

PAGES

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Editor for New Brunswick.

A. McKAY, Supervisor Halifax Schools,
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THE EDUCATIONAL REVIEW.

G. U. HAY, St. John, Managing Editor
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WE extend to one and all of the readers of the REVIEW Christmas greetings and wishes for a happy and prosperous New Year.

TEACHERS will be interested in the notices that appear in this issue from the education departments of Nova Scotia and New Brunswick.

WITH this number the Review enters upon the second half of volume six. Reminders are enclosed to subscribers of their indebtedness to the paper. We hope that these will meet with a ready response. Some do not care to receive a bill. Others wait for it. The business managers are not supposed to know the individual wishes of subscribers. So bills are sent to all for the subscription price of the year on which they have already entered.

THE Owen's Art Institution of St. John, under the presidency of Mr. Robt. Reed and the direction of Mr. John Hammond, has done an excellent work in encouraging a taste for art. But the institution has not had that financial support from the public that its merits demand. Such an institution should not be permitted to languish for lack of support; and funds should be at the disposal of the management sufficient to increase, when necessary, its works of art and give increased facilities for students in drawing and painting.

WHETHER your pupils have some years, or but a few months, to spend at school, create and nourish by all means in your power a taste for English literature. If you fritter away the time devoted to English in analysis and parsing, you prepare to give your pupils facility in tearing a sentence to tatters. Will that enable them to compose a good business letter, to express themselves clearly and intelligently on general topics, or enjoy good literature? Will not such a training make your pupils vain pretenders to knowledge rather than real students? Give your pupils good literature, encourage them to read it and talk about it, and you have done something for them that will be a life-long profit and pleasure.

POLITICIANS AND SCHOOL BOARDS.

The *St. John Sun*, commenting upon a recent article in the *REVIEW*, on politicians serving upon school boards, concludes that the evil which arises from such appointments must be confined to Nova Scotia, because St. John has had no more efficient and faithful school trustees than Senator Boyd and Mr. J. V. Ellis, who, while serving in that capacity, were identified with politics. The *REVIEW* entirely agrees with the *Sun* in its estimate of the services of both gentlemen mentioned, and hopes and believes that that type of trustee is by no means extinct, either in New Brunswick or Nova Scotia. Were it not so, the outlook for the future of our schools would be gloomy indeed.

Yet the evil pointed out exists in some localities in both provinces. The *Sun* rightly concludes that the danger is greatest from ward, and, we may add, municipal politicians, and thinks it may be advisable that school boards "should contain at least a fair minority of members" not interested in politics.

Why not a majority? Politicians themselves when serving upon school boards, and who have been desirous of conscientiously performing their duties, have been greatly embarrassed on some occasions by the pressure which has been brought to bear upon them. What better evidence could be offered of this than the restrictions which have been placed upon appointments in some cases. One case is known in which a school board enacted that no native of the place should receive an appointment as teacher. Other cases are well known where inefficient teachers have secured positions, not so much through the trustees as through the exertions of friends who have had political influence with members of the board, and log rolling has done the rest.

That some politicians have been trustees has benefited the cause of education, but that the office should

be sought for the patronage it gives is bad, and will soon bring our system to the level existing at present in some parts of the United States, where reform in this respect is now being demanded by all parties.

THE BATHURST SCHOOLS.

The Bathurst school difficulty, which has been lately doing service as a political football, has in consequence come to be regarded with suspicion by all who take further interest in the matter. There have been many additions to the controversy during the past month, most of which have neither been dignified nor entertaining. A further grievance has been alleged, in that the trustees of Bathurst, town and village, have impaired the efficiency of the schools there by discontinuing the grammar and superior schools. The superior school has taken the place of the grammar school, and a first-class female teacher is to take the place of a first-class male teacher in what was the superior school. The Bathurst trustees have been heard from, and they urge as a reason for the change that the attendance at these schools does not warrant the expense of their continuance. The Bathurst trustees have not been the only boards in the province who have concluded to abolish this class of schools, but it would seem, outside of sectarian accusations as to the motive, that they should rather seek to make the schools more efficient in order to increase the attendance.

It is a poor advertisement for any town or progressive village to curtail its school expenditure. It seems especially inopportune for Bathurst to do so while the present sectarian charges against the conduct of its schools are being made, but the Bathurst trustees, while their motives may have been fair, have not shown themselves to be the possessors of a very great amount of tact. The friends of the free schools need not be alarmed at the action of any board in attempting to lower the standard of its schools. If it appears to the inspector that the schools, as conducted, are not suitable to the needs of the district, he can require the trustees to render them so — on pain of forfeiting their provincial grants. This has been done, and no doubt will be done in Bathurst if it seems necessary. The Bathurst trustees state further that while the majority of the trustees are Roman Catholics, the Protestants have one member, and the secretary is a Protestant. They also employ as teachers an equal number of Protestants and Roman Catholics. It must be borne in mind that the rate-payers are largely Roman Catholic in Bathurst, and while our free school system is non-sectarian, and that fact should not enter into the conduct of the

schools, yet in fairness if we look over the province we will find several places in which there is a strong minority of Roman Catholics, where they have no representation on the school boards and in whose service at times there are no Roman Catholic teachers. Yet we hear no complaint, because it is rather by accident than design, and all parties understand that sectarianism does not enter into the matter at all.

The proper place to regulate these local matters is at the school meetings, where the views of the minority even, always have weight. It is well enough to complain after legitimate means of remedy have been tried.

SOME NECESSARY QUALIFICATIONS.

Below is given a form of teacher's application in Somerville, Mass., and similar ones are used in nearly all the cities of the United States. Some of the questions asked are "signs of the times," and no wide-awake teacher, if she desires promotion, can afford to ignore them. For example, Do you attend Summer Institutes or Teachers' Conventions? What educational or other periodicals do you take or read? Do you own or read educational works? Name three or four that you regard the most valuable. The question, What is the lowest salary you would accept, does not seem so well considered as some of the others. It is probable that there is a fixed salary to begin upon, otherwise if there is a similarity in the Boards of Trustees in the United States to those in some places in Canada this question would be all important and cover the whole paper.

TEACHER'S APPLICATION.

1. Residence. No.....St. (City or town).....(State).....
2. Name in full.....
3. Age?.....Married or single?.....
4. Where educated? Preparatory, normal, college, or special school.
5. How long have you taught and where?
6. In what grades?.....What are your preferences?.....
7. Do you attend Summer Institutes or Teachers' Conventions?.....
8. What educational or other periodicals do you take or read?.....
9. Do you own or read educational works? Name three or four that you regard the most valuable,.....
10. Have you ever belonged to a Chautauqua or Teachers' Reading Circle?.....
11. Are you a church member or interested in church work?
12. Draw a line under the subjects in the following list which you feel well qualified to teach: Kindergarten, Form, Drawing, Modelling, Penmanship, Music, Arithmetic, Language, Geography, History, (U. S.) (General), Voice Culture, Elementary Science, Hygiene, Physical Training. Do you play the piano?.....
- Mention any others that you consider your specialties,.....
13. Name two or more references.....
14. What is the lowest salary you would accept?.....
15. When could you enter upon an engagement?.....
16. Remarks,.....

"I find the REVIEW a great factor in my work. I carefully preserve them." A. C. L.

TALKS WITH TEACHERS.

A gentleman interested in newspapers asked me a few days ago "why it was that teachers as soon as they gave up teaching, either by getting married or leaving the province, forget in so many instances to pay up their subscriptions?" I was disposed to doubt the assertion, but he soon convinced me of its truth; and I must admit that I felt somewhat ashamed of the fact. Need I offer any advice on the subject? I am sure not to the great majority of teachers. I presume the teaching profession does not differ from any other in that a few of its members are dishonest, but I would like to think that the proportion of teachers is less than that in any other class, as indeed from their high calling it should be. I feel certain that in most of the cases complained of the novelty of their new surroundings has rather caused the debt to be overlooked than to remain intentionally unpaid.

How many teachers are going to spend a portion of this month in review? I hope not many. Review is a thing that should not be left until the end of any term, but should be a part of the work of every day. Hasten slowly with the regular work and remember that one impression on a child's mind is easily effaced. Seek after quality rather than quantity, and develop thought rather than cultivate memory. Carry your work along steadily and strictly in accordance with your time table. Leave no subject untouched to cram up at the end of the term, and your pupils will not only properly digest the work, but will constantly be reviewed.

Encourage your pupils to express their ideas freely about arithmetic and kindred exercises, as well as concerning what they have been reading. One is as good an exercise as the other. What sounds better than a child of any age expressing herself easily and correctly about anything. We do not have enough oral composition, which is the most useful and necessary of all composition. Suppress your own inclination to talk, and induce the children to do so. Of what benefit are ideas for which expression can not be found?

Now that the term is ending many teachers will change as usual. See that your registers are carefully and "faithfully" completed for the information of the next teacher. Be careful, as I have advised you before, to ascertain whether there is a vacancy before applying for another school. And above all things, do not offer to take it for any less salary than the teacher in charge is receiving.

For the REVIEW.]

Notes on English.

Of the queries received since the last notes were written, the first that came to hand are these :

1. "The dim red morn had died, her journey done,
And with dead lips smiled at the twilight plain,
Half fallen across the threshold of the sun,
Never to rise again."

I can find no satisfactory explanation of these lines. Can you give me one?

2. Is Tennyson's poem, "The Lady of Shalott," an allegory? If so, what is the meaning of it?

3. Do you advise setting poetry to be learned by heart, as a task, for a class of girls between twelve and eighteen years of age?

That "dim red morn" passage has had an interrogation mark standing by it in the margin of my Tennyson for a good many years. The mark is there still.

The general meaning of the passage, as a whole, seems to be obvious enough, especially to a careless reader. But after two or three such readers have exchanged their views on the subject, it will probably be found that they have not all hit upon just the same time of the morning. If they search the context for further light they may only find themselves less confident than they were before, that they have got even the general meaning.

But I have a suspicion that what bothers my correspondent most is not the general meaning, but the difficulty of getting a clear and coherent idea of the details of the phenomenon described and their correspondence with the details of the imagery used in describing them.

I am sorry that I can help no one over this difficulty, as I have not yet got over it myself. Of course you can lay the blame of the thing on the poet, if you like, and charge him with obscurity and confusion; but the better you know your Tennyson the less inclined you will feel to do this. One of the dead master's pre-eminent merits as a poetic artist was the combination of truth and felicity in his descriptions of natural phenomena. A splendid instance of this occurs a few lines above the "dim red morn" passage—how true it is to fact you can see by looking towards the south-east on the first clear morning about an hour or so before sunrise. How happy is the poetical embellishment of the fact you will perhaps appreciate better after you have crept back into bed. And this very passage that is now troubling us may be, for anything I know to the contrary, just as splendid an instance to any reader who is as familiar as the poet was with the various appearances of earth and sky in the early morning hours. All that I can say about it is that I am not familiar enough with

the appearances here described to enable me to offer to any one what I would call a "satisfactory explanation of the lines."

Perhaps there are among the readers of the REVIEW some who combine a love of Tennyson with habitual early-rising. If so, and if any of them have succeeded in working out from their morning observations a solution of the difficulty felt in connection with this passage, I hope they will be kind enough to share their good fortune with the rest of us.

I came near forgetting the annotators. There are only two "Edited with Notes" editions within my reach that contain the "Dream." One is Rolfe's. Never a word from him on this passage. His readers are presumed to be so ignorant as not to know who the "Fair Women" were, but they are supposed to be wise enough to understand these lines. The other edition is that of Rowe and Webb. They give this note :

"In the 'unblissful clime' of his dream, the morning light, dim and red (as when seen through a mist), had faded away almost as soon as it appeared, and only sent a few chill and cheerless gleams across the glimmering plain beneath. The morn is represented as having half-fallen, never again to rise, as she stepped across the eastern horizon, the threshold of the sun — thus figuring the incomplete and ineffectual day-break."

* * * * *

The Lady of Shalott an allegory? Surely not. The little bit of weird old-world story that is embedded in the poem may be an allegory, or may be capable of having an allegorical meaning forced upon it, but to me the allegorical possibilities of the story are of infinitely little interest as compared with the purely artistic beauties of the poem. It strikes me as one of many of the earlier poems of Tennyson in which the subject, the matter, the thought, seem to have counted for very little with him, and his whole endeavor seems to have been to produce perfect workmanship. Instead of an allegory, I should prefer to call it a picture, or a sort of poetic counterpart of the Songs Without Words, or rather a combination of both these, for I really don't know whether I think its picturesque or its musical qualities the more exquisite.

* * * * *

Setting poetry to be learned by heart as a task—*poetry as a task*—no, I don't advise any one to do that; unless, indeed, the poetry is of the kind referred to in the following lines on one of the perpetrators of "Metrical Versions":

"King David never would acquit
A criminal like thee,
Against his psalms who would commit
Such wicked poetree."

That's capital stuff to set as a task, nearly as good as lists of coast-waters and populations and anomalous verbs and other things of the same kind that are asked for in examination papers.

But I do advise teachers and parents to do all that in them lies to get girls, and boys, too, to store their memories with choice passages from our best poets. And if this is begun at twelve years old, or even earlier, and is done well, the young folks, by the time they are eighteen, will continue doing it for themselves, and will then be able to do the choosing for themselves also. That these results can be produced, I know; how to give instruction in regard to the procedure that will produce them, I don't know.

Another inquirer says, "I have a school edition of Gray. On the line 'Their furrow oft the stubborn glebe has broke,' the editor says *has broke* is 'an incorrect form.' Is it?"

Yes and no. It depends somewhat on what your editor means by incorrect. Perhaps he only means that "*has broke*" is not the form in general use today, but surely those who buy the book did not need to be told that. And perhaps he means nothing worse than that there is a technical flaw in the form. There is, but the same flaw is found in *has got*, *has run*, *has drunk*, *has found*, *has hid*, *has sung*, etc., etc.; and lots of other forms equally "incorrect" from the standpoint of philological morphology may be found in the daily written and spoken language of our best speakers and writers, yea, even in the pedantic phraseology affected by the most straitest sects of linguistic Pharisees.

But perhaps he means (and probably he does, since he is a school-book compiler), that in using *broke* as a participle, Gray blundered in his English. This is likely to be the impression produced upon young students using the book, whether the editor was guilty of meaning it or not. They will be apt to associate Gray's use of *broke* with the misplaced *done's* and *seen's* of ignorant and vulgar Yankees.

It should not be difficult to remove such an impression as that. Weigh what you know of the author of the *Elegy* in one hand and what you know of his editor in the other, and consider which of them was likely to be the better judge of good English. If you don't feel quite sure yet, look over the following extracts and note the names attached to them:

- How sour sweet music is
When time is *broke* and no proportion kept.
—*Shakespeare*.
- The rebellion in Ireland *was now broke* out.
—*Milton*.
- Whose little intervals of night *are broke*.
—*Dryden*.

- Thy diadem
Has broke my heart. —*Addison*.
- O worn by toils, O *broke* in fight. —*Pope*.
- The writer *has broke* his promise. —*Johnson*.
- The doors *were instantly broke* open. —*Gibbon*.
- His face *was all broke* out into ulcers. —*Goldsmith*.
- So, the ice *is broke*. —*Sheridan*.
- The contract *is thereby broke*. —*Burke*.
- I've *broke* my trusty battle-axe. —*Scott*.
- Then dying of a mortal stroke
What time the foeman's line *is broke*
And all the war is roll'd in smoke. —*Tennyson*.

Now you can choose between the dictum of your editor (of the autocrat of your school-grammar, too, most likely) and the usage of these writers. But, of course, for your own every-day use you will take the form which above is sanctioned by the general usage of now-a-days.

A. CAMERON.

Yarmouth, N. S., Nov. 30, '92.

New Brunswick Schools of the Olden Time.

BY W. O. RAYMOND, M. A.

The history of this province, as far as the growth and development of its educational institutions are concerned, has never yet been written. In contributing this sketch of the early schools of New Brunswick the writer is not without hope that the story, of which this is merely the initial chapter, may be *continued* by other hands.

A natural desire arises when the investigation of anything connected with the early history of so young a country as ours is undertaken, to begin with the earliest available information. A definite starting point is thus secured, and as we descend the stream of time succeeding events flow naturally in their chronological order. But this method, so natural and so inviting, is beset with many a snare for the entanglement of the unwary explorer who digs and delves among the musty archives of bygone generations. At first the materials from which his narrative is to be compiled are so scanty, a temptation arises to make as much as possible out of them; but proceeding on his way the unfortunate investigator speedily awakens to the fact that his materials are increasing in a sort of "geometrical progression," until, perchance, facts of vastly more importance than those already recorded must either be omitted, or very imperfectly dealt

with, lest the limits of the article should pass all reasonable bounds.

Another danger arises from the natural tendency of some minds to deal with old time facts rather in the spirit of the antiquarian than in that of the historian. The subject involves laborious explorations among old documents and papers, and the very difficulty of securing the desired information lends a certain fascination to the quest, all too apt to blind the eyes as regards the relative value of that which is remote in point of time compared with that which is more modern.

In our utilitarian age a slavish imitation of the past is not a thing to be greatly dreaded. There is much greater danger of unduly depreciating the part which past events have played in the development of those advantages of which the world today so loudly boasts. Despite the scorn with which some minds regard the study of the early and comparatively unimportant details of local history, the fact remains that modern ideas and modern methods are the result of past experience.

In educational matters, as in everything else, we are influenced by the past in a far greater degree than we have any conception of, and no one can really understand and appreciate the present educational system of the Province of New Brunswick without a due study of its growth and development.

The mightiest river has its source in the obscure mountain spring. Mark the little brook that issues thence: how insignificant! At certain seasons parched up by the sun's scorching rays; then, again, flowing with fitful current, making its way with difficulty among rocks and divers hindrances. Every trifling obstacle turns it aside, and varies its course. It goes straight forward for a very little way together. It flows now in sunshine, now in shade. But in time, here and there, little side streams come in to swell the waters. The current begins to flow more strongly and steadily. The bed of the stream is deeper and wider. Thus gradually the tiny rivulet grows into the noble river that runs with strong, full tide along its destined way, refreshing, enriching and beautifying as it goes.

Such in its humble origin, such in gradual growth and development, and such in its present beneficent influence upon the country's weal, has been the history of common school education in this province.

New Brunswick as a province dates only from the year 1784, but the territory now included in its limits has a previous history of well-nigh two centuries as a portion of the older province of Nova Scotia or Acadie. The circumstances connected with that

early period were such, however, that a very few words will suffice to describe the educational advantages afforded the few settlers in that part of Acadie north of the Isthmus of Chignecto. Yet it would be unjust did we not pay a passing tribute to the noble, self-denying efforts put forth by the French missionaries for the educating and Christianizing of the Micmacs and Maliseets, as well as for the instruction of the Acadians. Parkman in his deeply interesting work, "The Jesuits in North America," has thrillingly told the story of their lives and labors.

The materials available were such that Parkman's work of necessity gives special prominence to the labors of the Jesuit Fathers, but there can be little doubt that the work of the Recollet missionaries on the St. John and on the shores of the Gulf of St. Lawrence deserves at least equal commendation. It has been said of them, "These humble missionary laborers have had no historian to relate their privations and toils, and unlike the Jesuits they did not become their own annalists. It surely was not for an earthly reward that they condemned themselves to spend their days among squalid savages in the deep recesses of the forest, exposed to all the vicissitudes of savage life, discomfort, disease, hunger and sometimes starvation. The zeal which could carry men so far in the path of duty without complaining must surely have been lighted from some more sacred flame than burns on any earthly altar."*

During the period of French occupation, and indeed up to the time of the Treaty of Paris in 1763, Acadie was so largely a battle ground for England and France that the element of permanency was lacking in every undertaking. The Acadians were meanwhile dependent upon their priests for teaching, both of a spiritual and intellectual character, and it need not be a matter of surprise that amid the clashing of swords the education of the people was, in a great measure, neglected.

With the exception of the d'Amours of Quebec, and other Canadian families which found a temporary home on the St. John, or established trading posts here and there along the sea coast, the general condition of the French-speaking inhabitants was such as might be expected in a people deprived of well nigh every educational advantage. This fact should not be lost sight of in any comparisons made as regards the relative educational status of the English and French-speaking inhabitants of New Brunswick at the present day. The Acadians have only of recent years begun to overcome the obstacles placed in their pathway by the force of circumstances over which they had little or no control.

*Hannay's History of Acadia, p. 138.

Up to the date of the Acadian expulsion in 1755 no real attempt had been made to effect a permanent English settlement within the limits of what is now New Brunswick, but soon after this date the persistent efforts of Governor Charles Lawrence to increase the English speaking population of Nova Scotia resulted in the establishment of a number of new settlements, including the townships of Manguerville, Hopewell, Sackville and Cumberland. Of the townships just named the first three only were entirely within the limits of what is now the Province of New Brunswick. The township of Cumberland was at the Isthmus of Chignecto, and now lies partly in Nova Scotia and partly in New Brunswick.

The great majority of the new settlers were natives of New England, as is shown by the fact that a careful census made in the year 1767 gives the total number of inhabitants in the four townships just named as 1,103, of whom all but 194 were New Englanders. This immigration is not only an important feature in our early history, but is remarkable as an instance of a movement of population from west to east, and as such offering a striking contrast to the tendency of the present day.

In addition to the townships of Manguerville, Hopewell, Sackville and a portion of Cumberland, the only English settlements north of the Isthmus of Chignecto, previous to the Revolutionary War, were at the mouth of the St. John and at Passamaquoddy. A mistake that has been perpetuated by our provincial history makers, and which is still taught in our schools, is the assertion that the original County of Sunbury was co-extensive with the Province of New Brunswick. The fact is that the eastern part of the province formed a portion of the County of Cumberland up to the time of the division of the old Province of Nova Scotia in 1784. The County of Sunbury, formed in 1765, included "All the country bordering on the St. John river." Its bounds were more accurately defined in 1770, when the county was stated to begin westwardly at the St. Croix river, extending thence along the Bay of Fundy to a point twenty miles east of Cape Mispeck, and thence due north to the southern boundary of Canada.*

The settlers in the new townships had carefully considered the important step taken by them in leaving their old homes in New England, and in addition to the stipulations made in their negotiations with the Nova Scotia authorities as regards civil and religious government, it is evident that the importance of providing for the education of the rising generation was not overlooked. This is indicated by the fact that in

*See Nova Scotia records at Halifax; also Lecture on the Early History of New Brunswick delivered by Moses H. Perley in 1841.

laying out the several townships, four lots were reserved for public purposes, one of which was for the maintenance of a school.*

References to the first schools, in old documents and papers, are surprisingly few, and of the most fragmentary character. It would appear that the schoolmaster's calling was at first of an itinerant nature. He could, in a way, appreciate the famous speech uttered some three score years later on the floors of the House of Commons by Lord Brougham, "The schoolmaster is *abroad*." In the performance of the duties of his calling he travelled from place to place, teaching a few months here and a few months there, according to the demand for his services and the ability of the settlers to make up the pittance allowed him by way of compensation. Indeed, so precarious was the schoolmaster's occupation at this early period that he not uncommonly combined with his scholastic duties the avocation of the farmer or the tradesman.

Children, however, were not entirely dependent upon the day school for instruction. Their parents had enjoyed fairly good educational advantages in their youth, and were thus enabled to supplement the efforts of the school schoolmaster by private instruction, for which there was ample opportunity during the long winter evenings. Mention is made of an instance of this kind in a curious old book entitled "A Narrative of the Life and Christian Experience of Mrs. Mary Bradley of St. John, New Brunswick, written by herself." Mrs. Bradley was the daughter of Edward Coy, who came from Pomfret, Connecticut, in 1763, and was one of the first settlers at Gagetown. In her book she mentions incidentally that she and her brothers learned to write during the evenings by means of copy slips provided by their elders, their pens being the ordinary goose quill pens in use at the time. Mrs. Bradley also makes a passing reference to the great benefit she derived when a girl of about eleven years of age, by attendance at the school which was kept in her father's house for three or four months.

The very earliest schools were held in the private houses of the settlers a few months at a time, the largest or most central house in the district being selected for the purpose. In a very few years, however, schoolhouses were erected in all the principal settle-

*In the year 1766 the Nova Scotia legislature passed an Act on the subject of SCHOOLS and SCHOOLMASTERS (6 George III cap. 7.) The Act imposed checks and restraints on the schoolmaster's calling, and in certain cases (always in the case of grammar schools) required examination and license. Thus it will be seen that the schools in the townships settled within the limits of this province previous to the division of the old Province of Nova Scotia, were under regulation by the Act of 1766. The 3rd section of the Act, after reciting that "His Majesty has been pleased to order that 400 acres of land in each township shall be granted for the use of schools," provides that such land shall be vested in trustees.

ments. Like everything else they were of the plainest and most primitive style. The walls built of logs; the chinks well caulked with moss and plastered with clay; the windows small and with exceedingly small panes; the roof covered with spruce bark; an immense chimney at one end built sometimes of stone, not unfrequently of logs plastered on the inside with clay. In the latter case it was termed a "cob" chimney. Inside the building there was no attempt at ceiling or plastering; the floor was rough hewn; the desks and seats of rude pattern, and fashioned with no other implements than the woodman's axe, the auger and saw. The schoolhouse thus constructed was not a thing of beauty, and it did not lack for ventilation, particularly in the winter season, yet it was not half as uncomfortable as might naturally be supposed. Surrounded by the sheltering pines the bitter north wind was scarcely noticed, whilst indoors the wood fire blazed cheerfully and the flames roared up the big chimney.

School books were few and costly, and were valued accordingly; covered sometimes with stout paper, oftener with canvas or cloth, and sometimes with leather. It was not an uncommon thing for a Dilworth's spelling book in those days to pass through the hands of a whole family, several of the children perhaps learning from its pages at the same time, and this fact is the more remarkable because the children of the old fashioned families might as a rule be described in the quaint phraseology of the day as "numerous and increasing."

It requires no stretch of the imagination to realize that the obstacles to successful educational work at the time schools were first established were such as to render it difficult for the average child to obtain anything but the bare rudiments of a common school education.

(To be continued.)

A GENTLEMAN DEFINED.—A gentleman is just a gentleman; no more, no less; a diamond polished that was first a diamond in the rough. A gentleman is gentle, modest, courteous. A gentleman is slow to take offence, as being one who never gives it. A gentleman is slow to surmise evil, as being one who never thinks it. A gentleman refines his tastes, controls his speech, and deems others better than himself.—*Ex.*

The longest canal in the world is the one which extends from the frontier of China to St. Petersburg. It measures in all 4,472 miles. There is another canal running from Astrachan to St. Petersburg, which is 1,334 miles long. Both of these were begun by Peter the Great.

For the REVIEW.]

Some of the Social Aspects of the Kindergarten.

By Mrs. Susan S. Harriman, Halifax.

(Continued.)

And now that the children have left us, we may recall what we have noticed during the day as having a bearing upon that symmetry of life of which the Kindergarten aims to lay the foundation. What seeds have we discovered which can promise us a rich harvest in years to come?

1. Let us notice the physical benefits:

First. Because of the attention to physical work, we look for children with strong bodies and lithe limbs.

Secondly. We look for a certain ease and grace of carriage and gesture, not outwardly assumed, but a natural expression of feeling aroused.

Thirdly, and closely connected with the mental results, we look for quickened senses, a definite education of the senses leading to an increased quickness of vision, hearing and touch.

Again, let us notice the mental results: First among these we notice the power of observing correctly. The whole mental life depends upon this, for all the powers depend upon clear sense perceptions. If these are dim, they are not readily reproduced, and we say the memory is poor. Or, perhaps, the child does not care to reproduce them as they were, but as an artist does to combine many into a new whole by an exercise of the imagination. Here, too, he finds the same difficulty. If vividness of perception is lacking, memory cannot recall nor imagination combine in new ways. We look for the ability of fixing the attention, of grasping any suitable subject presented to the mind. We look for a development of the imagination.

Secondly, the child has been led to natural expression in language. Here observations have borne rich fruit in thought and words.

Thirdly, the mind has broadened. The range of thought has been such that he is interested in many things unknown before. If his school years are limited in number, we have put him in the very best road for self-education, including book knowledge, for he will gladly go to books for knowledge which cannot be gained through observation. If the Nature lessons have been attractive, they will lead to a desire for greater knowledge, and it is desire which leads to effort, and effort to progress.

This is seen in the case of any great achievement, whether in the world of science or art. Edison's early interest in electricity led him to desire more knowledge. Gradually he experimented in many different directions, and how the world watches his progress! What an inspiration it would be to know we started some little feet on such a career, and who can tell but what an infant Edison or Agassiz visits us even now in the Kindergarten.

Before we consider any moral results let us glance at the æsthetic side, for the germ of the æsthetic exists in every child, and its presence proves that it is one of the roots by which the child's nature is nourished, and that it rightly demands development. But it has not in the past received this attention. The mass of the people have been so engrossed in providing the necessaries of life that they have found neither time nor inclination for the beautiful. It has been considered something secondary in importance to the three R's, something which could well be attended to when one had by hard

work gained enough of the world's goods to allow him leisure during the remaining years his life. We even find so wise a man as Herbert Spencer saying, "When the forces of Nature have been fully conquered to man's use; when the means of production have been perfected; when labor has been economized to the highest degree; and when, therefore, there has been a great increase of leisure time, then will the beautiful in art and nature rightly fill a large space in the minds of all."

But is this the wisest way of looking at the matter? Is it not true that those whose early years are entirely devoted to material interests, find that in later years they have neither knowledge nor appreciation of the beautiful either in a landscape or in literature and art. The æsthetic germ, which as surely existed in childhood as the germ for mental development, if neglected becomes stunted, and at maturity we see no trace of it. If the sense of the beautiful is not provided for at home and in the school, it will feed upon what it finds outside, perhaps on the bill-boards or those valentines which only defile the beautiful idea which should be associated with the day.

But the Kindergarten, through its lessons on color, pictures on its walls, its occupations, and especially through its nature lessons, teaches of beauty, and leads through it to both morality and religion.

The moral results seem as evident as they are numerous:

1. Respect for labor and sympathy for the laborer. The child who gazes into the open grate and says, "Some men worked down in a dark mine picking up the coal that keeps us warm," has grasped the truth that no man liveth to himself.

2. A love of work and knowledge, the only legitimate stimulus thereto. He works for the love of it, not for a reward offered nor for the honor of gaining the highest per cent. Work gives opportunity for activity, keeps the hands busy, the mind in a healthy condition, thus preventing it from grovelling on lower planes.

3. Orderly habits.

4. A due regard for the rights of others leading to a proper estimate of self.

5. Punishment received as a natural outcome of the offence not as the result of a hasty temper in one stronger than himself.

6. Self-control, making possible true freedom—liberty used not abused.

Finally we notice the religious results: What child can see the plant storing up food in root and underground stem, can view that wonderful specimen of vegetable life which seems endowed with reason itself, the Venus Fly-trap, can watch the winged maple seed blown about by the wind, or pick open the varnished buds of the horse-chestnut, where the tiny leaves, perfect in outline, lie wrapped in its woolly covering, "like a baby's hand in a white mitten," and not feel that someone has planned these wonders, and feel a deep love and reverence for that One, whatever name he may give him? Where does he learn the beautiful truth of resurrection so clearly, as when from the dark motionless cocoon he sees the beautiful moth come forth to fly upward? The child who has learned of God's truth as told by Nature's voice will never scoff at His written word; but on the other hand will find in it only an overwhelming proof of Nature's veracity. Only beginnings, all of these; but do they not promise much for the future welfare of society?

But the Kindergarten is not a tree with only one stem; rather it is like a Banyan tree, its original stem in the Kindergarten, but as it grows sending down roots on all sides which firmly fix themselves in home, school, church and institutions of charity.

1. In the home. Froebel intended that the closest of relations should exist between the Kindergarten and the home. To foster this idea, mothers' classes are formed, and those mothers who are not above learning meet and discuss methods of child culture. The light of the Kindergarten reveals to her a deep and holy meaning in those songs and games which she has so often sung and played, and which, until now, have seemed so simple and, perhaps, nonsensical. She has played "hide and seek" day after day, but never has she realized the deep, spiritual significance of the baby's happy smile upon seeing again his mother's face after a momentary hiding behind door or curtain. She sees that as years go on he will necessarily be absent from her sight for longer and longer periods, and she wonders if, as a boy returning from school, as a young man from the university, he will look so eagerly for his mother, if at the sight of her face his eyes will reveal such love and confidence. She sees now that a wise mother's influence is a golden thread running through childhood, youth and maturity, and hopes that when the call of conscience replaces her voice it will be as implicitly obeyed.

She learns at these meetings the value of toys, and that the choice of them demands care. That a box of simple blocks, with a little guidance, which does not at all interfere with her sewing, is far more attractive to the child than a costly toy, so complete that he can do nothing but admire it, unless it is to destroy it. She no longer blames him for pulling in pieces the expensive drum, but rather blames herself for not supplying a toy which would satisfy his desire for investigation without destruction; allowing him to study and to draw satisfactory conclusions, developing his mental powers rather than discouraging him and allowing his desire for knowledge to dwindle into mere superficial observations, which result only in vague ideas. She learns that even the simplest stories may lay the foundation of good habits of reading and a literary taste. That fairy stories are not senseless, but that they serve to develop fancy and the power of imagination by which alone man can arise above material things, by which alone he can conceive of eternity and the glories of an eternal life.

But the influence of these meetings upon the home life are as nothing compared to the influence of the children as they return to it each day. The little hands which so carefully place the Kindergarten chairs in a straight line or circle, the bright eyes and chubby fingers which allow no scrap of paper to disfigure the Kindergarten floor, will be just as helpful at home, if only they meet with the same encouragement, and John will struggle just as hard to accomplish that apparently hopeless task of putting on his own rubbers.

Those who seek to improve the mental and moral condition of the poorer class, learned long since, that the most practical way is through the children. They may be visited and advised to no avail, but the living messages in the shape of children sent home with clean faces, helping hands, happy hearts and quickened minds are messages understood and willingly received.

The nurses are also being benefited, and classes are formed in which they learn how best to amuse and govern the little ones in their charge.

The Kindergarten has also taken root in the Primary School,

and what a transformation there has been! Who of us fails to remember the primary school of only ten or fifteen years ago, where memory was the only mental power developed, where nature's method of learning through observation and experience was entirely unknown? where dreary hours were spent in poring over the books of men, while the beautiful stories written by God throughout nature were ignored? Little they heard of the wonders of crystallization, the mysteries of plant life, the bounties of mother nature, of her loving care, as she gently hushed all her children to sleep in the autumn, banishing the singing birds to the warm countries, greeting the brooks through Jack Frost's help and finally covering all with a beautiful blanket of softest snow. And all these stories are written so plainly, if only we are careful translators and wise interpreters to the children.

But the child is no longer introduced to a world as dismal and discouraging as the dense jungle of the tropics. When he raps at the primary door he rejoices to find among the many strange surroundings something familiar. Perhaps he sees his old friends, the buttercups, and is rejoiced at the prospect of a closer acquaintance to learn of the different parts; that the outer ones are like a protecting coat for the inner ones, that the brilliant color serves to attract the bees, which seek the yellow powder to carry home for bee-bread, that he carries it on his rough wings and head to other flowers, and that in some mysterious way it is the means of perfecting their seeds though hidden so deeply. That the grasses, too, have a powder, but they have no brightly colored crown to attract the bees and butterflies, but are befriended by the wind, which gradually scatters the powder and carries it to other grasses. And thus by the perfecting of seeds plenty of flowers are assured for the children's hands another year.

No longer is he given the dry crumbs of the alphabet, no longer allowed to sacrifice all expression in reading through puzzling out the meaning of words. Instead, he is led to express an idea, and having the idea, sees in the written words upon the board, or the printed work in his book, only a symbol or picture of the idea.

Through beads or beans, number work is made concrete, and only when through using them he has grasped the meaning of three, seven or ten, is he given three symbols—figures.

Through all the grades the Kindergarten influence has penetrated, encouraging the education of the whole child, not his mind alone. In the study of geography he learns not only that there are other countries, but other children, very like himself, notwithstanding their modes of living are so different. In history facts are not the chief gain, but the heart is stirred by the stories of heroic deeds and a high ideal of manhood presented.

The Kindergarten, when adopted by the Sunday-school, shows two results, first in the methods of religious study; secondly in its practical outside work. The Sunday-school sees now a deep meaning in that God when He would redeem the world, sent a living Word to His children. What effect would it have had on them had they read in the sky, even though in letters of fire, "God is love?" But who could miss the meaning when He sent His only Son, the embodiment of love, to tell of His tenderness towards them—His children? And the Sunday-school no longer offers first to its little ones catechism and Bible verse, but leads them to see love breathed forth in the mother's care, in the tender caressing of the young in the animal world, in the warm sunshine of winter and the cooling breezes of summer. All this must enter into

his experience before he learns from the Bible that "God is love." Only then does he grasp the meaning, only then is it revealed to him as a message from above.

And just as the Saviour dwelt among men, teaching not only by word, but by example; rejoicing in their joys, sympathizing in their grief, healing their infirmities, leading them to a higher life, so the Sunday-school through its free Kindergarten carries on the work of social re-organization. Not alone gathering the children together for an hour on the Sabbath, but for three hours every day, that they may learn of love by loving, of kindness by being kind to one another, of purity by being pure in thought and deed.

Especially in asylums does the Kindergarten shower its blessings. The dull stolid faces of those children who have never known the awakening influence of a mother's caresses, quicken into intelligence and happiness under a skilful Kindergarten, showing that their mental and spiritual natures were not wanting, but like plants brought from their winter prison into the sunshine, waiting for Fröbel's legacy to childhood.

Especially does it appeal to those who have been deprived of sight, opening the eyes of their understanding to the light of knowledge, beauty and love.

Last of all the influence of the Kindergarten is being felt by the world in the hundreds of young women who every year are studying Fröbel's work and words. Miss Peabody says, "To be a Kindergarten is the perfect development of womanliness—a working with God at the very foundation of intellectual power and moral character. It is therefore the highest finish of a woman's education to be educated for a Kindergarten." And Horace Mann tells us what he feels would be the result if such an education were universal, "I have no firmer belief than that a wise womanhood could take the race in its arms as a mother takes her babe, shield it from harm, nurse it into immortal strength and beauty, and train it into such a glorious manhood as would be worthy its nature and its Author."

There is no education so broad, none which shows so plainly the boundless opportunities of womanhood, none which so turns aside the veil and reveals to us the eternal workings of the Creator.

Thus because of its method of dealing with children, because of its influence in the home and school, where in the children we see the to-be citizens of the State, we claim that the Kindergarten is the most important factor in settling the social questions of to-day.

Only a beginning has been made, but may not what Carlyle said of the French Revolution; "A moment is sometimes the mother of ages," be applicable to the Kindergarten. Here are seen the parents of the next generation, and in the future we look for results. This is only the seed time, then will be the harvest.

SUSAN S. HARRIMAN.

Halifax, N. S.

Miss Caroline F. Whiting, the well-known principal in this city, has resigned her position in that school, after 57 years' work, in which she has never missed half a dozen days from sickness or other causes. Her resignation is due to her increasing years, as she is now approaching eighty, but her friends will be glad to know that she is still as well and strong as she was seven years ago, when her fiftieth year as a teacher was celebrated.—*N. Y. School Journal*.

For the REVIEW.]

The Teaching of Ethics in Schools.

What is meant by "ethical instruction"? There are two sides to the teaching of ethics—the teaching (1) of the *practice* of the right, and (2) of the *knowledge* of the right. The present discussion about the advisability of ethical instruction in schools relates entirely to the *knowledge* of the right. Should the teacher in a formal manner spend time in teaching a code of moral rules, or rather a set of current opinions of what is right, what just, what honest and what truthful? The appearance during the past year of a number of ethical text-books for schools seems to argue that many have felt the want of formal instruction in ethical science in schools.

Here we must carefully distinguish the two kinds of instruction in ethical science (not practice). A science of ethics in its strict sense seeks to discover the natural basis of our conceptions of right and wrong, of virtue and vice, of duty and freedom, etc. This science seeks to answer the "why" of ethical facts. Why justice is right? Why veracity is right? etc. Such a science cannot be studied until the student has become familiar with self-reflection. Quite rightly it should not be attempted in colleges until at least two years have been spent in collegiate study. Before that time the student has neither the necessary material nor the power to observe what passes within himself, nor the critical ability necessary for forming a judgment of the value of the different theories proposed as explanations of ethical facts.

The other kind of ethical instruction consists in teaching rules of good conduct, correct notions of justice, of honesty, of truth telling, etc. It is the kind of ethical instruction which many wish to be formally taught in schools. It is held that such text-book instruction would greatly improve the morality of the school children. One ventures to assert that such teaching would defeat its own end.

The end of such teaching is *the practice of right acts*. The end of scientific teaching is chiefly to impart knowledge. Formal instruction in the correct notions of mineral, plant, etc., attains its end. But with practice, or conduct, the case is different. The important element for good conduct is a good will, good habits. Knowledge of what is right, what wrong, is only of secondary importance. We must first have earnest desire for the right and a habit of doing what we think to be right before instruction in what is right is in any degree efficacious. First train the will, then instruct the intellect. Intellectual instruction, where no desire for right exists, is utterly lost. The child or scholar does not appreciate such instruction, has no interest in it, does not see the use or meaning of it. The result is moral nausea.

Let us seek some parallels from what we may call knowledge instruction. In teaching with a view to increase of knowledge we may keep in mind one of two things, or both. We may seek to inform, impart knowledge, or we may seek to train, discipline the intellect, or we may seek to inform, while training or disciplining the mind. If we aim purely at information we seek to make the child learn rules, definitions, to memorize everything possible. If the child "knows a lot," we are satisfied. If we aim at discipline, or mental

training, we seek to make the child think, to make him search for explanations of facts, work out the meaning of things. We try to get the child to do, to think, not so much to acquire, to memorize. If the child has developed mental power, capacity to think, we are satisfied. Now we can never secure good thinking by means of mere information. We may impart correct notions, elaborate definitions and illustrations, but unless the child is made to wrestle with the problems, to work them out for himself, he must always remain an intellectual dwarf. The great curse of cram and excessive examinations is that they develop merely the acquisitive capacity, not the thinking capacity of the child.

The ethical instruction discussed above seems to be on a level with the mere information in facts and theories just mentioned. Right doing does not arise from such instruction any more than sturdy and vigorous thinking arises from mere information, which in its most aggravated form is named cram. But the case is much worse with ethical instruction. For in knowledge instruction, when we aim at imparting correct knowledge while training the mind, mere information is equally important with training; while in ethical teaching the most important thing is practice, doing, knowledge being quite secondary.

Again, what is the conception of the child's attitude to right doing implied in such ethical instruction? It seems to me that the advocates of such teaching think that the actions of children are determined by careful reasoning. The child forms a correct notion of what is just; the present, act, the child thinks, belongs to that group of acts which we call just; the child says this act is just, then infers that it should be done; and finally he is supposed to do it. Hence they think the first requisite of right doing is correct notions of right and wrong.

Now let us seek a parallel to this in knowledge instruction. The child is taught a correct definition of a mineral, qualities are vividly described. A great mass of book information is imparted. Then the child is considered learned and expected to know all about the mineral without ever having laid eyes on it. Such teaching in knowledge or science is now condemned. Why not condemn it in morality?

The results of formal instruction in ethics are likely to be anything but good. In the first place, one fears lest constant talking about the right, where there is no immediate prospect of acting, may weaken the will's response to what it seen to be right when occasions arise. The children are apt to content themselves with fine sentiments and to overlook the need of right *doing*. Where the right is not constantly on the lips of every one, men seem less satisfied with sentiment and more eager for action. A certain phase of religious enthusiasm is open to this objection. The objection is much greater in the case of children, for they have not yet formed habits of always acting up to their knowledge. Such formal instruction, one fears, will substitute lip-service for heart-service.

Further, our examination system, with the consequent glorification of prize winners, is largely responsible for a race of intellectual prigs. One fears lest formal instruction in ethics may produce a host of moral prigs. Unbearable as

intellectual prigs are, moral prigs would be a thousand times more intolerable. Perhaps the most disagreeable result of this pedantic instruction in morals will be the mechanical character given to the child's right doing. Spontaneity comes with growth in habit, not from reflection and conscious direction. Under the proposed system of moral training the child will ever remain conscious of the goodness of his slightest acts. By such consciousness will his acts be robbed of that charm and grace which so enhances the beauty of the good man's character. The "beauty of holiness," we should remember, is as essential to the perfectly good character as deep loyalty to right, and intense love for truth.

The only persons whom such instruction will really benefit are those who are seeking guidance—persons of good habits, of good impulses, and intensely loyal to the right.

For such, instruction in what is right will be helpful, but few children, and few boys and girls, are overburdened with the perplexities of conscience. Moral difficulties are felt only when one's habits of reflection have become developed. Before twenty-one such perplexities are uncommon, and even then, are very often the result of morbid self-criticism. Discussion of ethical perplexities of what is right in certain circumstances must either arouse moral scepticism, or come to mature men as the cure for such scepticism. The discussion of ethical notions seems likely to suggest doubt, suspicion of the right. Now such doubt is a much more serious thing in practice than in speculation; and further, much more serious for very young people than for men of mature minds, simply because men's habits are more or less fixed, and such scepticism, being nearly always a transitory state, has little effect in disturbing the conduct of a man; but it leaves the boy whose habits are in process of formation, subject to every stray opinion, every impulse. His conduct is directly effected by his doubt of the right. Such doubt, moreover, hinders the formation of habit, and leaves the boy undefended for the strife and the battles of life, when plunged into the midst of those trying situations which search a man to the very inmost recesses of his being. Every earnest man must thank heaven, again and again, for the habits of his infancy and youth for they have kept him from ruin and sin.

Formal instruction in ethics has no effect on the boy who has *no inclination* to do what he knows to be right. It becomes "goody goody" talk to him, and arouses in him, not merely antagonism, but intense loathing for such teaching. He becomes tenfold worse than before.

It may be asked, "Do you object to *all* ethical teaching?" To that I answer, "Far from it; what is objected to is the *method* of teaching." "If then," says my questioner, "You object to text-book teaching of right and wrong, how would you give ethical instruction?" The formation of good habits, of character, should be the great aim of the teacher. In the earlier stages of school life this end should never be allowed to sink into a subordinate position. For, then, are the foundations of character laid.

Well, with regard to the method of ethical instruction one would say that the teacher should not attempt any *abstract* discussions of what is right. He should never talk of possible action when the occasion for acting is not present.

His teaching should always be *concrete*. He should wait till the pupil is called on to act before speaking to him of right acts. He should seek to direct him in his acting. Tell him what is right in his particular circumstances, and see that he does it. The teacher may reason, and should reason as children reason, about an act that the pupil is about to do. Let him discuss with the pupil this particular act, for then, the pupil is prepared to act, and is questioning only the way of acting. The teacher in following this concrete method provides that the boy shall act as soon as he has determined what is right. Right *thinking* for the boy practically means *doing* the right. The teacher secures constant practice from the boy of what is right, and the practice results in habits. Habitual action becomes pleasant. The pupil loves to do what is habitual. The feelings we call the "goads of conscience" attach themselves to these habits that are good. In new circumstances the boy's love for the good—the good of his habits—asserts itself and causes him to do the right.

After habits are well formed, and when the young man has begun to discuss the moral quality of those habits, you may discuss the notions of right and wrong, of just and true, etc., for then he has from his own experience the straw to make the bricks. He then talks of what is *real* for him. Then he is deeply in earnest about right doing and needs not the *impulse* for right doing, but the *guidance*.

Such instruction must be constant at every moment when the child has to act. The teacher must watch over his pupil always, for at any moment he may be called upon to make some moral decision. The young tree must be trained *as it grows*. Hence a ten minutes' lesson on right and wrong during the day is both superfluous and deficient. Superfluous—nay, injurious—because it is *not* needed for application. Deficient, because it is not given when there is need of it. The teacher must never feel that he has finished the child's moral instruction at any time during the period that the child is under his care. He is *in loco parentis*. The moral instructor of the child makes right *doing* his end, and teaches knowledge of the right only when that knowledge is needed for right practice.

Nothing has been said about the teacher's literature for moral teaching. Those text-books on ethics for young people are invaluable for *his* guidance. They help him to correct and enlarge his ideas of what is right. Probably the best moral literature for children are stories in which the hero or heroine is an ideal man or woman, whose actions throughout the story are felt to be honest, just, and true. No boy or girl can read such stories of manliness or womanliness without feeling his pulse quicken, and his impulses rush out to what is generous, noble, and true. His *feelings of right* are strengthened and increased while he acquires knowledge of right from the hero. Such concrete teaching of morality supplies our greatest deficiency—a deficiency in *feeling* the right rather than in knowing the right.

WALTER C. MURRAY.

Dalhousie College, Halifax, N. S.

"Always remember said a high schoolmaster to his rhetoric class the other day, "what a preposition is meant for. Never use a preposition to end a sentence with."

[For the Review.]

Is it a New Variety of Botrychium?

In the interest of botanical research I desire to give publicity to the following observations on one of the members of Botrychium or Moonwort Fern. I refer particularly to Botrychium Matricariaefolium, which I have found growing abundantly in Juvenile Settlement, in the Parish of Blissville, Sunbury Co. I likewise found it at a distance of about 12 miles from there, near the county line between Queens and Charlotte Co.

It seems to grow best in very rich highland woods covered with beech and rock-maple, but I also found it in swampy ground where red maple and ash predominate, lastly along fences in cultivated fields. In Juvenile Settlement I found it scattered over an area of about two miles square, while in the other mentioned section I found but one solitary bunch.

Having thus described its habitat I pass to what has struck me as most remarkable—its variability. In this respect I am almost inclined to think there is a variety not yet recorded, and which will be shown in the description of the plants found.

Of more than a dozen plants before me I find the length varying from eight inches to only one, not including the length of root. The sterile frond in the largest is pinnate with six pairs of pinnae besides the terminal. The lower pinnae are so deeply cut as to be almost pinnate, while the smallest has but three tubes somewhat wedge-shaped and nearly entire. The fertile frond differs as widely, the larger bearing bipinnatifid sporangia, while the smaller specimens have but two or three sporangia.

The variation to which I before referred is found in but two of my specimens. They have well-developed sporangia on the sterile frond. Has this been found heretofore? Is it a variety or a freak of nature? I am inclined to the former opinion.

H. F. PERKINS.

Clarendon Station, Queens Co., N. B.

[For the Review.]

Normal School, Truro, N. S.

The formal opening of the Provincial Normal School, Truro, N. S., on Wednesday, November 9, was attended with unusual interest. Two new features, bringing the Institution into closer relation with the teaching force, mark the beginning of a new era in the educational history of the Province. Hitherto the Nova Scotia Normal School has not formed an integral part of the educational machinery of the province. It could be used by those who desired to qualify themselves for teaching, or it could be let alone. Normal School training counted for nothing in the publicly recognized rank and standing of a teacher.

Under regulations of the Council of Public Instruction now coming into force, a teacher who does not receive professional training will rank one grade below the class to which his scholarship would entitle him. The other new regulation makes the Normal School a more distinctly professional Institution. Throughout its history of thirty five-years it has combined academic and professional work. In former years, when there were fewer educational facilities in the Province, it was almost a necessity for the Normal School to impart scholarship as well as to train in the art of teaching. Matters have greatly changed in this regard. In no department of educational work has there been such marked progress as in that of the high school. Very properly, therefore, in the interest both of the high schools and of the Normal School academic work is to be largely eliminated from this last named Institution. The academy and the Normal School can now each confine its energies within its own proper sphere.

One hundred and ten students were present at the opening of the Institution, seventy-three of whom were already licensed teachers. The teaching staff has been much strengthened by the appointment of Miss Elizabeth F. Knox, of Worcester, N. Y., as instructor in vocal music and oratory. Miss Knox is a graduate of the State Normal School at Albany, N. Y., and has taken a course in oratory and music at the Emerson School of Oratory in Boston, Mass. The inaugural was given by Prof. Smith, B. Sc., on the subject "Labour is worship" (*Laborare est orare*).

Dr. Mackay, Supt. of Education, gave a somewhat lengthy and most interesting talk to the students at the close of Prof. Smith's address.

State Supt. Wolfe of Missouri is laboring to raise the standard of teaching in his state. Objections have been made, and Supt. Greenwood writes thus: * * * "If it be tyranny to insist, yea, legislate, that none but qualified teachers shall go into the school-houses of this state to instruct the youth, heaven grant that that tyranny shall commence now and continue for all time. If it be tyranny to say to persons before they attempt to teach that they must be legally qualified or else the school-room door is closed against them and will not open to their persuasion, then more tyranny is what the people pray for. If these howlers are unable to pass the requisite examinations, which I suspect is the real cause of complaint, let them review their lessons again, and begin at once. Superintendent Wolfe knows what is needed, and, having the courage of his convictions, he moves straight forward. He knows what our children ought to have in school instruction. He says, 'Teachers, prepare to do better work. Qualify yourselves the very best you may. Your debt to Missouri is great. She expects grand things from you.'"

Patriotism in the Public Schools.

Read before the Teachers' Association, Digby, N. S., October 6th, 1892, by L. H. Morse, B. A.

There is a sentiment, akin to that of filial affection, in every honest breast, which, in a congenial atmosphere germinates, and when grown is ripened into love of country—patriotism. So strong an element is this in the human mind that many have spent their whole lives, and often suffered death, that they might nourish this sentiment. Heroes we call them—martyrs, patriots. Whole nations have become so fully fired with this sentiment that they would choose to suffer annihilation rather than be subjected to a foreign power.

The poetic world has not yet ceased to sing of the Pass of Thermopylæ, of the storm of Salamis, and of the battle of Bannockburn; of the relief of Lucknow, of the charge of the Light Brigade, and of the field of Waterloo. Should we not sing of the Plains of Abraham, of the capture of the Chesapeake, and of battle of Lundy's Lane; of the supplanting of old customs with new, of the conflict between rivaling factions, and of the triumph of responsible government? The extent of our Dominion, the unsurpassed fertility of our soils, the boundless wealth of our mines, the line of our sea-board, the excellency of our harbors, the depth of our inland navigation, the affluence of our fisheries, the beauty and diversity of our scenery, the limitless possibilities of our attainments, and the empire to which we belong, are these not enough to make us lovers of our country—patriots? Have we not all that other nations have to boast of? Yea, have we not more than some which seem to possess a deeper sense of patriotism than that which we possess? Have we not all that Scotland has? What more has Switzerland than we? Deep ravines and mountain crags, icy peaks and sunny skies have we in no less abundance than has either of these. Are we not proud to be called Britons? Do we not glory in the crosses of St. Andrew and St. George? Are we not equally proud when to the crosses of St. Andrew and St. George is added the maple leaf—the emblem of our fair Dominion?

Our country is but slowly increasing in population. Our young men and young women are fast flocking to other climes to seek their livelihood. Were it not for the tide of emigration which is slowly yet surely setting in we would soon become a veritable Palestine. Our nineteenth century civilization seems to be gravitating all things to centres, and our youth, acting on this force, are being borne upon the broad bosom of a mighty current to be swallowed up in the mightier maelstrom of city life, of countries alien to our own.

Cannot this stream which is so fast draining our country of its bone and sinew, of its very life blood, be arrested in its course, or turned into channels which will be conducive to our own growth? But can we hope to stem this tide until we have instilled into the minds of our youth somewhat of the wealth and resources, and the boundless possibilities, of our nation? It lies in our power as teachers to effect this. Patriotism is expected to be taught by every teacher of our public schools. Do we all teach it? I venture to say it, that one half of our number do not turn aside a pupil's mind to the consideration of our present wealth and future possibilities from one year's end to another. Many, rather, will point them to the excellences of other countries, and extol them to the skies, and as often state that "our country is going to the dogs."

Canadian history is replete with story to inspire patriotism, and, when rightly taught, must enkindle in the youthful mind a love of country. The story of our discovery, and of how the early colonists calmly endured privation; the tale of how French and English in their greed cruelly vied with each other in colonizing our coasts; and of how the savage of the forest doubtfully disputed every inch of soil, and dealt destruction and death to their more civilized competitors; the account of how French and English joined in deadly combat, each striving to win the double dealing Indian to their side, until eventually the strong arm of Britain planted deeply upon the Plains of Abraham the pole which bears aloft the flag that now controls the world, the later story of how French and English united to face a foreign foe, and beat them back across their borders; and the history of the United Empire Loyalists, who, through persecution, because they dared dissent from the opinion of the majority, were driven from across the border to share our protection (would that we had more of them and of their sons who so bravely fought to secure for us the laws and liberties which we so freely enjoy); the record of our progress in grand enterprises, and the lives of such men as Wolfe and Joseph Howe (prince of patriots); the esteem in which we are held by the mother country, as evidenced by the class of governors she has placed over us (men who figure high in the highest circle of English culture and society); the struggle we have had for existence and won; the manly vigor we possess as we approach the age of maturity; the part we now play on the stage of natural existence; are these not inspiring? Can the faithful teaching of this fail to awaken a response in the breast of every true son and daughter of Canada?

Again, the study of our geography cannot but feed

the spirit of patriotism. What nation can boast of safer ports; of more fertile fields; of wealthier mines; of better natural facilities for the development of healthy industries of all kinds? What country can present to the admiring eyes grander rivers, nobler lakes, than those fanned by our breezes? We have points of scenery to which thousands flock and bow as do the Mohammedans to their shrines in Mecca. Girt within our coasts are mines which in their wealth and variety cannot be excelled. In our own little province has been unearthed the richest seam of coal yet found. Our little province alone has sufficient of gold locked up in its rocky embrace to enrich the whole Dominion.

Wide as are our prairies, broken as are our shores, we are compact; girded from sea to sea with iron bands, we are near neighbors with Vancouver and Victoria.

Who of us would wantonly defame the sanctity of our houses? Which of us would stand idly by and hear another deride the roof which in youth afforded us sweet shelter? Sacred are the firesides of our childhood;—the babbling brook, the grassy lawn, the sunny knolls, the quiet copse, the path, the sheltering tree, which gave to us delight in early years, we regard only less affectionately than we do the loving hands which cared for and caressed us in our youthful days. Patriots are we all of us towards these! Do we not extend this loyal love to embrace our parish, county, province—yes, our Dominion—when we have laid aside the toy-cart and hobby-horse to assume the responsibilities of later life? Let us be broad in our grasp of things, and not confined within the narrow walls of prejudice. We have before us a glorious future. Let us not be slow to point our youth to the consideration of our prospects.

SCHOOL AND COLLEGE.

The boys of the St. John Grammar School presented Mr. Manning with an address, and a handsome gold-headed ebony cane, on the eve of his leaving the school to assume the duties of Secretary of the Board of School Trustees.

The Ontario Business College, Belleville, Ont., now in its 24th year, is a popular institution. Within the past year over forty students were in attendance from Nova Scotia and New Brunswick. In all, thirty-four different provinces and states have been represented at this famous institution. The 24th annual circular is just out (a book of 124 pages.) It will be found exceedingly interesting. Send for a copy to Messrs. Robinson & Johnson, Ontario Business College, Belleville, Ontario.

Mr. Arthur E. Barton and Miss Jennie Johnson, teachers at Lord's Cove, Deer Island, have raised nearly \$20.00 for a school flag. It will be in time for the new school house which it is proposed to erect in that district.

The York County Teachers' Institute will meet at Fredericton, on Thursday and Friday, December 22nd and 23rd.

Mr. Fred L. Daye, teacher at the North Road school at Welchpool, Campobello, in addition to providing his school with some needful apparatus has started a flag fund. The central school at the "Pool" is already provided with a fine flag.

The schools of Districts No. 5 and 6 Kars, Kings County, recently united in a school concert for the purpose of providing flags. The flag-pole in No. 5 was surrounded with a handsome playhouse by the kindness of one of the ratepayers and trustees, Mr. Jacob G. Downey. These are the first flags in Kars, and the playhouse is something unique.

Congratulations to Mrs. Foraythe, formerly Miss Charlotte A. Maxwell, the esteemed teacher at Little Bridgeton, Charlotte County.

Miss Ettie Harding, teacher at Hardingville, St. John County, recently, by means of a school entertainment, raised enough money to provide the school with an entire new set of seats and desks, including a teacher's table.

Miss Maggie Montgomery, teacher at Hanford Brook, St. John County, has, with the assistance of the ratepayers, supplied her school with much new apparatus. Hardingville and Hanford Brook are now among the best equipped schools in St. John County.

Teachers are again reported scarce for the next term in New Brunswick.

Should travelling permit, Inspector Carter will begin his work in Charlotte County at the beginning of next term.

Mr. Harrington has been appointed to succeed Mr. Sherwood as principal of the Hampton Superior School.

Miss Ella Fanjoy, one of Fairville's successful primary teachers, has resigned and expects to go to the United States.

James Stewart, proprietor of the *New Star*, Kentville, has sold his interest in that paper to Prof. Frank Eaton, who will assume control at the beginning of the new year.—*Hants Journal*.

Miss Alice Loggie has resigned her position as teacher in Blackville Village after one year's faithful service.

The Blackville Trustees are anxious to open a superior school next term. They wish to engage a male teacher of the first-class and good recommendations. None but Presbyterians need apply. R. C. Boyes, Esq., is the secretary to trustees.

Miss Isabel Smith, teacher at New Salem, and Miss Essie Mersereau, at Branford, have resigned their schools to enter Normal School again in January. Their many friends wish them abundant success in their efforts to obtain licenses of the first-class.

Inspector Mersereau is visiting the ungraded schools in Glenelg, Chatham and Nelson, Northumberland County, this month.

BOOK REVIEWS.

GERMAN AND ENGLISH SOUNDS, by C. H. Grandgent, Director of Modern Languages in the Boston public schools. pp. 42. Publishers, Ginn & Co., Boston, Mass. This is a convenient little work, showing the correspondence of German and English sounds, and will be of service to students of both languages.

THE BEGINNER'S GREEK BOOK, by John Williams White, Ph. D., Professor of Greek in Harvard University. Cloth; pp. 420, with vocabulary. Price \$1.50. Publishers, Ginn & Co., Boston. This book is intended to furnish one year's work for the beginner in Greek. "Further," the author assumes that "the pupils who use it will be fifteen years of age, on the average, when they take it in hand, and that they will already have studied Latin at least one year, and that they are to be fitted at the end of two years to read simple Attic prose at sight." The book seems admirably arranged for this purpose. The pupil is met from the first with only the most usual forms of the language, an abundant vocabulary and only as much grammar as shall enable him to understand the simpler constructions. But at the same time the author keeps in mind that to learn Greek the student has to work, and the latter's work is cut out for him in a way to secure variety, facility in reading, and a gradual and complete mastery of those forms which will be of the most practical service to the beginner. Ten passages of continuous narrative are introduced among the first one hundred lessons, giving in simplified form the story told in the first eight chapters of the Anabasis. The work is excellent in typography and arrangement, and adds another to that admirable series of Greek texts published by Ginn & Co.

TENNYSON'S GARETH AND LYNETTE, with introduction and notes by G. C. Macaulay, M. A., formerly Fellow of Trinity College, Cambridge; pp. 108; Price 2s. 6d. London: MacMillan & Co., and New York. This poem, one of the Idylls of the King series, opens with an introduction in which the characteristics of Tennyson's masterpieces are clearly and critically set forth. The notes are an excellent help to the student.

PRIMER OF DOMESTIC ECONOMY; 130 pages. Published by MacMillan & Co., London and New York. This is an admirable little work that should be in the hands of every teacher and householder. It explains the principles of domestic economy, from the selection of a site and building a house to the details of domestic management, in a concise and intelligent way, and every statement is based on practical scientific principles.

MATERIALS FOR FRENCH COMPOSITION, by C. H. Grandgent; price 12 cents. D. C. Heath & Co., publishers. Valuable exercises for pupils in their first year's study of French.

HINTS FOR LANGUAGE LESSONS AND PLANS FOR GRAMMAR LESSONS. A hand-book for teachers, by John A. McCabe, M. A., LL. D., Principal Ottawa Normal School, Canada;

pages 58. Boston: Ginn & Co., publishers. It is safe to say that if our teachers would adopt and carry out faithfully the plan of this excellent little work, much better results would be gained in the study of English grammar and composition.

PROBLEMS IN ARITHMETIC, by D. J. MacLeod, Chief Superintendent of Schools for P. E. Island. This is a convenient little pamphlet containing about 250 practical and graded problems in arithmetic, suitable for review work and test questions. To these is added an appendix containing concise definitions of the commoner terms used in mathematics.

BOOKS RECEIVED.

DIETEGEN: *Novelle von Gottfried Keller*; Ginn & Co., publishers, Boston.

NATURE STORIES FOR YOUNG READERS: D. C. Heath & Co., publishers, Boston.

Current Periodicals.

The *New England Magazine* contains two interesting educational articles, "How Civil Government is Taught in a New England High School," and "Can Religion be Taught in the Schools".... "How to Teach Current History in Schools, and Organize Current History Clubs," a sixteen page pamphlet, will be sent free to all teachers on application to Current History Publishing Company, Detroit, Mich. This pamphlet deals with an important new phase of educational work, and is rich in suggestions. It is generally conceded that the work of the schoolroom will have its most valuable stimulus when pupils are kept thoroughly alive to the interests of the great world outside. In furthering this object the publishers of *Current History* are doing a public good, the value of which cannot be overestimated. The December number of their unique quarterly magazine, just issued, is a beautiful specimen of literary, artistic, and typographical skill. \$1.50 a year.... The *Popular Science Monthly* for December contains two articles, "The Development of Our Young Women" and "The Evolution of the Alphabet," valuable to teachers.... The *Atlantic Monthly* for December contains "A New England Boyhood", by Edward Everett Hale, and "Mississippi and the Negro Question," among an interesting and varied table of contents.

NOTES—NOVA SCOTIA.

Christmas holidays begin on Saturday, December 24th, according to Regulation 3, "Vacations and Holidays."

Inspectors have received Teachers' Semi-annual returns for half year, ending February 3rd. It is much simpler than the old returns.

The Registers for 1893 were issued to the Inspectors as proof copies, to be modified where found desirable for future issues. While the tabular page contains a greater number of items than the old register, the total labor in keeping it and making out returns will be less.

There will be no issue of the *Journal of Education* until next spring when it is expected to contain the revised Common School Course of Study and the new temperance text-books prescribed for the Common Schools. In the meantime, inspectors give instructions to teachers, to give oral lessons from the books already on the "prescribed" or "recommended" lists. Forms for application for "High School Examination," and for "Teachers' Licenses," etc., will also probably appear in the next issue.

OFFICIAL NOTICES.—NEW BRUNSWICK.

1. CLOSE OF TERM.—With the consent of the Trustees, Saturday, December 17th, may be substituted as a Teaching Day for Friday, December 23rd, in order to enable Teachers to reach their homes before Christmas. The first teaching day of the next Term will be Monday, January 9th, 1893.

2. SCHOOL RETURNS.—To maintain uniformity in making up *general averages, per centage, etc.*, the following methods shall be observed:

(a) *Lost Days*.—When a pupil has been once enrolled he should be regarded as *belonging to the school* until the teacher shall have received reliable information, either by notice from parent, or guardian, or other authoritative source, that the pupil will not probably return to the school during the rest of the Term. In such case the absences of such pupil from the date of his enrolment to the date of notice of withdrawal, shall be reckoned as his *lost days* for the Term.

(b) *TARDINESS*.—Pupils who come to the school by railways, or other public conveyances, and who do not reach the school until after the hour of opening, shall not be marked as *tardy* in the usual column. In such cases an asterisk preceding the names of such pupils may direct attention to a foot-note explaining the circumstances.

3. TEXT-BOOKS.—(a) The New Brunswick edition of *Spotton's High School Botany* will be published early in January; but *Gray's How Plants Grow* may continue to be used for the first Term of 1893.

(b) A new edition of the *Modern School Geography* will be published early in January. As the new edition will differ in some respects from the old, care must be observed to avoid, as far as may be possible, inconvenience and expense in the transition from one to the other. It is desirable that the new edition be introduced into all the schools as early as may be consistent, with a due regard to the interests of both parents and children.

(c) The subject in *English Literature* for examination for First Class in 1893 is "Selections from Tennyson; with Introduction and Notes by J. E. Wetherell, B. A." Gage & Co., Toronto.

4. SCHOOL MANUAL.—A new edition of the *School Manual* is now passing through the press, and will be issued early in the new year. Copies will be mailed to Trustees and Teachers throughout the Province. The edition of 1887 is now exhausted, and can no longer be supplied by the Department.

Education Office,
Fredericton, Dec. 1st, 1892.

J. R. INCH,
Chief Supt. of Education.

St. Nicholas For Young Folks.

John G. Whittier long ago wrote of *St. Nicholas*: "It is little to say of this magazine that it is the best children's periodical in the world." Edward Eggleston, the author of "The Hoosier Schoolmaster," says of it: "There is not one of the numbers that does not stir the curiosity, inform the memory, stimulate thought, and enlarge the range of the imagination." Founded in 1873, and from the first number edited by Mary Mapes Dodge, *St. Nicholas* is now entering upon its twentieth year. The most famous writers have contributed to its pages in the past, but never has its editor been able to offer a better programme or a more distinguished list of contributors than for 1893.

There is to be a series of illustrated papers on "The Leading Cities of the United States,"—the story of each city told by a prominent resident. Edmund Clarence Stedman will write of New York; Thomas W. Higginson, of Boston; New Orleans will be described by George W. Cable, and Baltimore by President Gilman, of the Johns Hopkins University. Dr. Lyman Abbott will tell the story of Brooklyn, and other cities will be treated by other famous men. There will be articles on the World's Fair and a number of pages of funny pictures and humorous verses.

Mrs. Kate Douglas Wiggin, the well-known author of "The Birds' Christmas Carol," etc., will contribute the leading serial for *St. Nicholas* during the coming year. The November number opens with a three-page poem by John G. Whittier, which has in it some of the most beautiful lines the good Quaker poet has ever written, describing the visit of a party of young girls to his home.

The *School Journal* says, "Place *St. Nicholas* in your household, and you need have no fears for the lessons taught your children." The magazine is the greatest aid that the teacher and the conscientious parent can possibly have. It entertains, and at the same time educates and instructs. The subscription price is \$3 a year. Remittances may be made directly to the publishers, The Century Co., 33 East 17th Street, New York.

Littell's Living Age.

LITTELL'S LIVING AGE has stood peerless in the realm of periodical literature for nearly fifty years. It selects from the whole wide field of European periodical literature, the best articles by the ablest living writers in every department—biography, history, literature travels, science, politics, criticism, art, fiction and poetry.

"Only the best has ever filled its pages; the best thought, rendered in the purest English. Nothing poor or unworthy has ever appeared in the columns of THE LIVING AGE."—*The Presbyterian, Philadelphia, April 13th, 1892.*

A weekly magazine—it gives more than three and a quarter thousand double-column octavo pages of reading matter yearly, forming four volumes; presenting a mass of matter unequalled in quality and quantity by any other publication in the country. In the coming year THE LIVING AGE will continue to be the reflex of the age in which it lives. The quickened interest in things historical, occasioned by the coming of this Quadri-Centennial has enabled the publishers to make a most happy arrangement whereby they can present one of the most liberal offers ever made for the consideration of an intelligent class of American readers, viz., a \$5.00 copy of Ridpath's History of the United States at the nominal price of fifty cents, when taken in connection with THE LIVING AGE.

LITTELL'S LIVING AGE, one year, postpaid, \$8.00; FOR RIDPATH'S HISTORY OF THE U. S. of America, 5,00¢ \$3.50

This history has received the emphatic endorsement of leading educators, and of the press of America. The publishers of THE LIVING AGE are having prepared for their use a special edition of this great work, which, by the addition of new matter appearing in no previous edition, will bring the history down to the present time. It will be printed in bold, clear type, on heavy white book paper, and bound in extra fine cloth, making one large Royal Octavo volume of over 800 pages. Send for descriptive circular. The price given above includes postage on THE LIVING AGE only. The book must be sent at the subscriber's expense.

THE LIVING AGE is published weekly at \$8.00 a year, free of postage. To new subscribers for the year 1893 will be sent *gratia* the two October issues containing a powerful story by Frank Harris, editor of *The Fortnightly Review*, entitled Profit and Loss, and also the numbers of 1892 published after the receipt of their subscriptions. Club prices for the best home and foreign literature.

"Possessed of THE LIVING AGE, and one or other of our vivacious American monthlies, a subscriber will find himself in command of the whole situation."—*Phila. Ev. Bulletin,*

For \$10.50 THE LIVING AGE and any one of the American \$4.00 monthlies (or *Harper's Weekly* or *Bazar*) will be sent for a year, postpaid; or for \$9.50 THE LIVING AGE and *Scribner's Magazine* or the *St. Nicholas*. Rates for clubbing THE LIVING AGE with more than one other periodical will be sent on application. Sample copies of THE LIVING AGE 15 cents each. Address, LITTELL & CO., Boston.

The Century Magazine in 1893.

It would be hard for a person who cares for good reading to make a better investment than a year's subscription to *The Century Magazine*. No region is too remote, no expense too great, if it will only produce what the *Century's* readers want. This is the policy that has made it, as the *Pall Mall Budget*, of London, says, "By far the best of the magazines English or American."

The November number begins a new volume and contains the first chapters of a powerful novel of New York society, called "Sweet Bells Out of Tune," written by Mrs. Burton Harrison, the author of "The Anglioman, Iacs." In this story the fashionable wedding, the occupants of the boxes in the Metropolitan Opera House, the "smart set" in the country house, are faithfully reflected, and the illustrations by Charles Dana Gibson, *Life's* well-known cartoonist, are as brilliant as the novel.

In this November number begins also a great series of papers on "The Bible and Science," opening with "Does the Bible contain Scientific Errors?" by Prof. Shields, of Princeton, who takes decided ground that the Bible does not contain scientific errors of any moment, and who most interestingly states the case from his point of view. Other articles in this series will include one in the December (Christmas) number, "The Effect of scientific Study upon Religious beliefs."

An important series of letters that passed between General Sherman and his brother Senator John Sherman is also printed in November, which number contains also contributions from the most distinguished writers, including an article by James Russell Lowell, which was not quite completed at the time of his death. The suggestion which Bishop Potter makes in the November *Century* as to what could be done with the World's Fair if it were opened on Sunday, is one which seems the most practical solution of the problem yet offered.

The December *Century* is to be a great Christmas number,—full of Christmas stories, Christmas poems, and Christmas pictures,—and in it will begin the first chapters of a striking novel of life in Colorado, "Benefits Forgot," by Wolcott Balestier, who wrote "The Nauahkka" with Rudyard Kipling.

Papers on good roads, the new educational methods, and city government are soon to come.

Four dollars will bring you this splendid magazine for one year and certainly no cultivated home can afford to be without it. Subscribers can remit directly to the publishers, The Century Co., 33 East 17th St., New York. They should begin with November, and so get first chapters of all the serials, including "Sweet Bells Out of Tune."

The New England Magazine.

The fine literary illustrated magazine of Boston. Able critics say it is one of the most interesting magazines published in America. A great favorite with New Englanders, and they are everywhere. Local only in name. It is the people's favorite. To see this magazine is to want it. Its circulation has doubled the past year. It is unique, containing American legends, traditions, history, story and poetry. A conspicuous feature of the magazine, the treatment of the great American cities, will be continued.

Some of the attractions for 1893: Harvard College Fifty Years Ago, New England Towns Forty Years Ago, by Rev. Edward Everett Hale; Vassar College; Society Life in Amherst College; Manual Training in America; Rhode Island in the Revolution; Brother Johnathan and His Home; Whaling and Fisheries of the United States. Each number contains several interesting stories and poems. Price \$3.00 a year, 25 cents a copy. Sample copies sent to any address free. Agents wanted. Address NEW ENGLAND MAGAZINE, Boston, Mass.

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EXHIBITIONS AND SCHOLARSHIPS OFFERED FOR COMPETITION AT THE OPENING OF THE SESSION, SEPTEMBER, 1893.

N. B.—Three of the Exhibitions are open to women (two of these to women alone, either in the First or Second year. For special regulations see Calendar p. 63)

To Students entering the first year, two Exhibitions of \$125, two of \$100, one \$120, and one of \$90.
Subjects of Examination:—GREEK, LATIN, MATHEMATICS, ENGLISH.

To Students entering the second year, four Exhibitions of \$125, (see also N. B. above).
Subjects of Examinations:—GREEK, LATIN, MATHEMATICS, ENGLISH LITERATURE, CHEMISTRY

FRENCH or GERMAN.
To Students entering the third year, three Scholarships of \$125 and one of \$120.
(One of these is offered in Mathematics and Logic, one in Natural Science and Logic, and two in Classics and Modern Language.)

Subjects.—As stated in Calendar of 1892-93, page 25.

Circulars giving full details of the subjects etc., also Circulars stating courses in the faculties of Law, Medicine, Arts, Applied Science Comparative Med. and Veterinary Science, may be obtained from the undersigned.

(Address McGill College, Montreal.)

J. W. BRAKENRIDGE, B.C.L., Act'g Secretary.

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"There is no work of its size and scope which seems to me so complete" (as the A. & G. Grammar). Professor Tyrrell, Trinity College, Dublin.

This Grammar is *facile princeps* among its rivals." Professor D. Y. Comstock, Phillips Andover Academy, Mass.

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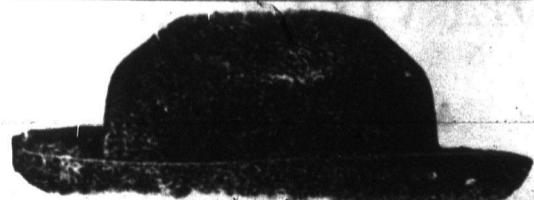
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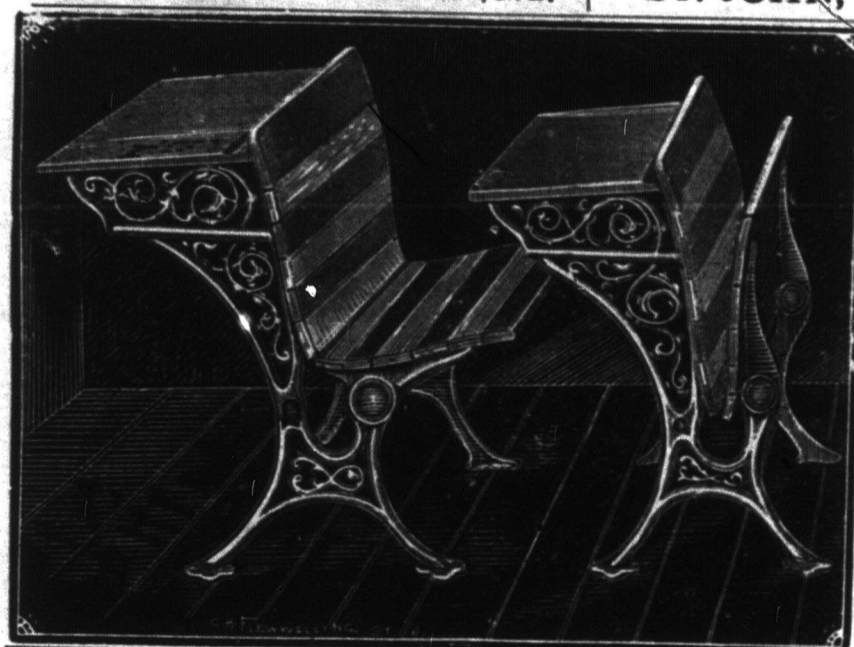
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