, in a few generations specimens of the M. L. will not be far to seek.

It is safe to assume that where there is a healthy brain there is mind; where there is mind there is capacity for attention, for self-active direction of normal power, and that this self-activity of mind works with effect, *because* it works with interest when operating on material that challenges effort. There is little doubt that many a child loses interest in the trivial things presented as mental pabulum, and is pronounced "dull" when he is only disgusted, and "inattentive" when it is but attentive to his own more interesting trains of ideas. The conclusion of the matter is, do not waste time and mental force in asking too many questions of the past—questions which are below the child's present capacity and attainments, which begin, continue, and end in the "concrete," which destroy interest, and hence disqualify the mind rather than prepare it for the reception and elaboration of new material.

Teaching too difficult matter. In the second place: The teacher must discover the child's knowledge in order to avoid the other extreme—the presentation of material which is beyond the child's power to assimilate. This error is, in British Schools, more common than that described in the foregoing paragraph, and is perhaps equally harmful. Learning is a process of interpretation, that is, the knowledge acquired yesterday must be used to interpret what is presented to-day. There is therefore learning only when there is bringing to bear past experiences upon the new material. If this material is "above the learner's head," how is it possible that there can be assimilation? If A, B, C are related ideas in a certain topic, and the learner is in possession of A but not of B, it is worse than useless to present to him C; the mind cannot be brought into relation with C. There may be clear arrangement, fluent exposition, and apposite illustration, and yet on the part of the learner there is neither knowledge-growth, nor mind-growth; and the teacher is left to wonder how so "good a lesson" should be to the pupil words and nothing more. Even good teachers are prone to this error of asking questions of the future. A teacher of zeal and energy is anxious for the progress of his pupils; he is tempted to forget that there is no possibility of forcing progress—which is a thing of growth resulting only from the self-activity of the mental organism—he gives a long but lucid lesson; he has not time to test fully on retention, but finding that part of the lesson seems to have been fairly taken in, he hastily concludes that all has been appropriated. And so, when he proceeds to give a new lesson, logically depending on the last, he finds, after much waste of energy and much discouragement to the learner, that he has been vainly appealing to a power of comprehension that as yet does not exist.

It must never be forgotten that the apprehension—the interpretation—of the new matter must occur through what the mind has already within itself; that is to say, the interpretation—the true assimilation—occurs not merely through certain ideas or groups of ideas held in the mind, but through an increased mental power—capacity in a given direction, developed in acquiring such ideas. If, for example, a young pupil has mastered the number five, he is not only in possession of certain ideas concerning the number (as that 4 and 1 are 5,

5 less 1 are 4, etc.), but in getting these ideas his mind has acquired increased capacity for grasping number-relations in general. Thus, if a teacher attempts to teach the number 7 before the pupil has a clear apprehension of 6, he is not only appealing to ideas not yet in the child's mind—for 6 is a thought in 7—but he is assuming a higher power of grasping relations than the child has yet acquired.

What is known and *How*.—It is clear, therefore, that before beginning a new lesson the teacher must find out exactly what the pupil knows, and *how* he knows it, *i.e*, how he has acquired it; whether by mere sensuous association (verbal memory)—in which case the ideas are held mechanically in the mind, and have no interpreting power—or by true assimilation, in which case not only the ideas are there, but also the capacity to use them. Yet, it is to be feared, that with the majority of teachers the object of questioning is to test *what* the child knows, rather than *how* he knows it; that is, the questions are a test of *what* is held mechanically in the mind, but not the test of power developed. The thoughtful teacher proposes to act on the maxim: "From the Known to the related Unknown." What course will he pursue? He will endeavour to see clearly the logical connection of the new lesson with what is already in the learner's mind; he will carefully analyze it and note the relations of the several parts so as to present the new material properly arranged; he will test the "known" in the learner's mind, and the power that should have been developed in acquiring it; he will stimulate this power and brighten up and bring to the front the ideas involved in the "known"; and finally he will lead the pupil to create for himself the relations between the new and the old. And so there is real assimilation; there are both apperception and retention; there is growth in organized power and in organized knowledge. In such teaching there is pleasure to the teacher from the conscious success in waking up mind, and pleasure to the learner from the conscious increase in apperceiving power.

HISTORY OF KNOX COLLEGE.

BY THE REV. WM. GREGG, M.A., D.D.

(*Concluded from last month.*)

IN 1848, Mr. Rintoul having been released from the charge of the Streetsville congregation was appointed *interim* professor of Hebrew. In the same year steps were taken to obtain a tutor in English, Classical Literature and general mental training; the result was the appointment of the Rev. Mr. Lyall, who rendered valuable service till his removal to Nova Scotia, where he is now the eminent and esteemed Professor of Metaphysics in Dalhousie College, Halifax. In consequence of arrangements having been made for teaching Hebrew in University College, Mr. Rintoul retired from the college and accepted a call to St. Gabriel St. congregation in 1850. He died in the following year while on a missionary tour to Metis. In the years 1853 and 1854 occurred the deaths of two other fathers of the Church, who, like Mr. Rintoul, had been faithful and able professors in the college. Mr. Esson died in 1853 and Mr. Gale in 1854. The Synod now resolved to appoint a Second Professor of Divinity, to

whom should be assigned the departments of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion. As best fitted to give instruction in these departments all eyes were turned to the Rev. Geo. Paxton Young, then minister of Knox Church, Hamilton, and accordingly he was appointed Second Professor of Divinity. He resigned this position in 1864, but in a few years returned to take charge of the preparatory classes. In 1871 he was appointed to the position which he now occupies with so much distinction as Professor of Metaphysics and Ethics in University College.

In the year 1854 the college was removed from the buildings in Ontario Terrace to Elmsley Villa, which had been the residence of Lord Elgin, Governor-General of Canada, and which was purchased and remodelled as a Divinity Hall and students' boarding establishment.

In 1856 the Synod resolved to establish a third theological chair, assigning to the new professor the departments of Evidence and Church History. To this chair Dr. Robert Burns, minister of Knox Church, was elected. At this time he had reached an age when most men feel constrained to retire from public duties—he was now in the 68th year of his age. But he was a man of extraordinary energy; his natural force was still unabated, and with the fire and vigour of youthful years he entered upon the work assigned to him. He continued to discharge the duties of Professor till 1864, when he resigned his office; he afterwards, however, for a few sessions gave lectures in Church History. He died in 1869. His memory is still cherished as that of one of the most indefatigable founders of the Presbyterian Church in Canada.

The year 1861 is a memorable year in the history of Presbyterianism in Canada. In that year, after long protracted negotiations, the Synods of the Presbyterian, or Free Church, and of the United Presbyterian Church were united as the Synod of the Canada Presbyterian Church. The Free Church Synod had then on the roll 158 settled ministers, and 5 without charge; there were 68 settled ministers and 2 without charge in the United Presbyterian Synod, which had been developed from a missionary Presbytery of the United Secession Church of Scotland in 1843, with 9 ministers on its roll. As a result of the union, the Theological Institute of the United Presbyterian Synod and Knox College were amalgamated. The Theological Institute had been commenced in London, Canada West, in 1845, and removed to Toronto in 1850. For six sessions, Classics, Mental and Moral Philosophy and Theology were taught by the Rev. William Proudfoot. Hebrew was taught for two weeks each session by the Rev. Mr. McKenzie, of Goderich. While discharging the duties of Professor Mr. Proudfoot discharged the duties of pastor of the United Presbyterian congregation in London and also took an active part in mission and other public work. He was a singularly able man, an accomplished scholar, a profound theologian, and an eloquent and impressive preacher. He was succeeded by the late Dr. John Taylor, who was sole Professor of Theology in the Institute from 1851 till the Union in 1861, when he retired from the professorship, returning to Scotland, where he accepted the charge of a congregation in the neighbourhood of Glasgow. Like Mr. Proudfoot, he discharged the duties of pastor as well as professor; he was the first pastor of Gould Street (now St. James Square) congregation. Like Mr. Proudfoot, also, he was an accomplished scholar and theologian, and, both in the pulpit and professor's chair, an able and instructive ex-

pounder of the Word of God. During the period of its existence there were twenty-six students who completed their theological studies in the Institute of the United Presbyterian Church; the number of graduates in Knox College till the time of the Union was eighty-six.

As already mentioned, Dr. Burns and Professor Young tendered their resignations in 1864, and Dr. Willis now remained the sole stated professor. In this emergency temporary arrangements were made by the appointment of Lecturers in Exegetics, Evidences and Church History. One of the lecturers, the Rev. William Caven (now Principal Caven) was, in 1866, appointed Professor of Exegetical Theology, in connection with which were assigned to him the departments of Biblical Criticism and Evidences. In 1867 the Rev. J. J. Proudfoot (now Dr. Proudfoot) was appointed to the position he still occupies as lecturer in Homiletics, Pastoral Theology and Church Government.

For several years the subject of establishing a theological college in Montreal occupied the attention of the Synod, and its establishment having been judged expedient, the Montreal Presbyterian College was opened in 1867, since which time it has grown to be one of the chief theological seminaries in the country. Massive and costly buildings have been erected. The sum of $160,000 has already been obtained as an endowment fund. Lectures are delivered in English and in French. The college is affiliated with McGill University, and has the power of granting degrees in Divinity. Since its commencement, 124 students have completed their theological course within its walls. Most of those are now ministers and missionaries in this and in foreign lands. A goodly number being of French Canadian origin, are labouring among the French Canadian population. By the establishment of the Montreal College the constituency of Knox College has been confined within narrower limits, but its efficiency and prosperity have been by no means diminished. On the contrary, they have been in many ways greatly advanced. The number of graduates of Knox College since 1867 has been 237. Within the last fifteen years the average number of graduates has been between thirteen and fourteen. The number of graduates this year will probably be eighteen.

In 1870 Dr. Willis resigned his position in the College, and in the following year Dr. David Inglis, then minister of McNab St. congregation, Hamilton, was appointed to succeed him as Professor of Systematic Theology, but occupied this position for only a single session. His eminent gifts as an eloquent and impressive preacher had attracted the notice of a Dutch Reformed congregation in Brooklyn, L. I., and he accepted a call to be their pastor. In the same year in which he resigned his professorship the Rev. William Gregg, then minister of Cooke's Church, Toronto, was appointed to the professorship of Apologetics, to which the department of Church History was afterwards added. In the following year the Rev. William McLaren, then minister of Knox Church, Ottawa, was elected to the chair left vacant by the resignation of Dr. Inglis.

The history of Knox College in more recent years is well known and need not be particularly detailed, but some items may be mentioned. The spacious building in which the college now meets was opened in October, 1875. The endowment fund which in 1875 amounted to only about $6,000, now amounts to upwards of $200,000 already received, besides which a large amount has been promised, but not collected. Power to

confer degrees in Divinity has been granted to the college, which is now affiliated with Toronto University. The Rev. R. T. Thompson has been appointed Lecturer on Old Testament Introduction, and competent teachers have been obtained to instruct the students in Elocution. An Alumni Association has been instituted, which, among other things, has undertaken the support of a missionary in China. There has been a remarkable development during the last few years of a missionary spirit among the students. The Students' Missionary Society has been growing in magnitude and usefulness. An interesting account of this society has been given by the Rev. D. McGillivray, a recent graduate, who has devoted himself to missionary work in China. The accóunt appears in the ably-conducted *Knox College Monthly*, the publication of which has been in many ways of great benefit to the Church and college. The following is the general summary of the history and work of the society: "Founded in 1844, the society began mission work in 1849. From that time to the present, 227 missionaries have been employed, counting all re-appointments; of these, 28 were engaged in French work, and 25 in Manitoba and the North-West. The society's revenue the second year was $500; last year (1885-6), $3,574.54. The total revenue during the forty-two years of its existence amounts to about $45,000. Beginning with no missionary, and for fifteen years having only one missionary, it had last year seventeen missionaries, and the year before twenty missionaries. During 1885-6 it had 761 families under its care, with 845 professing Christians and an average attendance of 3,412. Four churches were built, in whole or in part."

Since the commencement of the college in 1844, the whole number of students who completed their theological course, including the twenty-six who completed their course in the Institute of the United Presbyterian Church, is 424. Besides these, about fifty attended the theological classes for one or two sessions, but did not complete their course in Knox College. Nearly all its graduates have been licensed as preachers and ordained as ministers. Most of them are labouring, or have been labouring, in preaching the gospel in the different provinces of British North America. Some have been settled in Great Britain and Ireland, and some have gone to heathen lands. Not a few have been called to occupy important positions in city, town, and county congregations. Several have been called to occupy the position of professors in these provinces and in the United States, while a large proportion of the ministers sent by the Presbyterian Church in Canada to India, China, Demerara, Trinidad, and the North American Indians, have been graduates of Knox College. On the whole, the history of the college in the past has been productive of such good results as to augur well for its future prosperity.

LAKE TAHOE, easily visited *en route* for San Francisco, affords the rarest bit of lake experience that we have ever enjoyed. It is unquestionably the grandest mountain lake in America. It is 30 miles long, 15 wide, as high above the level of the sea as the summit of Mt. Washington, 2,000 feet deep, with mountains on every side, from 2,000 to 5,000 feet above the surface; its water is the purest, probably, in the world, and objects can be distinctly seen at a fabulous depth. With memories of a day's sail across this lake, as a perpetual joy for the past thirteen years, we hope our California-bound readers will avail themselves of a similar delightful day and subsequent enjoyable memories.

TEACHING THE MECHANICAL ARTS.

* "A curse on these stupid letters. All learned men are beggars . . . I swear by God's body, I'd rather that my son should hang than study letters. For it becomes the sons of gentlemen to blow the horn nicely, to hunt skillfully, and elegantly carry and train a hawk. But the study of letters should be left to the sons of rustics."

SUCH in the reign of Henry VII. was the ordinary English gentleman's notion of scholarship, of a literary education. It looks very childish to us now, and we should despise the gentleman of the old ideal, as not only a rustic but an uncultivated boor. But any self-congratulation in which we might be inclined to indulge at our own advance in educational notions, will be apt to receive a check when we come to ask whether these notions of ours are, after all, so rational; whether our ideas of gentlemen and gentlemanly education have any other foundation than convention and prejudice. English gentlemen of four hundred years ago considered the pursuit of literature, art, and science unworthy of any of their class, which was expected to live solely for sport. American gentlemen (and this includes all Americans) hold the same opinion with regard to all mechanical pursuits. The prevailing feeling among our people might be expressed thus: "A curse on these stupid handicrafts! All mechanics are beggars. I swear by the Almighty Dollar, I'd rather that my son should live by charity, politics, or gambling, than be a mechanic. For it becomes Americans to blow their own trumpets properly, to speculate smartly, and elegantly to carry a cane in soft, clean hands. But handicrafts should be left to foreigners." And so, to a very large extent, they are.

Are such notions a whit less childish than those of four hundred years ago? I think they are even more so; for a man may very well be a gentleman without scholarship, but he cannot be one without being able to earn his living by his own labour. The truth is, while we flatter our vanity with the notion that we are an enlightened people, on the ground that we have a form of government and certain mechanical contrivances which our forefathers had not, we are sunk in barbarism as regards all ideas of human worth. For well-nigh two thousand years Christianity has taught that character, and not position or possession, gives value to men. We act and think for the most part as if such teaching had never existed. We teach our young men and women how to seek for place and comfort, and only incidentally how to be noble and pious.

Of all the dangers that threaten our country there is none greater than that which has its source in the prevailing dislike to manual labour, and contempt for it, as undignified and servile. So long as our human conditions require that the majority of men and women shall labour with their hands, such dislike and contempt, when developed into a national characteristic, can have but one of two results. It will either force the majority of our citizens into a position which they know to be despised, or it will leave all mechanical labour to be performed by foreigners. We shall have the bulk of our own people hating the institutions under which they live and seeking to overturn them, or we shall have a mass of foreigners, occupying the position of a servile class, and

* Introduction to Pace's "*De Fructu*," published in 1500.

seeking their own interest at the expense of the whole people. Indeed, both these results are already, in part, actual. In either case we shall have the inhabitants of our country divided into two classes, with clashing interests and hostile feelings, and this division will not only keep us in perpetual, wasteful unrest, but must in the end prove fatal to our free institutions. Republicanism cannot continue when any large class of the people is dissatisfied. Under these circumstances, it is of the utmost importance that we should investigate the causes of the present contempt for, and aversion to, manual labour, in order that, if possible, we may remove them before their effects have worked irremediable evil.

As to the facts themselves there can be no question. They are attested wherever inquiry has been made into the nationality of mechanics in America. For example, in the report of the Bureau of Labour Statistics of the State of New York for 1886, there is ample testimony from prominent employers of many kinds of labour, to the effect that nearly all their workmen are foreigners, and that they cannot get American boys in any trade." One employer says: "My impression of American young men is that they do not prefer trades at all, but that they prefer to be gentlemen," thus drawing and countenancing the very distinction that in part accounts for the unfortunate fact. A writer in a commercial paper, quoted in the same report, says:

"We have frequently had occasion to note the growing and very manifest disinclination on the part of American youth to learn a trade, or, in other words, to perfect themselves in some department of skilled labour by which they may render themselves as nearly independent as it falls to the lot of men ever to become in this world."

The chief causes of this state of things are not difficult to enumerate. First and most fundamental is the natural repugnance of human nature to all forms of exertion which are not either amusing or else exhibitive of strength or skill. When men exert themselves for the sake of gain, they seek to obtain the greatest possible amount of this for the smallest possible amount of exertion, and, since manual labour seems to involve most labour for least result, it follows that such labour is avoided and despised, in comparison with less taxing and more productive forms. Two things have, in the past, contributed to strengthen this view of manual labour: (1) the notion, derived from the sacred books of the Hebrews, that such labour is a curse and a convict's punishment; and (2) the fact that the old orthodox political economy erected unregenerate man's tendency to avoid labour and seek enjoyment into an irresistible law of nature, and, in fact, made it the basis of their whole science. Indeed, it was only in this way that they could exclude from it all ethical elements, and reduce it to a natural science, as they aimed to do.

In the case of Americans, this natural aversion to steady exertion is intensified by a peculiar impatience and restlessness of character. Into the causes of these dispositions we need not stop to inquire. Among them are our nerve-exciting climate, our general youthfulness, our eagerness for wealth as a means of juvenile ostentation, our boundless-seeming opportunities, our undisguised approval of "smartness," and our lack of early discipline in the art of self-restraint and persistence. Whatever the causes may be, the fact is indubitable. More than any other civilized people, Americans lack the patience and the interest necessary for proficiency in anything. Their aim is showy results. They want royal roads to everything, and are easily duped

by the most mendacious finger-posts. This is true of them in all departments of acquisition, and not merely in the manual arts. They aspire to speak German without studying the grammar, and to acquire "French in six lessons without a master." That they rarely learn any trade thoroughly, is the almost uniform testimony of employers. We need not wonder, therefore, if these prefer proficient foreign workmen to native "botches," and if nearly all positions demanding skill and commanding high pay are occupied by foreigners, only the inferior and poorly paid ones being left for natives. The number of these native "botches" whom necessity forces into trade is great enough to make competition among them sharp, and consequently their wages low. This induces greedy employers, and, ultimately, in self-defence, employers who are not greedy, to hire their cheap services, and, as far as possible to dispense with high-priced skilled labour, a result which has a most injurious effect, not only upon the character of the work done, but also upon the interests of all good workmen. That this condition of things should intensify the American's natural aversion to learning a trade is intelligible enough. He can hardly be expected to enter a calling in which he is likely to be always a mere assistant, under the control and direction of foreigners. Consequently, whenever he can, he makes his escape from the workshop, and tries to live by his wits, thus reenforcing that undisciplined and hostile army of social harpies and vampires which we maintain within our own borders, in the shape of pot-house politicians and their tools, labour-demagogues, dive-agents, loafers, tramps, blackmailers, gamblers, and thieves.

The second of the leading causes of the current aversion to manual labour is one already alluded to—the feeling that it is ungentlemanly. This cause has its origin in the first. Labour being despised as an evil, those who could live without it not only came to be regarded with envy, which is one form of respect, but were soon able to place the toilers in a position of servitude, and to establish the momentous social distinction between bondmen and freemen, which again easily passes into a moral distinction. Everywhere the words for toiler have come to mean clown or knave, and those for comfortable idler to mean gentleman or nobleman. "*Eorlas and ceorlas*" (gentle and simple) has become earls and churls, and there is no more disastrous confusion in thought and speech than that which has long prevailed between the social and moral senses of the words "gentleman" and "nobleman." Manual labour having thus, from time immemorial, been connected with servility and baseness, and idleness with mastership and nobility, it is no wonder that Americans of all classes, being freed from those restrictions which elsewhere seek to crystallize social distinctions, and repudiating the blasphemous doctrine that, in however low a condition a man is born, therein Providence means him to remain and be content, should seek to avoid manual labour with all its social and moral implications. No man can be blamed for insisting upon being a gentleman, and upon being regarded as one, and if public sentiment decides that a tradesman cannot be a gentleman, he is right in refusing to be a tradesman.

But, in defence of the American workman, it must be admitted that, even had he the patience to learn a trade thoroughly, he would find it difficult to do so. Apprenticeship, which has hitherto been the only recognized means of learning trades, has died out, and no other institution has taken its place. There does not,

therefore, really exist in this country any opportunity for youths to become skilled workmen. This is the third and last of the main reasons why Americans avoid mechanical pursuits, whenever they can.

In the report from which I have already quoted we read:

"Nowadays, it is impossible for a boy to acquire anything like a fair knowledge of a trade. Besides the principal causes, machinery and the great subdivision of labour, there are several minor ones, among which is the fact that it does not seem to be the duty of any competent person to instruct the boy. The foreman is frequently a poor mechanic, not hired for his proficiency in his calling, but simply for his capacity for driving men. Great evil befalls the apprentice, because he unconsciously learns to skimp his work in his attempt to please the rushing foreman. The employer, too, in many cases knows little or nothing about the trade, and consequently cannot teach it. . . . The ancient practice was for the apprentice to work under the master's eye, and be taught by the master, who was responsible, both legally and socially, for the apprentice's advancement. . . . It is difficult to call to mind a modern trade, however, unless it be a small tailor or dressmaker, in which the principal stands or sits at the side of the apprentice. The 'learners,' who are not so poor as to begin by running around or cleaning up the workrooms, are usually turned over to the foreman or forewoman, to do such task work as they seem fitted for, with such instruction, verbal or technical, as the patience or consciousness of the chief worker and director may suggest. In factories or large establishments the junior hands only see the chiefs of the establishment as they walk to and fro, and there is seldom a word of inquiry, called out by some special incident, either for praise or blame. A printing-office that takes juniors is an illustration of this *laissez-faire* system. The boy runs errands, cleans the forms, fetches and carries, until some one in authority discovers that he is willing and has brains. Then he is allowed to pick up and sort type, or do some work for the office which is not good enough for the practical printer, and thus he works his way slowly until he is allowed to set type for himself, and little by little learn the trade. Much depends on the employer's interest in his shop and his people, much on the foreman, much on the men, but most of all on the lad himself. He learns his trade somehow, it can scarcely be said that it has been taught him. Such was not the old-time idea, nor is it the true meaning of the word 'apprentice.'"

It will perhaps be a surprise to many persons to learn that the apprenticeship system is defunct; but such is the case. It is true that apprenticeship laws still appear on our statute books, and that in some workshops there are youths calling themselves apprentices; but the former are a dead letter, and the latter are misnamed, not being indentured, but free to walk out when they choose. And over the decay of apprenticeship no one seems to mourn. On the contrary, it is everywhere acknowledged to be utterly unsuited to the conditions of modern industry and the spirit of modern times. It had its proper place in the old days of settled conditions, authority, slight competition, craft-guilds, small businesses, and hand labour, when the master was himself a skilled workman, who made his apprentice a member of his family, cared for him in sickness and in health, gave him personal instruction, and took pride in him when he turned out to be a skilled journeyman. These days have passed away, never to return, and with them have gone the

institutions born of them and suited to them. We could not restore the apprenticeship system now, if we would, and American young men are guided by a correct instinct, and not merely by impatience, when they refuse to bind themselves as apprentices.

Let us recapitulate: A whole important field of lucrative activity, that of mechanical labour, is gradually passing into the possession of foreigners, and natives are either abandoning it, or if they remain, do so only as hewers of wood and drawers of water. This leads to several most undesirable results. First, the working class is forming itself into combinations animated by foreign notions, in many cases hostile to the principles of our free institutions. Secondly, a whole range of occupations in which an honest livelihood might be earned, and for which, more than for any other, a large number of our citizens are suited, is being withdrawn from them, leaving them either to pick up a precarious livelihood by degrading means or through a questionable "smartness," or else forcing them to overcrowd professions for which they are unsuited, to the great detriment both of these professions and of the persons who are fitted to enter them. Thirdly, labour troubles, with all their attendant miseries and dangers, physical, moral and political, are growing up on every side and destroying the peace and harmony of the nation. All this is due to the fact that American youths, for the most part, either refuse to learn trades at all, or, if they are forced to learn them, do so in such a slipshod way that they cannot hold their own against foreign workmen, are forced into inferior positions, in which they respect neither themselves nor their work, and become chronically discontented and rebellious. The causes of this refusal on their part to learn trades are chiefly three: (1) the natural human aversion to continuous, undiverting labour, intensified by American restlessness and impatience for immediate results; (2) a feeling that manual labour is ungentlemanly and servile; and (3) the want of proper opportunity to learn trades, a want due to the decay of the obsolete apprenticeship system and our failure to replace it by anything suited to actual conditions and the modern spirit.

Such is the present situation, and it plainly requires to be changed. The question is: How shall we change it and reopen the fruitful field of mechanical labour to the youth of our country? How shall we make young men willing to submit to the sustained and earnest exertion involved in the learning of a trade, and to curb their native restlessness? How shall we convince them that all honest labour is gentlemanly, and only idleness and dependence are ungentlemanly? How shall we give them a chance to learn trades thoroughly, supposing they are willing to do so? I answer without hesitation: By making manual training an integral part of common and high-school education, and by establishing public technical schools on the same footing as the schools of natural science, medicine, law, and the fine arts. By so doing, we should, I think, meet nearly all the difficulties of the case. First, we should of course make it possible for any young man who chose to learn any trade thoroughly, without becoming an apprentice and exposing himself to all the dangers, delays, uncertainties, and indignities which apprenticeship in its decrepitude involves. Secondly, by placing the mechanical arts on a level with the so-called liberal arts, and upon a scientific basis, we should raise them to the dignity of professions. Thirdly, we should in this way supply a portion of the stimulus necessary to induce our young men to overcome their natural inertia and impatience.

I say "a portion," because I am well aware that only a moral stimulus is, or can be, a complete one. No set of circumstances that does not include a perfect enthusiasm of the soul for universal good, can ever enable men to overcome the slothfulness of their animal nature and do their human best.

Many will incline to doubt whether the placing of the manual arts on a level with the liberal arts, as branches of education, would alter the general feeling with regard to them and make them seem fit occupations for gentlemen. One thing, however, is certain, that unless it does, nothing will, and a condition of things must continue which is hostile to our institutions. Unless our democracy is a sham, the spirit of it demands that no social distinction shall be made between man and man, or class and class, on the ground of difference of occupations, so long as these are useful and honest; but that all shall be based upon worth, that is, the fidelity with which a man plays his part in life, whatever that may be. This spirit, by confining the term "gentleman" to its moral signification, and utterly dissociating it from wealth, idleness, soft hands, and supercilious manners, must give us the new, democratic type of gentleness. But, if we may judge from past experience, the raising of the mechanical arts to the level of the liberal arts, as branches of education, will have the effect I have indicated. We have seen how the literary education which we now consider so essential was regarded in old England. It is not so long since the physician or leech was, as Hallam says, "an inexhaustible theme of popular ridicule;" witness Molière's "*L'amour médecin*," "*Le médecin malgré lui*," "*Le malade imaginaire*," etc. The barber's pole, so common in our streets, recalls a time, not so long past, when the barber practised blood-letting and other medical arts. It is within our own memory that the dentist stood on a level with the barber; indeed, the two were often the same person. How is it that all this is changed, that literature, medicine, and dentistry have become gentlemanly occupations? Simply, I think, because they are now taught scientifically, and institutions have been established for that purpose. It may be laid down as a general rule, that whatever is taught in school will soon become respectable and gentlemanly, while that which is picked up in the home or the workshop will always be regarded as menial.

That the public manual-training school and technical institute are what must replace the old private, family apprenticeship, is the opinion of nearly all persons who have studied the subject with care. Nor is this opinion a mere theory. It is based upon the experience of other countries in which such schools and institutes have been established — of England, France, Germany, Switzerland, Russia, etc. A mass of testimony to this effect may be found in the "Report of the British Royal Commissioners on Technical Instruction" (5 vols. 8vo.), a report admirably summarized in one of the "Circulars of Information" of the Washington Bureau of Education (No. 3—1885).

My conclusion is, that unless we wish to keep manual labour in a position of degradation, to close an important field of activity against our own citizens, and to belie our democratic principles, we must elevate mechanical art to the level of the liberal arts, by establishing in every city and town in the United States schools for the imparting of manual training to every boy and girl, and technical schools for thorough instruction in all the industrial arts.

I am well aware that such a proposition savours of socialism; but what of it? Our entire system of

public education, of which we are so proud, is as socialistic as any Lassalle or Marx could desire. As a nation we are committed to socialistic education, and only public utility can draw the line at which that education should stop. If it is for the good of our nation, or any large proportion of it, that public technical schools should be everywhere established, then it is the plain duty of the state to establish them. In doing so it will introduce no new principle. If there is anything for which the workmen of to-day, through all their organizations, ought to agitate, it is for the establishment of technical schools, to replace the old wearisome, wasteful apprenticeship, and to elevate the whole mechanical profession; schools in which intellectual and practical instruction shall go hand in hand. By doing so they will be consulting not only for their own good, but also for the good of the whole nation.—THOMAS DAVIDSON *in The Forum.*

PUNISHING AUTHORS AND BURNING BOOKS.

WILLIAM ANDREWS, F.R.H.S.

LITERARY annals contain many records of the punishment of authors. The Greeks and Romans frequently brought writers into contempt by publicly burning their books. In England in years agone it was a common practice to place in the pillory authors who presumed to write against the reigning monarch, or on political and religious subjects which were not in accord with the opinions of those in power. The public hangman was often directed to make bonfires of the works of offending authors. At Athens the common crier was instructed to burn all the prohibited works of Pythagoras which could be found. It is well known that Numa did much to build up the glory of Rome. It was he who gave to his countrymen the ceremonial laws of religion, and it was under his rule that they enjoyed the blessings of peace. His death was keenly felt by a grateful people, and he was honoured with a grand funeral. In his grave were found some of his writings, which were contrary to his religious teaching, and the fact being made known to the Senate, an order was passed directing the manuscripts to be consumed by fire. In the days of Augustus no less than 20,000 volumes were consigned on one occasion to the flames. The works of Labienus were amongst those which were burnt. It was a terrible blow to the author and some of his friends. Casius Severus, when he heard the sentence pronounced, exclaimed in a loud voice that they must burn him also, for he had learnt all the books by heart. It was the death-blow of Labienus; he repaired to the tomb of his forefathers, refused food, and pined away. It is asserted that he was buried alive. At Constantinople Leo I. caused 200,000 books to be consumed by fire.

The Bible did not escape the flames. It is stated by Eusebius that the Scriptures were burnt by Diocletian. According to Foxe, the well-known writer on the martyrs, in May, 1531, Bishop Stokesley "caused all the New Testament of Tindal's translation, and many other books which he bought, to be openly burnt in St. Paul's churchyard." It was there that the Bishop of Rochester, in a sermon, denounced Martin Luther and all his works. He spoke of all

who kept his books as accursed. Not a few of the condemned works were publicly burnt during the delivery of the sermon.

It is generally understood that Christopher Marlow translated, as a college exercise, "Amores of Ovid." It was a work of unusual ability, but did not, however, meet with the approval of Archbishop Whitgift and Bishop Bancroft. In consequence, in June, 1599, all copies were ordered to be burnt. A few escaped the fire and are now very valuable. Milton's books were burnt by the common hangman on August 27, 1659.

Authors and publishers were often nailed by the ears to the pillory, and when ready to be set at liberty the ears would frequently be cut off, and left on the post of the pillory. A farce called "The Patron," by Foote, contains allusions to the practice. Puff advises Dactyl to write a satire. To the suggestion replies Dactyl, "Yes, and so get cropped for libel." Puff answers him, "Cropped! aye, and the luckiest thing that could happen you! Why, I would not give twopence for an author who is afraid of his ears! Writing—writing is, as I may say, Mr. Dactyl, a sort of warfare, where none can be victor that is the least afraid of a scar. Why, zooks, sir! I never got salt to my porridge till I mounted at the Royal Exchange; that was the making of me. Then my name made a noise in the world. Talk of forked hills and Helicon! Romance and fabulous stuff; the true Castalian stream is a shower of eggs, and a pillory the poet's Parnassus." In 1630 Dr. Leighton, a clergyman, and father of the celebrated archbishop of that name, was tried and found guilty of printing a work entitled "Zion's Plea against Prelacy," in which he called bishops men of blood, ravens, and magpies, and pronounced the institution of episcopacy to be satanical; he called the Queen a daughter of Heth, and even commended the murder of Buckingham. His sentence was a hard one, and consisted of a fine of £10,000. He was also degraded from the ministry, pilloried, branded and whipped, an ear was cropped off, and his nostril slit. After enduring these punishments he was sent to the Fleet Prison. At the end of the week he underwent a second course of cruelty, and was consigned to prison for life. After eleven weary years passed in prison, Leighton was liberated, the House of Commons having reversed his sentence. He was told that his mutilation and imprisonment had been illegal! At this period in our history a book or pamphlet could not be printed without a license from the Archbishop of Canterbury, the Bishop of London, or the authorities of the two universities. Only authorized printers were permitted to set up printing presses in the city of London. Any one printing without the necessary authority subjected himself to the risk of being placed in the pillory and whipped through the city.

Liburn and Warton disregarded the foregoing order, and printed and published libellous and seditious works. They refused to appear before the court where such offences were tried. The authorities found them guilty, and fined each man £500, and ordered them to be whipped from Fleet Prison to the pillory at Westminster. The sentence was carried out on April 18, 1638. Liburn appears to have been a man of dauntless courage, and when in the pillory he gave away copies of his obnoxious works to the crowd, and addressed them on the tyranny of his persecutors. He was gagged to stop his speech.

William Prynne lost his ears for writing "Historic-Mastin; the Player's Scourge, or Actor's Tragedie" (1633), and "News from Ipswich" (1637).

His pillory experiences were of a most painful character.

According to an entry in the annals of Hull, in the year 1645, all the Books of Common Prayer were burned by the Parliamentary soldiers in the market place.

One of Mr. C. H. Spurgeon's predecessors named Benjamin Keach, a Baptist minister, was severely punished for publishing "The Child's Instructor; or, A New and Easie Primeuer." He was preaching at Winslow, in Buckinghamshire, when troopers were sent from London to apprehend him. He was imprisoned for a couple of weeks, also put more than once in a pillory, and his book burnt beneath him.

Defoe wrote much and well. He was, by birth and education, a Dissenter, and with much ability asserted the rights of Non-conformists. At a time when churchmen were trying to obtain hard measures against the Dissenters, he directed against the Church party a severe satire under the title of "The Shortest Way with the Dissenters." It exasperated the members of the Government, and a reward of fifty pounds was offered for his apprehension. The advertisement respecting him is a literary curiosity, and appeared in the *London Gazette*. It reads as follows:

"Whereas, Daniel De Foe, *alias* De Fooe, is charged with writing a scandalous and seditious pamphlet, entitled 'The Shortest Way with the Dissenters.' He is a middle-sized, spare man, about forty years old, of a brown complexion, and dark brown coloured hair, but wears a wig, hooked nose, a sharp chin, grey eyes, and a large mole near his mouth; was born in London, and for many years was a hose-factor, in Truman's yard, in Cornhill, and now is owner of the brick and pantile works near Tilburyfort, in Essex. Whoever shall discover the said Daniel De Foe to any of Her Majesty's principal Secretaries of State, or any of Her Majesty's Justices of the Peace, so as he may be apprehended, shall have a reward of fifty pounds, which her Majesty has ordered immediately to be paid upon such discovery."

Defoe managed to keep out of the way of the authorities, but on hearing that the printer and publisher of the pamphlet were put into prison, he gave himself up, and they were set at liberty. He was tried at Old Bailey in July, 1704, and pleaded guilty. It is said that he put in this plea on the promise of pardon secretly given to him. He did not, however, escape punishment; he was fined two hundred marks, ordered to appear three times in the pillory, and remain in prison during the Queen's pleasure.

During his imprisonment, and before being placed in the pillory, he wrote his famous "Hymn to the Pillory," which was speedily put into type and sung by the crowd at the time Defoe was in the pillory. Here are some lines from it:

Hail, hieroglyphic state machine,
Contriv'd to punish fancy in;
Men that are men, in thee can feel no pain,
And all thy insignificants disdain.
Contempt, that false new word for shame,
Is, without crime, an empty name;
A shadow to amuse mankind,
But ne'er to fright the wise or well fix'd mind.
Virtue despises human scorn!

. . . .

Even learned Selden saw
A prospect of thee through the law.
He had thy lofty pinnacles in view,
But so much honour never was thy due.
The first intent of laws
Was to correct the effect, and check the cause,
And all the ends of punishment
Were only future mischiefs to prevent.
But justice is interverted, when
Those engines of the law,
Instead of pinching vicious men,
Keep honest ones in awe.

. . . .

Tell them the men that placed him there
Are scandals to the times;
Are at a loss to find his guilt,
And can't commit his crimes.

Defoe fared well in the pillory. He was not pelted with rotten eggs, but with flowers; and beautiful garlands were suspended to the pillory. In a modest manner he gave an account of the affair. "The people," he wrote, "were expected to treat me very ill, but it was not so. On the contrary, they were with me—wished those who had set me there were placed in my room, and expressed their affections by loud thanks and acclamations when I was taken down."

There is not the least truth in Pope's well-known, and we may say disgraceful, line—

> Earless, on high, stood unabash'd Defoe.

After Defoe had spent about a year in prison the Queen sent to his wife money for the payment of his fine.

A work was issued in 1704, entitled "The Superiority and Dominion of the Crown of England over the Crown of Scotland," by William Attwood. The Scottish Parliament had the publication under consideration, and pronounced it scurrilous and full of falsehoods, and finally commanded the common hangman of Edinburgh to burn the book.

Williams, the bookseller, was put in the pillory in the year 1765 for republishing "The North Briton," in forty-five volumes. "The coach," says the *Gentleman's Magazine*, "that carried him from the King's Bench Prison to the pillory was No. 45. He was received with the acclamations of a prodigious concourse of people. Opposite to the pillory were erected four ladders, with cords running from each other, on which were hung a jack-boot, an axe, and a Scotch bonnet. The latter, after remaining some time, was burnt, and the top-boot chopped off. During his standing, also, a purple purse, ornamented with ribbands of an orange colour, was produced by a gentleman, who began a collection in favour of the culprit by putting a guinea into it himself, after which, the purse being carried round, many contributed to the amount in the whole, as supposed, of about two hundred guineas."

The spectators loudly cheered Mr. Williams on getting into and out of the pillory. He held a sprig of laurel in his hand during the time he was confined in the pillory.

A very large number of books taken from the monasteries were burned in France in the year 1790. At Paris 808,120 volumes were consumed by fire, and in the whole country the total is said to have exceeded 4,194,412, and of this large number 2,000,000 were on theology, and 26,000 were manuscript.

In speaking of France we are reminded of a story related of Voltaire, and with it we may fitly close this article. During a visit to the King of Prussia at Berlin, he wrote on his majesty a far from complimentary epigram. He was punished by the sergeant-at-arms for the offence, and compelled to write a receipt acknowledging that he had been flogged. It ran as follows:

"Received from the right hand of Conrad Bochoffner, thirty lashes on my bare back, being in full for an epigram on Frederick III., King of Prussia. Vive le Roi."—*From The Christian World Magazine.*

AFRICAN teak wood, it is said, is so indestructible by wear or decay that vessels built of it have lasted one hundred years, to be then broken up only because of their poor sailing qualities from faulty models. This wood contains an oil which prevents spikes, and other iron work with which it comes in contact, from rusting.

"WHAT IS WOMEN'S WORK IN THE WORLD?"

BY EMILY SHIRREFF.

THIS question is asked by Miss Wilson in the course of an admirable paper on the present state of women's education, published in the September number of this journal. The writer in the first division of her subject treats of what has been done to raise and methodise women's education, lifting it in the course of one generation from chaos to an orderly and avowedly important part of national work. In the second division she proceeds to enquire if the object proposed to themselves by those who have sought this higher education, is likely to be gained; and to consider "what kind of women are *wanted*" under the present condition of society. It is on this latter point that I wish to make a few observations, with which I feel sure Miss Wilson will be herself among the first to agree.

It is assumed in this paper that one main object among the young women who seek the higher forms of culture, now first opened to them, is to fit themselves for the scholastic profession, and probably this is true; the profession itself offers one of the noblest fields for the exercise of human powers, and moreover it is, with one exception, the only liberal profession open to women. We must rejoice, therefore, that a large proportion of the best gifted should look forward to entering it. But we are told it already threatens to be overcrowded, and Miss Wilson asks, "What then? Are we to educate fewer girls?" "Forgive the question," she continues before we have time to become alarmed, "it is answer enough that we want education for its own sake apart from its market value." This point if kept steadily in mind would answer many foolish questions with which society is still troubled, since the claims of the individual human being come before those of any worldly calling, and the human being endowed by nature with capacities for knowledge and for action is disinherited so far as those capacities are blunted by disuse or perverted by ignorant use. It cannot be, whatever our position, that our judgment can be too sound, our views of men or of things too clear or too accurate, our grasp too firm on whatever aspects of life or work may offer themselves to us; in other words, we cannot be too thoroughly educated. There may be useless knowledge, there cannot be useless training of our faculties, and the very knowledge we prize little for its own sake may be valuable for this higher purpose.

So far for the general question, the same for man or woman, rich or poor; but we need not confine ourselves in the case of women to that general view of the value of culture; they have a more particular answer to give, since they have a special mission requiring all the aid that culture can give. Women may or may not be professional teachers, they may or may not be physicans, but *they must be educators;* they must hold in their hands — be those hands strong or feeble, capable or inert—the fate of another generation to an extent it is impossible to measure; of that generation which in the fast-coming years shall govern the world, mould society, foster knowledge or ignorance, cling to high ideals of duty or religion, or worship low idols of the market-place, help to make truth and honour the guides of national life, or to make

pleasure seem the end and aim of existence. These are the issues, and women should weigh them well.

We do not, perhaps, sufficiently look at children through the veil of the future. They are our joy or our torment, the centre of family affections and interests; but what they are to each mother as a trust for the nation is, perhaps, seldom thought of. As they turn to her with their first questionings, their first wonder before they can put it into words, their first impulses to action, their desires and aversions, she does not so often as she might look to the man and woman in the boy and girl who thus seek all their help and delight from her. Yet this is what it behoves her to do if she would rightly fulfil the task imposed upon her by the will of Heaven itself. Those children are a long way from playing their part for good or evil in the world, numberless influences will tell upon them and help to make or mar their course; but to the mother it must inevitably belong to make the first impressions, to link the first associations, to give the first bent to character and intelligence—thus tracing the first opening to the right or wrong path, in which every step makes the next more easy and more certain. Thus does women's fitness or unfitness for such a responsibility affect myriads of young lives. The individual task may not come to all, but even among those who never become mothers how many are there who do not find the care of children thrown more or less upon their hands? At any rate, in considering the duty and the prospects of any large number of young women we are right in considering the mother's divine mission as likely to be theirs, and preparation for it the most sacred call upon their time and faculties. Can we, then, still ask what motives women have, apart from professions, to seek higher education?

The long neglect of women's own education, the contempt of ages fo[r] her mental capacity, have blinded mothers to the true nature of their position as educators. Responsibility for moral and religious influence has not, indeed, been overlooked; and as fortunately, this part of education is closely bound up with feeling and emotion, it has borne blessed fruits when not thwarted by difficulties in the peculiar temperament of the children, which required knowledge of human nature such as the half educated mother did not possess. Hitherto the shortcomings of women in this respect are not to be laid to their charge; henceforth they are alone responsible. Nothing hinders them now from learning how to deal with the helpless infants God has placed in their hands.

Unfortunately, ignorance does not believe in the value of knowledge, and the idea that any definite preparation is needed for the mother's part in the education of her children is far from common. They would give their lives for them, but cannot study to understand their nature, their needs, and the future that lies before them. The fatal apathy to the training of teachers, to which we are so accustomed in England, goes at least upon the supposition that the untrained teacher knows the subject he or she pretends to impart; but mothers go beyond this, they do *not* know, and yet believe they can teach. Adopting the prevalent contempt for training, they add to it contempt for knowledge. The children are part of their very lives; who then can doubt that they are best able to manage them? Nature, alas! is not so kind. The human being gifted with understanding is bound under penalties to exercise it, and the holiest instincts will not take its place. Never, we may confidently assert, will education bear its real fruits till it is rooted in the cradle—that is, till mothers are

fitted by training to give it the right impulse from the first. Schools, however admirable, are but the supplement of home training—too often its tardy and, therefore, unsuccessful corrective. Even the Kindergarten, scientifically planned to meet the wants of early childhood, is robbed of half its powers through the ignorance of mothers, who for the most part look upon it as a mere place where children are kept busy and amused, who trust Fröbel for a few hours of the day, and thrust him aside for their own notions or convenience during the remainder!

It is mere folly to suppose that without preparation such a task as that of early education can be rightly undertaken. Such preparation would be mostly very different from that of the professional teacher; but it would involve so much study of human nature, of child nature especially, as will be required for the careful watching and guiding of the natural development, mental and physical, of the child, and acquaintance with the best methods to be followed. A course of physiology and of psychology applied to education should be the necessary complement of every girl's higher education. And some knowledge, both practical and theoretical, of Frobel's system would be invaluable. Working women's colleges and evening classes for girls might also give some elementary instruction on these vitally important subjects. Too well do we know that for the vast multitude of women even this amount of preparation for their responsible office is unattainable, but the more cultivated might help them, and would do so if they realized the need, to a degree we can hardly dream of in our present contented state of ignorance. The influence of a very wide example from above would gradually and unconsciously tell through many grades below; especially would it tell upon infant schools, which for the poor must necessarily be in great measure the substitute for the mother's care. Never, as I said before, can we hope to have true home education throughout the nation; but it is impossible to measure the gain that would accrue nationally were it to be found throughout the so-called educated classes—classes growing daily in numbers irrespective of social condition, and who are now in so many ways on their trial to prove whether culture is really valued by them for its true uses, not for mere lucre or show.

Women can best give that proof by fitting themselves to discharge their sacred debt to the nation, making their late-earned, sorely grudged privilege of education subserve the great purpose of fulfilling worthily their divine mission as mothers.—*Journal of Education.*

GODLESS STATE SCHOOLS IN THE UNITED STATES.

A CORRESPONDENT of the *Times* throws much light on the nature of the teaching given in the "Common Schools" in the United States, which correspond to the Board Schools of England.

Originally these Common Schools were Parochial Schools, "under the government of the parish minister and his elders or deacons." Eventually, however, the schools, having first been parochial and denominational, and next become municipal, came in the third place under party political influences, as represented in an elective public board. This last change has been asserting itself with increasing distinctness for thirty years past, and the general effect has been to reduce the schools to a condition of

secularism. Unbelievers, on the one side, have objected to the schools being religious; on the other side, the Roman Catholics have objected to the Bible being taught in them. Between these two influences most of the schools have become, not merely unsectarian, but secular or utterly non-religious.

But "the pendulum seems now to be beginning to swing back again; a strong reaction is setting in against the secular character of the day schools, on the part of a large proportion of earnest Christian men," while the Romanists are clamouring for the State maintenance of distinct Common Schools for themselves exclusively. Dr. Hodge, a son of the eminent Presbyterian Professor of Princeton College, states that the issue now is between "the rival claims of the believing and unbelieving—between the agnostics, many of whom do not really know what they do not know, and only half believe that they do not believe, who have no fixed convictions and no inherited institutions, and the great mass of the nation, the true heirs in succession of Christian sires, the founders of the Constitution and laws." The question is, as he puts it, "Shall the Christian majority consent to have their wealth taxed, and the whole energy of their immense system of Public Schools turned to the work of disseminating agnosticism through the land and down the ages?" He makes the following statements:

"The entire literature provided has been laboriously purged from every Theistic or Christian reference. The school 'Readers' of former times were full of extracts from the best Christian classics, have been everywhere superseded by 'Readers' embracing only secular, non-religious matter. Dr. Guyot's series of geographies, the best in the market, was rejected by the School Board of Chicago, after a year's trial, because they recognized the existence of God. A 'Political Economy' sent to a State Superintendent of Education was returned with the note that its first sentence condemned it for use in Public Schools, that sentence being, 'The source of all wealth is the beneficence of God.' For the first time in the world's history a complete literature is being generated, from which all tincture of religion, whether natural or revealed, is expurgated, for the education of the youth of a whole nation."

Dr. Hodge proposes as a remedy for this evil:

"Let Christians of all denominations come to a common understanding with respect to common basis of what is received as general Christianity, a practical quantity of truth belonging equally to both sides, to be recognized in general legislation, and especially in the literature and teaching of our Public Schools. . . . Let these Common Schools be kept under the local control of the inhabitants of each district, so that the religious character of each school may conform in all variable accidents to the character of the majority of the inhabitants of each district. Let all centralizing tendencies be watchfully guarded against."

Other leaders in the denominations speak in a similar strain—notably Joseph Cook, the well-known Boston lecturer, on "Christian Evidences," Common Schools have brought on the country a danger from the side of Romanism which deserves the most serious attention. He is much afraid that the Romanists will carry their demand for a State-paid school system of their own. And meanwhile he remarks:

"This Roman Catholic demand has already greatly increased the corruption of municipal politics, caused the illegal appropriation of millions

of dollars to Roman Catholic institutions, and led in several cases of public notoriety to the formation of exclusively Roman Catholic military organizations to support the pretensions of a treasonable Jesuitical faction in the hierarchy."

What greatly strengthens the contention of the Roman hierarchy in the United States on the question of parochial schools is the unhappy fact that in our Canadian Dominion the principle they contend for is already conceded. In the Province of Ontario, of which Toronto is the educational centre, the Romanists support their public schools by means of their own school rates, while all other denominations have to unite in the common Protestant school of the locality. So too, in the Province of Quebec.—*Ex.*

PUBLIC OPINION.

THE Rev. E. F. M. MacCarthy, in his review of the last three years' work of the Birmingham School Board, makes some sensible remarks on the limits of the perfection which it is possible for schools to attain in "the three R's." The percentage of children who passed in all three subjects in the schools of the board has risen from 73.8 to 78.3. He does not think that there is much, if any, advance to be expected upon these percentages. Higher percentages are doubtless obtainable; but he does not think them desirable of attainment. The glorification of percentages in these elementary subjects he considers largely responsible for the educational mischiefs that have attended "payment by results." It has produced a high level of accuracy over a small area of elementary knowledge, but it has fostered a mental inertness in the scholars which renders them unable to apply that knowledge immediately outside that area. "The laws of mental growth," says Mr. MacCarthy, "have been strangely ignored or forgotten, when people look for that perfection in one stage of knowledge imparted, which only comes naturally when the pupil's mind has been exercised on several stages in advance of it." Consider this ye inspectors who complain of the lack of intelligence in the reading of Elementary Schools. The more you insist on mechanical accuracy the further off you will be from securing general intelligence.—*School Guardian.*

THOSE DREADFUL EXAMINATIONS.—In the course of a letter to the *Daily News*, in defence of the present system of examinations, "An Examinee" says: "In my time, at Oxford, the 'Varsity boat had one first-class man in it and (I think) four seconds. The captain of the cricket team was a first in Mods., and the then late president of the athletic club (who was champion amateur mile) was a first-class and a university prizeman; while the only double first (classics and mathematics) I can call to mind rowed in his college boat when, if I remember rightly, it was nearly head of the river. College crews and cricket teams tell the same story in even stronger terms, the fact being that, so far as physical health and strength are concerned, the broken-down victims of cram and pressure have it all their own way. But it is further urged that in passing an examination a candidate dissipates his best energiés, and becomes of no further use in the struggle of daily life. The history of successful men in literature, in politics, or at the bar must surely falsify such a statement. I remember a heavy case

recently in the courts in which three s nior wranglers and a senior classic were engaged, and instances of a similar kind could be multiplied without end. The cry that preparations for exams. narrows the mind is one we all know well, and probably we have all used it when we wished for an excuse to be lazy or to discount our chances of failure in the schools. In my opinion it is an insincere plea put forward as a reason for idleness. It is then stated that examinations fail to get the best men. It may or may not be so. There is no evidence before us one way or the other. But even if we admitted that in certain cases this was the fact, that is no reason for the abolition of the system."

MR. FRANCIS GALTON has been collecting statistics with a view to ascertaining the extent to which teachers suffer from their work. He finds that out of his 116 teacher correspondents twenty-three had at some period of their lives broken down, and that of these twenty-one had never wholly recovered. If these figures are to be trusted, one teacher out of every five prematurely breaks down in health. What are the causes of this serious impairment of health in the teaching profession? We shall not be far wrong if we pronounce them to be the physical strain of constant speaking, the noxious atmosphere of ill-ventilated rooms, the nervous strain produced by dealing with untrained wills and by the anxieties connected with examinations, the neglect of exercise and of mental recreation occasioned by carrying on severe studies side by side with school work, ignorance of the best methods of combining efficiency with economy of effort, and anxieties about the future. Some of these causes are removable, and should be removed. Great improvements might be effected in the ventilation of school-rooms; training would lighten the burden of teaching and of maintaining discipline; examinations might be made less exacting as regards mechanical accuracy; a longer period devoted to the acquisition of knowledge before the task of imparting it is commenced would leave opportunities for the working teacher to get adequate exercise and mental rest, and superannuation schemes would diminish anxieties with regard to the future.—*School Guardian.*

NOTES FOR TEACHERS.

WHO IS MY NEIGHBOUR?—Human beings touch at numerous points. Their brotherhood may be denied or ignored, but it perpetually reasserts itself. It is a truth of physical science as well as of divine revelation that unto himself no man can live or die. In the matter of communicable diseases, this matter assumes an awful significance. Thus, recently a case was reported of a child, a member of a large family, who was taken sick with scarlet fever on reaching a large city far from home. In vain the parents sought in that city for a place, public or private, in which to care for this sick child. There was no such place, and the father was compelled to take his child in a crowded sleeping car on a long journey. One shudders to think of the exposure to numerous persons, young and old, to the contagion of this disease. The child was a neighbour to these, and doubtless to some it transferred the deadly poison. Carlyle tells the story of a poor widow thus:—"Her husband died of typhus in one of the

lanes of Edinburgh, and she wandered about the town with her three children seeking help, and finding none returned to her lane and died there. Her journeyings started an epidemic that killed seventeen persons. Those to whom this widow appealed denied her sisterhood to them, but she proved her sisterhood as her typhus fever killed them." Numerous instances are fresh in every mind proving this same truth. Cholera, yellow fever, small-pox, etc., are each constantly proving to the world that each individual may be a neighbour to one distant thousands of miles. It is difficult to prove that any one individual in the world may not be a neighbour to any other person by communicating to the same some diseased germ or poison. So completely has rapid transit annihilated time and space, that persons and articles carrying disease are met at most unlooked-for places and under unwonted circumstances. Admitting this, it is a question of personal import to every person that all other persons in the world be free from the contagion of disease. Hence the one thing that should meet the heartiest support of all is the cleanliness of the person and abodes of the entire race. Unless this can be secured, commercial and social intercourse is fraught with danger. What shall I do with my dirty neighbour? This is the question of the times, which all sanitarians are seeking to answer.—*American Lancet.*

THE PEOPLE'S PALACE.—Sir Edmund Currie in a letter to the *Times* describes the work which has been accomplished in the first year of the People's Palace at the East End of London. Something like a million and a half of people have visited the institution during this time, and the numbers who have been actually at times turned away from the doors for want of sufficient room would increase these figures considerably. In addition to the day technical school for poor boys, the evening technical, art, science, and general classes, the spacious free library, the gymnasium, the swimming bath, the various clubs and societies, the regular bi-weekly concerts and entertainments, and the Sunday organ recitals, there have been held several flower shows, a dog show, a cat show, an apprentices' exhibition, a workmen's exhibition, a coopers' exhibition, a poultry show, a donkey and pony show, a series of treats and entertainments for poor children, and just lately a picture exhibition and six weeks' *fete*, attended by 300,000 persons paying 1d. each. Every one of these shows and exhibitions has been a complete success, and such buildings as are already erected have been filled to repletion and all without the slightest mischief or ill-behaviour. Seventy thousand people have attended during one week, and over 27,000 in one day. The swimming bath, the generous gift of the Earl of Rosebery, has been filled day after day. The library, albeit inadequately stocked with books, could not be more successful. The great Queen's Hall has been packed by thousands nightly who came to listen to good music. The gymnasium can scarcely hold the young fellows who swarm there nightly for physical improvement. Vacancies in the girls' dressmaking classes are eagerly watched for. And now that the large new technical schools are completed and were opened on 5th October by the Master of the Drapers' Company, the gift of which company the entire schools, fitted complete, are, the trustees hope to provide something like proper accommodation for the thousands who are anxious to improve their minds and perfect themselves in their handicrafts. These schools will be equal to the wants of 5,000 evening students in the coming

season, and I have not the slightest doubt that every place will be filled almost before the paint dries upon the walls. Such results speak for themselves, and no better argument can be found to back those gentlemen who are making such praiseworthy efforts to establish similar institutions in other parts of London, for the East End is not the only poor quarter of London.

A GENUINE BUSINESS MAN'S LETTER TO HIS SON, WHO IS ABOUT TO TEACH.—*Dear C———*, yours, informing me of your engagement as teacher at P———, received. Allow me to congratulate you on obtaining the situation. Of course this will be an experiment with you, and I shall hope for your complete success. Allow me also to make a few suggestions, the result of my own and others' experience.

First: Be complete master over yourself. We read that "He who ruleth his own spirit is greater than he that taketh a city." This is no doubt true in more ways than one. You will see many things to perplex you, but always keep cool, keep the upper hand of yourself; you are the first one to rule, then you will be better prepared to control others.

Second: In all your dealings with pupils be perfectly honest and just, leaning from this, if at all, on the side of mercy. The old saying, "Fair play is a jewel," is a good maxim to remember in dealing with a lot of pupils. Let them learn by practice that you are their friend, because you are just with them and desire their good; but when necessity requires it, be firm and steadfast. Remember each one of your pupils is for the time under your training, and that perhaps the future of that life is in your hands, for good or ill. Encourage the weak and backward, and don't get out of patience in case you find one who appears dull, but try and find the key that unlocks the door to his or her mind. Win your pupils' confidence and retain it. When you have done these things, if they go back on you, you are not to blame; and perhaps in the future they will return in their own minds to your instruction and be benefited by it. See that subjects are understood by every one of a class before the subject is left. If they don't understand one presentation of the subject, try another. Remember that you were always quick to learn, and you must not expect the average mind to comprehend as quickly as yourself. The dull minds of children often outstrip others not so dull, if they have a good instructor. Be sure you are master of each subject, and take educational journals to keep posted in the latest and best methods. Build yourself up to the highest point of manhood you are capable of.

Third: Be careful of your habits and keep the upper hands of them, so that you control them instead of their controlling you. See that your conduct is just such as you would prefer the teacher of your own flesh and blood to have. Cultivate the friendship and acquaintance of the best people, and, so far as you can, of those above yourself. When attending any meeting or gathering of teachers, or others where you are expected to speak, see that you are prepared beforehand to express your views to the best of your ability. When investigating any subject, go to the bottom of it; and sometimes you will find this preparation will be a help to you if called on unexpectedly to express your views. Make a practice of committing choice thoughts to memory, and think over their full meaning; still, don't rely too much on the thoughts of others, for by so doing you become a retainer of others' thoughts with little of your own. Be

positive without arrogance. Accept truth wherever you find it. Get a good boarding place, with good society for your surroundings, even if it costs a little more. Be frugal and economical without penuriousness. Be very cautious to whom you lend, as you will find plenty who will appropriate your earnings to themselves if you give them a chance; still, be just where your aid is needed and will be appreciated.

Read the foregoing over twice, at least, and remember what I have said. With love and best wishes for your success, Your father, D. S. G.

—*School Journal.*

RECENT ADVANCES IN SURGERY AND MEDICINE.—To make this matter of short sight quite clear, let me sketch the course of a myopic scholar through his school life. I need not introduce him to you as a baby, for short sight is not met with in babies or in very young children. Picture him to yourselves as a boy of five years old. Up to the age of five or six, at least, he sees distant objects as well as any one. By this time he is beginning to know his letters well, and perhaps to read and write a little every day; but the lessons are short, and there is plenty of play between times, and all goes well with the eyes for another year or two. But as time goes on he is expected to do more; he has to sit for a good many hours every day with his head bent over his book, his slate, or his paper. When we look at a near object we turn both eyes inwards, and this is done by the pull of the muscle attached to the inner side of the eyeball; this pull tightens up the eye, as it were, and puts the coats a little more upon the stretch. Of course there is not the slightest harm in this, in moderation; our eyes are made to look at near as well as at distant objects; but in young people the coats of the eye are not so tough as they are in adults, and if a severe strain is put upon them for many hours every day, week after week, and month after month, they are apt to stretch, the eye is thereby elongated; in other words, it is made short-sighted. To return to our schoolboy. Please to imagine that he is fond of his books, and that he works hard at school in the daytime, at home in the evening. Imagine also that his school-room is not very well lighted, that his school books are printed in small type, that his seat is not a very comfortable one, and that he is growing fast, and that his back is not very strong; that at night he has to study as best he may by the light of a flickering gas burner or a single candle. Under such circumstances, what wonder if he gets into the habit of lolling forward over his work and putting his eyes very close to it? The strain is more than the eyes can bear; little by little the coats stretch, and short sight begins. The boy can now no longer distinguish distant objects quite so clearly as his companions can. For a while this is hardly noticed, either by the lad himself or by those about him. As time goes on he rises from class to class, and gives more and more time to his hooks. Now he is unable to see what the master writes upon the blackboard, and he stoops over his work even more than before. He is told to "sit up," of course; but he cannot sit up, for if he does so he cannot see his book. And so things go on from bad to worse, and the more short sighted he becomes the more he stoops, and the more he stoops the more short-sighted he becomes. He is not very good at outdoor games, of course, so he takes to his books more and more for company. He leaves school with a head full of knowledge, a pale face, and round shoulders, and lives for the rest of his life in a pair of spectacles. This is not a mere

fancy portrait. . . . *To prevent short sight, prevent young people from using their eyes too long and too closely on near objects.* That is a simple rule, but it is not easily put into practice at the present day. Please notice that what we want our schoolboy to do is to work in a natural healthy position, with his shoulders square, his head upright, and *his eyes at least twelve inches from his book.* You can't make him do this by scolding him, but you can make him do it by more reasonable means. These are the means: he must have a comfortable seat with a support for the lower part of his back. He must work at a sloping desk, not at a flat table. He must be so placed that there is plenty of light upon his work, and that he is not dazzled by light in his eyes. His books must be printed in good, large, clear type, so that he may be able to read them without the slightest difficulty at the proper distance. He must be accustomed to read with the book propped well up in front of him, so that he may not need to stoop over it. He must be taught to write sitting square to the desk and upright, not twisted to one side and bending over it. These things must be attended to at home as well as at school.—*Ex.*

THE *Sheffield Telegraph* has taken into consideration the subject of payment by results, and devotes a leading article to the subject. There are two great, and in our opinion (says the *Telegraph*) convincing, arguments against the efficacy of the present specious system. The first is that it is all but unanimously condemned by the elementary teachers themselves. There are some who will doubtless say that the teachers are not impartial judges of a thing which so nearly concerns their own interests, and that their opinion ought not to be set against that of the public outside or of the School Board. We refuse to admit that the teachers are, as a body, less unprejudiced, or less regardful of the dignity and usefulness of their own profession, than the members of other responsible professions. If the members of the Colleges of Physicians and Surgeons are unanimous in the opinion that such or such a course in medicine is the best practice to be followed, we naturally and properly are guided thereby. In the same way we are guided on questions of jurisprudence or judicature by men who have made law their study and their profession. In this matter of "payment by results" the teachers are well aware that neither the principle nor practice is a good one, simply because the grants are not made by the actual, but by the apparent, results. But, it will be urged, there must be some test for the proper application of public money, or how are the public to know that it is being properly spent? The same objection might be urged against the payments made to every public official. Why not inspect the Inspectors themselves? Why not examine every member of Her Majesty's army and navy once or twice a year? Why not, in short, examine everything and everybody in order to get the proper "payment by result"? We do not attempt such preposterous things in other departments of our public service; there is a limit to inspections, and they should not be carried to a ridiculous excess.

The second argument against the efficacy of the present system (says the *Telegraph*) is that it is not adopted in other countries where elementary education, as well as higher education, is at least equal to our own. It will not be denied that the Germans, for example, are at least as well educated as we are. To pass over the higher branches of education, with which we are not dealing now, everybody is familiar with the fact that large numbers

of well-educated Germans, trained mostly in the public elementary schools, come over here and gain a permanent footing as correspondents and clerks in merchants' offices. If any of us should think that we are going to rival the Germans in this respect by setting up a system of examinations, or of examination-boards, we are very much mistaken. The Germans acquire knowledge for the sake of the knowledge itself, and for the influence and power which it gives a man in the world. Such knowledge is not to be acquired by cramming for an examination. The professional crammer, his tricks and dodges, and the little ways he has of showing to his pupils the "tips" which are fruitful in producing "results" in examination lists, are unknown in other European countries. The "results" are not what they seem to be; they are wholly fallacious and misleading. A school may be compared to a garden in which plants of many kinds are growing. We may tend these plants, water them, shield them from wintry blasts, and cherish them. But he would be a sorry gardener who would, every now and then, pluck up the plants by the roots to see how they were getting on. And who can tell, when their leaves are tender, unformed, and juicy, what sort of adults they will become?

THERE is the *earnest* teacher. Of course, there is something more than enthusiasm meant by the term earnest. I was in the school of an earnest teacher lately, and can best describe the term by describing the school. (1) The pupils and teachers seemed to be fellow comrades in the work that was going on. (2) There was an encouragement of originality in the pupil, in every way—the memory was not magnified. (3) There was a growth of moral force; it was hard work that ended in heart work. (4) The dull pupils were reached for, and not snubbed or neglected. (5). There was an atmosphere of happiness as well as industry quite inhalable. (6). There was a dignity and self-possession in the pupils that was quite observable; they were treated with courtesy and dignity, and they felt that the teacher valued them. (7) The original and inventive force of the teacher was a very marked feature. He seemed to know just what to say and just when to say it. He was expert. All of this is embraced in the term earnest. I went home with this earnest teacher. He had quite a library of educational books, and they looked as though they were used, too. He was a diligent reader of educational papers; he reads other papers. He derives happiness from his work; he lives in that work. Such men give tone to the profession.—*School Journal.*

LOSS AND GAIN.

I SORROWED that the golden day was dead,
Its light no more the country-side adorning;
But whilst I grieved, behold! the east grew red
With morning.

I sighed that merry Spring was forced to go,
And doff the wreaths that did so well become her;
But while I murmured at her absence, lo!
'Twas summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies;
But whilst for these I pined my hands were filled
With roses.

Half broken-hearted, I bewailed the end
Of friendships than which none had once seemed nearer;
But whilst I wept I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given;
Until at last we find this earth exchanged
For Heaven.

—*Good Words.*

SOME CUSTOMS OF INNS OF COURT.

THE Inns of Court are not so much a place of residence as formerly, except for the younger members. The gloomy chamber, filled with dirty papers and parchments, has given place to a modern residence with an office in the Temple; and society would be as much astonished to find a barrister making a morning call in black silk gown and powdered wig as to see the Lord Chief Justice carry a fan with a long handle, after the fashion of other days. At one time the clergy were the only lawyers, and when the inns were established members were regarded as the servants of the Crown. Students were instructed not only in law, but in "all such other exercises as might make them the more serviceable to the king's court," such as dancing, singing, playing, and divinity. Four times a year the bar was called upon to dance for the edification of royalty. The fact that members of the inns were held to be servants of the crown is still felt. It is an article of Magna Charta that justice shall not be sold, and a king's servant could not receive payment for aiding a subject to secure the benefit of law. Even at the present day a barrister cannot recover by an action at law any fee to which he may be morally entitled. Formerly the money was dropped, as if secretly, into the hood of the gown; whereas now a member of the bar adopts the more open method of refusing to go into court until his clerk has received the fee marked upon his brief. That no secret is made of payment may be inferred from an anecdote told of an eminent counsel — Judge: "What brings you here to-day, Mr. L——?" Mr. L——: "Twenty guineas, my lord." A Queen's Counsellor can never hold a brief against the crown without special permission—that is, he cannot defend a prisoner in any criminal or civil proceedings undertaken by the police of the State. Nor is any barrister permitted to hold direct communication with his client; he must receive his instructions from a solicitor, who acts as an intermediary. "Youth eats his way to the bar."

This curious custom of "eating dinners" is a survival of an old legal way of insisting that students should be residents at the Inns of Court. Before a man can be called to the bar, he must keep twelve terms, of which there are four each year. In other words, he must eat six dinners in hall every term, or seventy-two dinners altogether, recording his presence before grace and remaining until the concluding thanks are given. Members of universities have the numbers of their dinners reduced by one-half. At these dinners the benchers sit at a high table apart from the barristers and students. The messes are usually made up of four men, arranged, at some inns, in order of seniority; and the custom of taking wine together is still adhered to. Queen Mary appears to have been the first to give attention to the dress of students at law. She regulated their hose; while her successor, Elizabeth, insisted upon beards, ruffs, and curled hair, and forbade the wearing of swords. The black gown is a relic of the ecclesiastic element that once prevailed in courts of law; and the horsehair wig, which a reforming chancellor may one day, sweep away, is a survival of the time when men were ashamed to wear their own hair.
Cassell's Saturday Journal.

EDITORIAL NOTES.

WE ask our readers to pay special attention to an article we have taken this month from the *Forum* on "The Teaching of the Mechanical Arts." The article is by Professor Thomas Davidson.

DR. J. A. McLELLAN is to visit Europe this year, primarily for the benefit of his health but also for the purpose of seeing what work is being done in the schools of the mother countries of the Canadian people. While taking this trip the Director of the Teachers' Institutes for Ontario will send letters to this magazine on various topics bearing upon education, and the progress which is made in Great Britain and on the Continent of Europe. We regard this as a valuable feature in THE MONTHLY for the coming year.

INDICTMENT.

FOR months past Mr. Auberon Herbert has been preparing an elaborate indictment of competitive examinations. He has also devoted considerable time and trouble to getting signatures to his complaint and protest. The result has verified the experience of many others in similar cases. The following are the counts in the indictment: 1. "The dangerous mental pressure and misdirection of energies and aims, which are to be found in nearly all parts of our present educational system." 2. "Under it, all education tends to be of the same type, since boys from all schools of the same grade meet in the same competition, and all teaching tends to direct towards the winning of the same prizes." As an axiom is here put the important statement: "It cannot be too often repeated that uniformity means arrest of growth and consequent decay; diversity means life, growth, and adaptation without." 3. The preponderating influence of examinations destroys the best teaching. Under it the teacher loses his own intelligent self-direction; for "he cannot devote his powers to such parts of a subject as are most real to himself . . . as he is constantly controlled by the sense of the coming examination, in which, of course, he wishes his pupils to succeed." The effect on the scholar is stated in the words following: The pupil allows himself to be mechanically ground for the sake of success; his mental sympathies become bounded by the narrowest horizon. "What will pass in his examination becomes his ruling thought." 4. In working for passing an examination, the tendency is to "strengthen the rote-faculties to the neglect of the rational faculties; the rapid forgetfulness of knowledge acquired; the cultivation of a quick superficiality and power of skimming a subject; the consequent incapacity of understanding original work; the desire to appear to know rather than to know; the forming of judgment on great matters where judgment should come later; the conventional treatment of a subject and loss of spontaneity; the dependence upon highly-skilled guidance; the belief in routines and formulated answers: the beating-out of small quantities of gold-leaf to cover great expanses; the diffusion of energies over many subjects for the sake of marks, and the mental disinclination which supervenes to undertake work which is not of a directly remunerative character, after the excite-

ment and strain of the race." Hence the recommendation: Sweep away all rewards, all prizes, all scholarships, all fellowships, and apply all such resources and revenues to "increasing teaching power, attracting men of high and varied learning as teachers to the universities, endowing concurrent chairs so as to admit the expression of different schools of thought on the same subjects, lowering, to a certain point, the fees taken for attendance, carrying the teaching of the universities into different parts of the country, and assisting education in many other direct and useful ways." The above, with reasons, may be found in the *Nineteenth Century* for November. The protest and indictment is signed by nearly four hundred men and women in Great Britain, some of whom are prominent, and some of whom, we may be allowed to say without offence to anyone, are not prominent. The signers say: Issue a Royal Commission to take evidence, and let a report thereof be made for the information and guidance of all concerned. After some thought on the subject, it seems to the writer that the protest is directed really against inspection of schools and not against examination in such a land as Great Britain. It is on the results of the inspection, as every one knows, that the elementary schools are paid, the amount paid for each individual pass being between $4 and $5 per annum. Against this mode of valuing the schools and their work the public elementary masters have protested unceasingly, and unquestionably the present movement sustains the objections made by the teachers. A system more mechanical and more destructive of spontaneity in both teacher and pupil than that which exists in England, it would not only be difficult to construct but even to conceive. But as regards examinations in such a highly civilized country as Great Britain, with its many and varied types of examinations, the teacher must be very peculiarly developed if none of these measure, as far as examinations can measure, the work of any individual master or scholar. In essence, the indictment applies to Ontario in every particular—to the High Schools as well as to the Public Schools. In Ontario, where the attempt to crush the individual is as steadily pursued as it is in England, only fifty cents is given by the Government; in England, as above stated, the amount is between $4 and $5. Our readers will recollect that last midsummer the Minister of Education summoned all the inspectors of Ontario to meet him in convention in Toronto. A large representation was present; the Minister took the chair and practically taught the inspectors as to the discharge of their duties in their several districts. All the inspectors were not at the meeting, and the expenses of those present were paid. What was done to and for the absentees? Ontario is equal in extent to England and Wales, Scotland and Ireland. The mode of dealing with the elementary schools in the three kingdoms is not the same; in several particulars the inspection, etc., in Scotland, differs from that in England, but in Ontario it is the same in Glengarry as it is in Port Arthur—two places differing in many important particulars, and apart as the crow flies more than eight hundred miles; here, most appropriately, the words of the "protest" apply; "uniformity means arrest of growth and consequent decay." The aim is not only that there be uniformity in the inspectoral districts, but also in the whole Province of Ontario. Is this wise educationally? Is not the Education Department acting as a huge machine to antagonize all spontaneity in learner and teacher? Assuredly, and the

meeting of the inspectors last summer gave a strong impulse to the machine.

Inspection, within certain limits, is indispensable, and we assume it may be helpful, but experience does not confirm the assumption. In Ontario the inspection of the secondary schools is even more unsatisfactory than in the public schools, but we have not space to deal with this part of the question in this number. We add a suggestion: seeing the inspector so quickly loses touch with the master, the one who really carries the burden of the school-work, the one who makes or mars the school, we suggest that instead of appointing the inspector for unlimited time, that the appointment should be for a definite time, say three or five years. We invite the attention of all educationists to this proposition, and are prepared to publish contributions for or against the carrying of it into practice.

SCHOOL WORK.

CLASS-ROOM.

EDUCATION DEPARTMENT, ONTARIO.

HIGH SCHOOL ENTRANCE, 1888.

Examiners—W. H. Ballard, M.A., J. E. Hodgson, M.A.

LITERATURE.

NOTE.—A maximum of five marks may be allowed for neatness.

I.

Beside yon straggling fence that skirts the way,
With blossomed furze *unprofitably gay*, [2]
There, in his *noisy mansion, skilled to rule*, [2]
The village master taught his little school.
A man severe he was, and stern to view;
I knew him well, and every truant knew.
Well had the *boding* tremblers learned to trace [1]
The day's disasters in his morning face;
Full well they laughed, with *counterfeited glee*, [2]
At all his jokes, for many a joke had he;
Full well the *busy whisper*, circling round, [2]
Conveyed the dismal tidings when he frowned.
Yet he was kind, or, if severe in aught,
The love he bore to learning was in fault.
The village all declared how much he knew—
'Twas certain he could write, and cipher too;
Lands he could measure, *terms and tides presage*, [3]
And even *the story ran*—that he could gauge; [2]
In arguing too, the parson *owned his skill*, [2]
For even though vanished, he could argue still;
While words of *learned length* and thundering sound [2]
Amazed the gazing rustics ranged around;
And still they gazed, and still the wonder grew,
That one small head could carry all he knew.
But past is all his fame. The very spot
Where many a time he triumphed, is forgot.

1. Explain the meaning of the portions printed in italics.

2. (*a*) Give in your own words the sense of lines 7-12. [6]

(*b*) "*learned to trace.*" How had they learned? "*Full well they laughed.*" Why did they laugh with "*counterfeited*" glee? Why were the tidings "*dismal?*" [6]

3. What characteristics of the master are brought out in the first twelve lines and the last fourteen lines respectively? [8]

4. Point out the emphatic words in lines 6, 8, 10, 12, 18. [10]

5. Describe in your own words the "village preacher." [6]

II.

Quote *one* of the following:—The Bells of Shandon; Ring Out, Wild Bells; Lead, Kindly Light. [10]

III.

He then took his aim with some *deliberation*, and the multitude *awaited the event in*

breathless silence. The archer *vindicated their opinion of his skill;* his arrow split the willow rod against which it was aimed. *A jubilee of acclamations* followed; and even Prince John, in admiration of Locksley's skill, lost his dislike to his *person.* "These twenty *nobles,*" he said, "which, with the bugle, thou hast fairly won, are thine own; we will make them fifty, if thou wilt *take service* with us as a *yeoman* of our body guard, and be near to our person. For never did so strong a hand bend a bow, or so true an eye direct a shaft."

1. Explain the italicized portions. [11]
2. Relate the incidents which led to the trial of skill referred to above. [10]
3. Why does Prince John say "*our* body-guard" and "*our* person," rather than "*my* body-guard," and "*my* person?" [3]
4. What was Prince John's object in making the apparently generous offer to Locksley? [3]
5. Who was Locksley? [4]
6. What is the subject of this paragraph? [3]

DRAWING.

NOTE.—Only two questions are to be attempted.

1. Draw in perspective any rectangular solid, allowing the construction lines to remain. State accurately the position in which you have supposed the object to be placed. [13]

2. Draw a cylinder, with its axis vertical, as seen when placed above the level of the eye. The drawing to be not less than two inches wide and three inches high. [13]

3. *Sketch* a vertical line three inches long and trisect it. An inch to the left of the upper point of trisection place a point. An inch to the right of the upper point of trisection place a point. *Sketch* a horizontal connecting these points. Trisect the horizontal. From the upper end of the vertical to the left point of trisection *draw* a curve curving outward. From the left end of the horizontal to the left point of trisection *draw* a curve curving upward. From the left end of the horizontal to the lower end of the vertical *draw* a curve curving inward. Repeat these curves on the right. [13]

4 *Sketch* a square (the side to be not less than three inches in length). *Sketch* its diameters. Bisect each semi-diameter. Bisect each half of the left side. *Draw* straight lines joining these two points to the bisection of the left semi-diameter. *Draw* similar lines on each of the other three sides. Strengthen the corners of the square between these lines. Strengthen the inner half of each semi-diameter. [13]

ARITHMETIC.

NOTE.—Only six questions are to be attempted. A maximum of 5 marks may be allowed for neatness.

1. Write down neatly the following statement of six weeks' cash receipts; add the amounts vertically and horizontally, and prove the correctness of the work by adding your results:

	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.	Total.
	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	
1st.	29 87	31 47	33 35	35 00	26 16	48 17	
2nd.	27 38	30 05	28 39	34 83	27 67	49 99	
3rd.	19 96	29 70	29 98	36 10	25 49	47 30	
4th.	23 19	32 73	31 80	37 91	27 84	50 00	
5th.	17 84	31 19	27 36	35 55	28 10	53 94	
6th.	12 09	26 07	24 09	31 87	29 15	57 77	
Total...							

No marks will be allowed for this question unless all the work is correctly done. [17]

2. If you buy 3 lbs. of butter at 28 cents a lb., 5 lbs. of tea at 56 cents a lb., 6 bars of soap at 17 cents a bar, 12 gal. of oil at 27 cents a gal., and 3 oranges at 40 cents a doz., and the merchant throws off 10 cents for each dollar's worth purchased, how much change would you get out of a $10 bill? [17]

3. Divide $82.60 among 27 men and 37 boys so that each man may have three times as much as each boy. [17]

4. Find the interest on $387.56 from March 18th to November 19th, at 6 per cent. per annum. [17]

5. A bushel of potatoes weighs 60 lbs. If a grocer buys a ton of potatoes for $15, and sells them at 15 cents a peck, how much per cent. will he gain? [17]

6. A barn 80 ft. long and 60 ft. wide is built on a plot of ground 308 ft. long and 204 ft. wide. The rest of the plot is covered with cordwood to a depth of 8 ft. How many cords of wood are there? [17]

7. The interest on $870 for 4 yrs. 6 mos. is $274.05; how much will $1000 amount to in 3 months at the same rate? [17]

8. A lot 11 rods long and 9 rods wide has a fence built round it. Outside the lot at a distance of 2 ft. from the fence a sidewalk 4 ft. wide is built; how many square yards of ground does the sidewalk cover? [17]

WRITING.

1. Write the following stanza once:

"Clear and cool, clear and cool,
By laughing shallow and dreaming pool;
Under the crag where the ouzel sings,
And the ivied wall where the church-bell rings." [12]

2. Write the following three times:— December 19th, 1888; xc, qu, sch, phth, D, I, Q, Z.

DICTATION.

Examiners—M. J. Kelly, M.D., LL.B., John Seath, B.A.

NOTE.—The presiding examiner shall read the passage three times—the first time to enable the candidate to collect the sense; the second, slowly, to enable the candidate to write the words; and the third for review.

Columbus made signal for the ships to cast anchor, and the boats to be manned and armed. He entered his own boat, richly dressed in scarlet, and holding the royal standard. As he approached the shore, he was delighted with the purity of the atmosphere, the crystal transparency of the sea, and the extraordinary beauty of the vegetation. On landing he threw himself on his knees, kissed the earth, and returned thanks to God with tears of joy. His example was followed by the rest, whose hearts indee overflowed with the same feelings of gratitude. Columbus, then rising, drew his sword, displayed the royal standard, and took solemn possession of the island in the name of the Spanish sovereigns, giving it the name of San Salvador.

COMPOSITION.

NOTE.—Only six questions are to be attempted, viz.: the first two and any four of the rest. A maximum of five marks may be allowed for neatness.

1. Write a letter to a friend, inviting him to spend the holidays with you and mentioning the kinds of entertainment you intend for him. [20]

2. Express in your own words the substance of one of the following lessons: "The Hercine of Vercheres," "King Richard and the Nubian." [20]

3. Arrange the words in each of the following, in as many ways as you can, without affecting the sense:—

(*a*) "But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll." [5]

(*b*) "Beside the bed where parting life was laid,
And sorrow, guilt and pain, by turns dismayed,
The reverend champion stood." [5]

(*c*) "Immediately over their heads hung a woody precipice, without path or track upon its rocky face." [5]

4. Rearrange the following so as to express the sense intended:—

(*a*) "The beaux of that day used the abominable art of painting their faces, as well as the belles." [5]

(*b*) "Passengers are requested to purchase tickets before entering the cars, at the company's office." [5]

(*c*) "For sale.—A fine stone cottage, suitable for a small family, by a gentleman about going to California, with five acres of ground and a young orchard attached." [5]

5. Change (*a*) from the direct to the indirect form, and (*b*) from the indirect to the direct:—

(*a*) "I wish," said my uncle Toby, with a deep sigh, "I wish, Trim, I was asleep." [7]

(*b*) "The Genius said that he should take his eyes off the bridge and tell him if he yet saw anything he could not comprehend." [8]

6. Combine the following into a complex sentence: "The sap stirs early in the legs of a country boy. It shows itself in uneasiness in the toes. These get tired of boots. They want to come out and touch the soil. The sun has warmed the soil a little." [15]

7. Change the following complex sentences into compound ones:

(*a*) "This mode of travelling, which by Englishmen of the present day would be regarded as insufferably slow, seemed to our ancestors wonderfully rapid."

(*b*) "As I was too far from home to think of returning, I determined to go forward." [15]

8. Rewrite the following, substituting other and fitting words for those printed in italics:—

"The *natives* of the island *supposed* the ships had sailed out of *the crystal firmament, beyond the horizon*, or *had descended from above* on their *ample* wings, accompanied with lightning and thunder; and that these *marvellous beings, clad in glittering steel*, or *raiment of various colours, were inhabitants of* the skies." [15]

ENGLISH GRAMMAR.

NOTE.—All candidates will take questions 1, 2 and 3, and any two of the remaining four. A maximum of five marks may be allowed for neatness.

1. Classify, as far as possible, the words in the following extract, as (1) names, (2) words that assert (or state), (3) words that modify (or qualify), and (4) words that connect:

O, young Lochinvar is come out of the west!
Through all the wide Border his steed was the best;
And save his good broad-sword he weapons had none. [14]

2. In the ranks of the *Austrian* you found him;
He *died with* his face to you *all*:
Yet bury him *here* where *around* him
You honour your bravest *that fall*.

(1) Classify, and give the relation of the clauses. [10]

(2) Analyze the first two clauses. [6]

(3) Parse the words in italics. [20]

3. Correct, where necessary, any four of the following sentences, giving in each case the reason for the correction:

(*a*) It wasn't them that did it; it was I only.

(*b*) Not only was the school-house burnt, but the contents too.

(*c*) Neither the one nor the other was the man to do the work.

(*d*) Without you understand the relations of the words, you cant read good, I dont hink.

(*e*) He could easily have swam across, if the river had been froze.

(*f*) I and my brother ran towards home, shouting fire, in our overcoats. [20]

4. Explain the meaning of each of the terms: "phrase," "mood," "conjunction," "personal pronoun," "subordinating conjunction"; illustrating by examples taken from the sentence in question two above. [15]

5. Name the different classes of nouns, and classify the words in the following list that may be used as nouns: *prayer-book, group, piety, pity, sleeping, prophetess, grandeur, one, noun, hereafter.* [15]

6. Explain the meaning of the term "inflection" and the grammatical value of the inflections in the following: *hand's, hands', were, greater, greatly, sought, seeks, seeking, seek.* [15]

7. (1) State the mood and the tense of each of the verbs in the following sentences; and

(2) Distinguish the meaning of the sentences in each of the two sets of sentences:

(*a*) *I found him; I have found him; I had found him; I did find him.*

(*b*) *I may go; May I go? May I go!* [15]

GEOGRAPHY.

NOTE.—Not more than five questions are to be attempted. A maximum of five marks may be added for neatness.

1. Define: isthmus, plateau, desert, sea, cataract, delta, water-shed. road-stead, first meridian.

Give an example of each, and state where it is situated. [15]

2. Draw an outline map of Ontario, marking the position of Ottawa, Pembroke, Collingwood, Kincardine, Sarnia, Port Dover, Niagara Falls. Trace a railway route from each of four of these places to Toronto. [15]

3. Give the water boundaries of (*a*) Ontario, (*b*) The Dominion. [15]

4. Where, and for what noted, are: Liverpool, Woolwich, Sheffield, Edinburgh, Versailles, Belfast, Calais, Melbourne, Chicago, Boston, Pittsburg, Portland? [15]

Draw an outline map of British North America, marking the position of the capital of each division. [15]

6. Name the principal varieties of the following products found in Ontario, and mention the districts in which they abound: grain, fruit, fish, minerals. [15]

7. Show how the situation of the following cities affects their commercial importance: Toronto, Montreal, New Orleans, San Francisco, Bristol. [15]

HISTORY.

NOTE.—Only four of the questions in English History are to be attempted; and only two of those in Canadian History. A maximum of five marks may be allowed for neatness.

I.—ENGLISH HISTORY.

1. Give an account of the customs and mode of government of the Anglo-Saxons. [13]

2. What led to the Norman Conquest of Britain? What changes did William, the Conqueror, make in England during his reign? [13]

3 Give a brief account of four very important events in the reigns of the Tudors, shewing why each of them is important. [13]

4. The two chapters in your text-book that deal with the history of England since the reign of George III. are entitled respectively "An Epoch of Reform" and "Growth of Democracy." By means of two illustrations in each case, shew that these are suitable titles. [13]

5. Give an account of the Peasants' War and of the Seven Years' War. [13]

6. "The Revolution of 1688 marks the close of the long struggle between the Crown and the Parliament. With it the 'New Monarchy' ends."

(*a*) Explain two of the most important events in the history of "the long struggle." [6]

(*b*) What is meant by the "New Monarchy?" What system of Government did it displace, and how did it come to displace it? [7]

7. Write explanatory notes on any four of the following:—Constitutions of Clarendon, the Long Parliament, the Gunpowder Plot, The Act of Settlement, the Bill of Rights, the Declaration of Rights, Party Government. [13]

8. Give an account of any two great writers or statesmen in each of the following:—

(1) The reigns of the Georges, (2) the reign of Queen Victoria.

II.—CANADIAN HISTORY.

1. Narrate the principal events connected with the discovery of Canada. [13]

2. Explain the causes and the results of the Canadian rebellions of 1837–1838. [13]

3. Write explanatory notes on any four of the following:—The Company of the Hundred Associates, the Constitutional Act, Seignorial Tenure, Red River Rebellion, North-West Rebellion. [13]

CONTEMPORARY LITERATURE.

The Overland Monthly for December.

Science for December publishes scientific notes, news and discussions which will not fail to interest its readers. Considerable space is devoted to electrical news. No one who wishes to keep pace with the scientific progress of the age can well afford to dispense with *Science*.

The Forum for December is a good number, opening with a second article by Archdeacon Farrar on "Count Tolstoi's Religious Views." George W. Cable and Judge Tourgee are also represented, while the scientific articles include a most interesting discussion of "A Possible Revolution in Medicine," by Dr. Austin Flint, and "The Role of Chemistry in Civilization," by Prof. W. Crookes.

RECENT issues of the *London Illustrated News* contain amusing sketches in court of the Parnell Enquiry Commission, a picture of the opening of the new Albert Hall at Jeypore; sketches of the places in which the Black Mountain force is fighting at present. Mr. Melton Prior's series of sketches along the C. P. R. is continued, Mount Stephen and Banff Hotel being the subjects. The literary part of the *News* is well sustained.

THE *Atlantic Monthly* for December contains another instalment of Mr. A. S. Hardy's novel, "Passe Rose," which is unusually attractive and clever. It is a tale of Anglo-Saxon times, and perhaps Mr. Hardy's best story. The number is strong in good fiction, and articles appear on "The Future of the Country College," "The Close of Garibaldi's Career," "Boston Paintings and Painters," which are well worthy of the reputation of the *Atlantic*. Our readers will find the Prospectus for 1889 very attractive.

THE January *Popular Science Monthly* contains an illustrated article on "House Drainage," by Dr. Billing, U.S.A., which is sure to be read with interest. Mr. W. D. Le Sueur, of Ottawa, writes on "Science and Its Accusers;" Lieut. Lyons on "The Guiding-Needle on an Iron Ship," an article which is an able treatment of the whole subject of the disturbing influences to which the compass is exposed. In its range of topics and its adaptation to all classes of intelligent readers, the *Popular Science Monthly* continues to deserve support.

Thirteenth Annual Report of the Johns Hopkins University. President Gilman's report of the academic year from September 1st, 1887, to September 1st, 1888, is interesting and complete.

Historiettes Modernes. By Prof. Fontaine. (Boston: D. C. Heath & Co.) 60c. A pretty little book, containing 160 pages of French literature. There are thirteen selections, all published in France in 1887 and popular in character.

Heath's German Series. Leander's Traumercin. Selected. Edited and annotated. By A. U. Van Dael. (Boston: D. C. Heath & Co.) 25c. This book, intended as a reader for beginners in German, will be found well suited for its purpose. The editor is Director of Modern Languages in the Boston High and Latin Schools.

A Brief History of Greek Philosophy. By B. C. Burt, M.A. (Boston: Ginn & Co.) The student of Greek classics will find help in his studies placed at his command in this volume, written by a gentleman who was formerly Fellow in the Johns Hopkins University. The general and special references in the footnotes, the bibliography and the typographical arrangement enhance considerably the value of the work.

The Classical Review. (London: David Nutt; Boston: Ginn & Co.) An American edition of this noted English classical magazine is now to be issued by Messrs. Ginn & Co., of Boston. The editors and contributors

to this magazine are the leading classical scholars of Great Britain, and the magazine is an authority on all matters of classical learning and literature. We commend it to the favourable consideration of our readers.

Methods of Teaching Arithmetic in Primary Schools. By Dr. Dunton. (Boston: Eastern Educational Bureau.) $1.00. The principal of the Boston Normal School here gives a systematic development of that part of the theory of numbers which must be taught in primary schools. We think that the careful explanations and illustrations in this work will be of use to Normal students and other young teachers.

Beale's Calisthenics and Light Gymnastics for Young Folks. (New York: The Excelsior Publishing House.) The author intends this little book to occupy the place, not so much of a technical treatise as of a practical and complete hand-book for class or individual instruction. The illustrations occur frequently, the descriptions are clear, and the book contains chapters on dress, fancy marching, swimming, etc., which add considerably to its value.

Notes on Education. By J. B. Calkin, Principal of the Truro Normal School. (Truro: D. H. Smith & Co.) Principal Calkin's modest manual merits appreciation and praise. The work has been prepared for the use of Normal School students, and contains eighteen chapters, subdivided into the following parts:—I. Educational principles; II. The teaching of various branches; III. School organizations; IV. School managément. The views and suggestions of the author are worthy of careful consideration, and the book is a good one for teachers to read. The typography is excellent.

Macmillan's Course of French Composition. First Course. By G. Eugène Fasnacht. (London: Macmillan & Co.) 2s. 6d. The plan of this work is somewhat novel, and strikes us as likely to be advantageous. The first part consists of a number of French passages to be re-written in a different person, number or tense; next come some easy French-English parallel passages, then passages for translation (with notes on a few difficult points). This completes the first part of the book. The second part is French syntax, intended for frequent reference, so that the progress of the pupil may be thorough.

The Construction and Maintenance of School Infirmaries and Sanatoria. (London: J. & A. Churchill.) The Council of the Medical Officers of Schools' Association prepared this valuable hand-book, and in accordance with a resolution passed at the annual meeting of the Association it is now published. Those who are entrusted with the charge of boarding schools or of the numerous Orphans' Homes and similar institutions, will find it greatly to their advantage to have this book in making and carrying out their plans. Besides the information in the book itself, there are added thirteen valuable plates.

The First Four Books of Cæsar's Commentaries on the Gallic War. Parallel edition. (New York: A. Lovell & Co.) The present is the first volume of the Parallel Edition of the Classics, consisting of the original and translation arranged on opposite pages so that the student who tries to obtain a knowledge of this Latin text without the aid of a teacher may have a good translation with which to compare his own. To such a student, if he knows how to make the best use of it, this book will doubtless be a help. The translation is vigorous and idiomatic, and the appearance and typography of the book neat and pleasing.

Health at School. By Dr. Clement Dukes. (London: Cassell & Company.) Few books have recently appeared which deserve more cordial recognition than this important work by Dr. Dukes, the experienced and distinguished physician of Rugby School. It is fitly dedicated "To the Memory of Thomas Arnold, of Rugby, the Benefactor of Schools and Scholars." It is impossible to give in a brief notice even an outline of the manner in which health at school in its *mental, moral* and *physical* aspects is here dealt with, but

we simply tell our friends that they will be better men and women and better teachers by reading and remembering what is contained in this book.

The Englishwoman's Year Book and Dictionary. Jubilee edition. (London: Hatchards.) Miss Louisa M. Hubbard has rendered a service of no slight or ordinary character to her own sex, to philanthropists and public personages, to women students, and indeed to the public generally, by placing at their command so much indispensable information. Part I., "Englishwomen and their work in Queen Victoria's reign," is most interesting and valuable, and it is to be hoped that Miss Hubbard will be able to carry out her intention of publishing it, enlarged and amplified, in a separate volume. Part II., "The Englishwoman's Directory for 1888," contains information about so many things that people are constantly needing to look up, that it should be in every good library. The volume is tastefully gotten up.

Lectures on Geography. By Lieut.-Gen R. Strachey, R.E., C.S.I. (London: Macmillan & Co.) The University of Cambridge last year accepted the proposal of the Royal Geographical Society to provide a lecturer on geography with the aid of funds to be supplied by the Society, and pending the appointment of such a lecturer, the four lectures which form this volume were delivered as illustrative of the general scope and character of such instruction. Lieut.-Gen. Strachey, President of the Royal Geographical Society, discusses in a masterly manner the growth and progress of geographical knowledge and discovery, physical and biological phenomena, the place of man in the world and his dependence, physical and intellectual, on geographical influences. We can speak in the highest terms of this book.

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

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