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Vol. II No. 6.

JUNE, 1881.

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THE  
EDUCATIONAL RECORD

OF THE  
PROVINCE OF QUEBEC,

PUBLISHED MONTHLY, UNDER THE AUTHORITY OF THE PROTESTANT COMMITTEE OF  
THE BOARD OF EDUCATION, AND CONTAINING THE OFFICIAL  
ANNOUNCEMENTS OF THE BOARD.

EDITED BY R. W. BOODLE.

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MONTREAL:  
GAZETTE PRINTING COMPANY.

1881.

# CANADA LIFE ASSURANCE COMPANY.

ESTABLISHED 1847.

HEAD OFFICE, HAMILTON, ONT.

Capital and Funds, OVER 5,000,000 DOLLARS.

Annual Income about \$830,000.

MANAGING DIRECTOR AND PRESIDENT :

A. G. RAMSAY.

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R. HILLS.

SUPERINTENDENT OF AGENCIES :

J. W. MARLING.

## ABSTRACT.

1. Assets 30th April, 1880.....	\$4,297,852
2. Income for the year ending 30th April, 1880.....	935,856
3. Income (included in above) for the year from interest and profit on sale of Debentures.....	243,357
4. Claims by death during the year.....	192,948
5. Do. as estimated and provided for by the Company's tables.....	296,878
6. Number of Policies issued during the year—2107, amounting to .....	3,965,062
7. New premiums on above .....	111,382
8. Proposals declined by Directors—171—for.....	291,200
9. Policies in force 30th April, 1880, 12,586, upon 10,540 lives.	
10. Amount assured thereby.....	21,547,759
11. Death claims fell short of expectation by.....	103,930
12. Interest revenue exceeded Death claims by.....	50,309

## 1880 versus 1850.

The Assurances now (1880) in force are **twenty-five times** greater, the Annual Revenue **thirty times**, and the Total Funds **one hundred times greater** than in 1850.

New business last year exceeded that of the six other Canadian Companies combined—that of the five Licensed American Companies combined, and was more than double that of eleven British Companies combined.

The CANADA LIFE carries over a fourth of all the existing business in Canada.

The bonus additions to Life Policies during the past 15 years have added \$375 to every \$100 of original assurance and this now stands at \$1375 and will be further increased at each future division of profits.

During the same period 35 to 39 per cent. of all premiums paid were **returned in cash** to those preferring this mode of distribution, according to age say 40 and 20 years, when policy was issued.

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*Sec. for Province of Quebec.*

P. LA FERRIERE,

*Inspector of Agencies.*

JAMES AKIN, *Special City Agent.*

AGENCIES THROUGHOUT THE PROVINCE.

THE  
EDUCATIONAL RECORD  
OF THE  
PROVINCE OF QUEBEC.

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No. 6.

JUNE, 1881.

Vol. I.

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THE BRITISH AND CANADIAN SCHOOL, MONTREAL.

A CHAPTER FROM THE EARLY HISTORY OF POPULAR EDUCATION IN  
THE PROVINCE OF QUEBEC.

*(Continued.)*

The sectarian difficulty being thus happily overcome, the Society proceeded to consider the financial problem. How may popular education be gratuitously, or almost gratuitously, imparted without too heavy demands on the supporters and patrons of schools? The answer, it was supposed, had been satisfactorily given by Bell and Lancaster in the invention of the monitorial system. If children could be brought to teach one another, the cost of instruction might be made very small. Knowledge, imparted to the pupils of the highest class by the schoolmaster himself, might dribble down from scholar to scholar, until the youngest pupils should be saturated with it at an insignificant expense of time, trouble, and money. Of this plan Dr. Bell said:—

“The system has no parallel in scholastic history. In a school, it gives to the master the hundred eyes of Argus, the hundred hands of Briareus, and the wings of Mercury. By multiplying his ministers at pleasure, it gives him indefinite powers; in other words, it enables him to instruct as many pupils as his school-room will contain.”

To quote from the title page of Dr. Bell's first pamphlet on the subject, published in 1797, “it was a system by which a school or family may teach itself under the superintendence of the

master or parent." It is well, though less flatteringly, described by Chambers, in one of his "Papers for the People," published after a half century's experience of the system, thus:—

"The older and more advanced pupils are made to teach the younger; the school is divided and sub-divided, and the little detachments of ignorant children have teachers a little less ignorant than themselves. The master can scarcely be said to teach; he merely directs and regulates, supplies the moving power, and gives the word of command. In no school will such accuracy in mere manual exercise be found as in those where monitors are employed, but in few has a child less chance of getting anything like sound instruction. The drilling is perfect; the children rise and sit, march and stand still, clap their hands and stamp their feet, deliver slates, close books and put past copies with the precision of soldiers; but here the merits of the system may be said to end."

The compiler, who was himself, at the mature age of six, a monitor in one of the British and Foreign School Society's schools, can bear emphatic testimony to the utter weariness and inanity of the dull mechanical drill of such schools in the year 1839. But in 1822, the shortcomings of the system had not been discovered. The British and Foreign School Society established in 1807 at a meeting presided over by Lord Brougham, and maintained by dissenters and liberal churchmen, was in the meridian of its prosperity. The National Society, founded in 1811 for the laudable purpose of preventing national education from falling into the hands of the dissenters, by establishing schools in which the church catechism should supplement biblical instruction, was flourishing in its rivalry under the well-endowed superintendence of Dr. Bell. Lancaster was travelling to and fro, spending and being spent, lecturing, teaching, establishing schools, stirring up a wide-spread enthusiasm, and infusing something of his own unlimited energy and self-denying industry into his followers. On all hands were seen the most gratifying evidences of a newly arisen interest in popular education.

The report of the British and Canadian School of 1823, says:—

"We must ascend in imagination and take up an aërial position at some convenient distance from the earth, and mark the progress of the nations spread over the face of the globe as it rolls beneath us.

"In Ireland, the system has been widely and favourably received; and from the liberality of its principle it has been

declared by the Commission appointed by Parliament (consisting of the Lord Primate, several bishops, and other distinguished characters) to be peculiarly adapted for that country, as 'keeping clear of all interference with the particular religious tenets of any, inducing the whole population to receive its benefits as one undivided body, under one and the same system, and in the same establishment.' By the last report, 356 schoolmasters had been trained, of whom 144 were Roman Catholics, and the number in the schools connected with the Society was 36,657.

"Among the nations of the continent of Europe who have been zealous in the introduction of the system, France occupies the first and most prominent station. The attention of that nation was first drawn towards that system in 1815, when a Society was formed under the title of 'The Society for Elementary Instruction,' and by the assistance of M.M. Martin and Froissard, who had been trained at the Borough Road,\* the plan was first established in the Rue St. Jean de Beauvois, at Paris. In the following year the King, by his royal ordinance, dated the 25th February, 1816, authorized the establishment of schools on the improved system, both for Catholics and Protestants, and directed schools to be erected in every canton throughout the kingdom. Since that period the operations of the Committee at Paris have been conducted with much energy and zeal. The number of schools on the new system, in the year 1822, amounted to 1,500, affording education to 1,070,500 scholars. The system has been introduced into the Island of Corsica. Measures are also taken by the Minister of War for organizing schools on the system in every regiment in the French service.

"Spain. The first school on this system was opened at Madrid, on the 9th January, 1818, under the management of Colonel Kearney, who learned the system at the Central School.† The school at Madrid has been enlarged for the purpose of training masters, and the King has issued a decree for extending the plan to every principal town in the kingdom. Some ladies of rank have likewise obtained the royal sanction to open a Central School for 300 girls at Madrid. Schools on the system have also been formed at Cadiz, Saragossa, Alcala, Seville, Granada, Zamora, Burgos, Valencia, Tortola, Alcazar and Mexico. A grand Military School for the whole Spanish Army is on the point of being organized by Colonel Kearney.

"The system has been also introduced by order of their respective governments in Italy and Russia (where schools for the children of the soldiers have been established from Siberia to Odessa), in Poland, Sweden, Denmark, Switzerland and the Netherlands; likewise in India, where one of the greatest

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\*The training school of the British and Foreign School Society.

†Borough Road.

obstacles in the way of moral improvement—the absolute prohibition of female education among the natives—is now giving way. Miss Cooke, a lady from England, having devoted herself to the work, has within eleven months obtained children to require fifteen schools for from 40 to 50 girls in each.

“In South America, Mr. Thompson has obtained decrees from the authorities in Buenos Ayres, in Chili, and in Peru, for the establishment of Model Schools for training masters in all the principal cities and towns. He has also got free permission to print the Scripture Lessons. Thus having obtained independence\* they are making the best use of their privileges.

“In various other nations of the earth the system has been received, and education is spreading with accelerated rapidity.”

This monitorial system was the one adopted by the British and Canadian School Society at the outset. Of its merits they entertained no light opinion.

“Being convinced of its superiority on account of the christian simplicity, liberality and charity of its principles, and its admirable adaptation to a community composed of so many different religious denominations, as well as its economy and the facility of its support for the benefit of the children of the poor and labouring classes of society, your Committee,” notwithstanding, “would by no means cherish that species of complacency in that which has already been achieved, which would induce them or you to rest satisfied without renewed and persevering exertion. Our gratification must arise, not from the hope of ceasing to labour, but from the certain prospect of labouring with success; that moral darkness and its consequent irregularities, rudeness and destitution of comfort shall be removed, and that in the use of proper means that faithful Providence on whom we ought to rely for success, will fulfil his promise and ‘make darkness light before us, and crooked things straight.’

“As a proof of the flourishing state of the School, your Committee beg leave to notice that, within the last two months, Mr. Hutchings, the master, has been under the painful necessity of refusing admittance to no less than 50 children, chiefly Canadians, for want of room. This circumstance your Committee consider as a very loud call on the Society, and on the inhabitants generally, to show their wonted liberality in contributing towards the erection of a school-house sufficiently commodious for the education of 600 children. The expenses attending such a school, conducted on this system, will not be greater than one containing only half that number. It is one of the advantages of this system of education, that with the increase of the school the comparative

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\*The independence of Chili was secured in 1818, that of Peru in 1821.

expense of upholding it is diminished, and that one master can teach one thousand as well as one hundred."

As it is evident that without the active co-operation of the monitors and the pupils themselves very little could be done in a school on the monitorial system, Mr. Lancaster early found the need of giving "every child at all times something to do, and a motive for doing it." Among these motives the hope of reward was prominent. "It is no unusual thing for me," he once said, "to deliver one or two hundred prizes at the same time; and at such times the countenances of the whole school exhibit a most pleasing scene of delight." This feature of the system was faithfully copied in the British and Canadian School. A scale of weekly payments for monitors was adopted.

"Resolved,—That for the encouragement of the monitors and the promotion of a general emulation among the children, the monitors shall be paid according to the following statement:—General monitors and monitors of the 8th and 7th classes, 3d. each per week; 6th and 5th class monitors, 2½d.; 4th and 3rd class monitors, 2d.; 2nd and 1st class monitors, 1½d."

The same kind of spur to good behaviour and diligence was applied to pupils generally.

"In the girls' school one hundred and twenty prizes have been distributed, consisting of combs, handkerchiefs, caps, etc., which have had the intended effect of inspiring a deeper spirit of emulation, and provoking the mind of the indolent to exertion."

And again, "to give existence to a spirit of emulation and rivalry, your Committee have adopted the plan recommended by the Parent Society, in distributing half-yearly useful articles as rewards to the children who merit them. On the list appears Murray's English Grammar, abridged, which is studied by the monitors and the first boys in the school. Lately, Pinnock's Catechism of Geography (a very excellent and cheap little work) has been introduced into the school, and your Committee propose to order Catechisms of Agriculture, Land Surveying, English Grammar, etc., for next spring. These catechisms are well recommended by many learned men, and they appear to have met with general approbation in England. Your Committee are of opinion that they will be of great utility in this country."

In accordance with this feature of the school management, I find the following entries among the accounts:—

May 26, 1823, paid Jno. Frothingham & Co., knives, etc., for rewards .....	£1 6s 9d
September 4, 1823, paid Jno. Simpson for handker- chiefs, for rewards .....	£3 16s 6d



However well fitted to reduce the cost of instruction the monitorial system might be, it could not obviate entirely the need of money. During the first school year the expenses were:—For master's salary, £109 3s 1d; for mistress' salary, £18; for rent, £31 14s 2d; for repairs and furnishing £99 13s 2d; for rewards, printing, fuel and miscellaneous expenditure, £38 2s 11d; a total expenditure of £296 13s 3d. During the second year, were paid for master's salary, £108 6s 8d; for mistress' salary, £72 17s 11d; for the outfit and passage of mistress from England, £52 18s 2d; for rent, £41 14s; for repairs and furnishing, £13 16s 6d; for the board of two Indians, of whom more anon, £17 5s; for printing, rewards and miscellaneous expenditure, £45 15s 9½d, or in all £352 14s 0½d. During the school year beginning October, 1824, the cost of the school was £237 13s 1½d, thus divided: master's salary, £100; mistress' salary, £45 3s 2d; rent, £40; printing, rewards, fuel and miscellaneous expenditure, £52 9s 11½d. Besides was paid the cost of a lot of land for a new school-house, £201 10s.

To meet these expenses the managers of the school depended mainly on public subscriptions. All subscribers to the funds of twenty shillings a year, or of £5 in one donation, were to be Governors of the Society, and each was to be entitled to have one pupil, nominated by himself, continually in the school. Besides, the public were to be canvassed for subscriptions, K. Dowie, M. Scott, W. Lunn, O. Berthelet and Jno. McKenzie being the first collectors. To stimulate benevolence, ingenious appeals were from time to time published. As this:—

“The merchandise of knowledge is better than the merchandise of silver, and the gain thereof than of fine gold. Of whatever else we impart to the needy we dispossess ourselves; but in imparting knowledge we enrich others but cannot impoverish ourselves. On the contrary, we cannot but increase our talent by its use. The increasing eagerness for instruction causes us to turn an anxious eye on our funds, and our next glance is to the rich and influential. It is the silent appeal of expectation and confidence; and where is the individual so utterly destitute of the noblest feelings of his nature, as to suffer it to pass unheeded? The institution which now claims your interest will not rise for a moment, then sink and pass away with the ephemeral occurrences of the age. The dignity and magnitude of its object must ever remain. To raise the human mind from the abject slavery of ignorance and depraved principle—to implant in it new

incentives to virtue—to string it with chords which shall vibrate to the tune of pure moral feeling, and teach it to soar above the degradation too often attendant on poverty, is its avowed, its noble object. Nor is it merely one or two individuals who wait to be thus benefitted. The luxuriance of vegetation is seen on the hills, but cultivation has scarcely descended to the valleys of our country. To the cottager knowledge is still an unappreciated word. Yet your Committee confidently anticipate the period when the humblest dwelling shall contain an instructed and enlightened inmate, when the institution you have fostered shall be felt and acknowledged by many grateful recipients of its bounty. Did your Committee need to give any impetus to public benevolence in this country, it were easy for them, without appealing to the just and generous feelings of the community, to appeal at once to their sordid principles, and to ask whether they can possibly expect their burdens to be less, and the demands on their stores less frequent, when every day is bringing to maturity those seeds of vice which have sprung up in the productive soil of idleness, and which must finally choke up that portion of the land from which the proprietor has taken no pains for their eradication? There they must indeed grow up till the harvest, but what a harvest will that be! Moved by such powerful motives even the dormant hand of sloth would raise itself, and make one energetic effort,—the most churlish and miserly would relax the grasp which so firmly presses the glittering gold, while the heart of sensibility and benevolence would exclaim in the words of its own favourite maxim, ‘To do good and to communicate forget not.’”

Whether appeals to the “just and generous feelings of the community,” or to “their sordid principles,” were the more successful, it is impossible at this distance to determine; but certain it is that the appeals were not in vain. It is doubtful if ever, in the history of Montreal, the public more heartily and universally concurred in a work of pure benevolence. The population of Montreal was but small, and religiously, politically and socially was, as it always has been, much divided; but the British and Canadian School was heartily sustained, without distinction of parties or creeds. This is evidenced by its financial record.

Its income during the first year of its existence was, from public subscription, £271 19s 1d; from miscellaneous sources and the pence of pupils, £20 6s 4d. In the second year from public subscriptions, including the collection of £27 0s 7½d at a sermon preached by the Rev. Mr. Summerfield, was realised £308 4s 1½d, and from fees and miscellaneous sources, £60 14s 2½d. During

the third year of the existence of the school, the public contributed £303 2s 9d; the legislature voted £200; £10 were received from the Commissariat Department in aid of the training of two Indian schoolmasters, and the weekly pence of pupils amounted to £63 19s 11d.

Very much of the success of the school was undoubtedly due to the high character, the personal self-sacrifice, and the untiring energy of the active members of the Committee. Fully persuaded of the value of their aim, and of the excellence of their methods, these gentlemen were thoroughly in earnest, and were therefore both influential and successful. They suffered no mere honorary officials. Within a few months of the establishment of the School, it was resolved, "That those members of the Committee, including the Presidents and Vice-Presidents, who, unless from illness or absence from town, are not present at a monthly meeting for three months in succession, shall be fined in the sum of 5s, and for every succeeding month until they are present, 2s 6d per month." Such men were not likely to tolerate idleness in others. The school hours were to be from 9 to 12 and from 2 to 5, except that the afternoon hours from November 1st to April 1st, were to be from 2 to 4. "In consideration of the shortness of time at school, there shall be only two vacations in the year, viz., one week at Christmas and one week at midsummer, and the holidays to be kept shall be New Year's Day, Good Friday and Easter Monday." Faith and energy are contagious. It is certain that the labours of the British and Canadian School Society powerfully influenced the community in favour of popular education fifty years ago, and that the effect of the impulse then given, so far from being lost, has been growing ever since, not only in this city, but in this Province. So much good can a few loyal-hearted men effect.

Lord Dalhousie was the first patron of the School. At their earliest meeting the enthusiastic three resolved to present His Excellency a copy of their constitution, and to solicit the good offices of his Lordship. What answer he was then pleased to make does not appear, but he subscribed £20 to their fund, continuing this subscription annually during his stay in the Province, and in the following letter accepted the position of patron of the Society:—

QUEBEC, 17th June, 1823.

SIR,—I have the pleasure to acknowledge your letter and parcel from the British and Foreign School Society. The report which your letter contains affords a most gratifying evidence of the success which has attended your best labours for this institution, and must prove the best incitement to all its well-wishers to continue their aid and support in their stations. Be assured I shall not be backward in mine. I consider it an honour to be named the patron of such works, and can only renew my request that I may be informed when and in what manner I can be useful to this institution.

I am, Sir,

Your most obedient humble servant,

MR. WM. LUNN.

DALHOUSIE.

This letter of his Lordship was read at the first annual meeting of the Society, held in the schoolroom, on Thursday, the 25th September, 1823. It was referred to in the following terms in the report read on that occasion:—

“ In answer to a letter containing an account of the state and progress of the schools, your Committee have been honoured with a communication from His Excellency the Earl of Dalhousie, which contains sentiments as honourable to the humane and generous heart of the noble writer, as they are flattering and encouraging to the Society. Your Committee cannot persuade themselves to withhold from the Society the pleasure which they are fully aware that you will experience in hearing this proof, additional to the many with which you are already acquainted, of the liberality and magnanimity of the exalted individual in whom it is our happiness to recognize the representative of our beloved Sovereign, whose annual support of the British system but evinces his ardent desire to promote universal education, and to follow the beneficent example of his illustrious father, whose earnest wish\* in behalf of the children of his people is thus gradually accomplishing. Your Committee are persuaded that there will be but one feeling in the Society, and that an intense feeling of satisfaction and gratitude for His Excellency's great kindness in thus condescending to become the patron of this institution.

“ Accordingly on motion of M. Scott, seconded by Wm. Lunn, it was resolved unanimously, that this meeting entertains the most grateful sense of the patronage and support afforded to this

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\*The reference here is probably to the wish expressed by George III., when in 1805 he accorded an interview to Joseph Lancaster, “that every poor child in my dominions may be able to read his Bible.”

institution by His Excellency the Earl of Dalhousie, thereby evincing his paternal regard to the best interests of the community."

Lord Dalhousie's interest in the prosperity of the school was shown by many acts of considerate kindness. In the next annual report, that of Tuesday, October 5th, 1824, he is again referred to in the following terms:—

"Since the last annual meeting, His Excellency the Earl of Dalhousie has condescended to visit the schools and examine the children, and was pleased to remark that he was very highly pleased to see the cleanliness, order and progress of the boys; and of the girls' school, that he was very much gratified by the numerous attendance, cleanliness and perfect order in all the arrangements. His Lordship, with his accustomed generosity, directed that four Canadian boys, who had attended the school from its commencement, in his Lordship's name (their parents being unable to pay anything towards their instruction) should be educated and clothed at his expense; and in the examination of one of the classes, His Excellency on hearing one little boy, whose habit was an evident mark of indigency, answer questions with greater accuracy than others in the same class, directed that a suit of clothes should also be provided for him."

The report for the same year, of the Committee of Ladies who controlled the girl's school, contains the following paragraph:—

"Your Committee would advert with gratitude to the generous condescension of the Countess of Dalhousie, who by becoming the patroness of the girls school, has evinced a philanthropy of feeling which adds new lustre to the splendours of rank and fortune. At her Ladyship's request, four girls have been selected to be instructed and clothed at her expense."

On motion of Peter McGill, Esq., seconded by D. Fisher, Esq., the meeting passed a resolution of thanks to the Earl and Countess. Again, at the meeting held October 27th, 1825, Horatio Gates, Esq., in the chair, complimentary resolutions to the Earl and Countess of Dalhousie were passed, that to the former moved by F. A. Larocque, Esq., and seconded by D. Handyside, Esq.; that to the latter moved by M. Scott, Esq., and seconded by P. de Rocheblave, Esq. May we not hope that the exasperations of that troublous political time were somewhat smoothed by the fact that the Earl of Dalhousie was the generous patron of an institution of which his unflinching political opponent, the Hon. J. L. Papi-neau, was for several years the energetic and kindly First Vice-President, and that prominent French-Canadian and English

gentlemen were able to agree in admiration for the private munificence of one whose political course they viewed with feelings utterly opposed?

We are not surprised to learn that the school early participated in state support. Whatever course was jointly urged by Lord Dalhousie and by Papineau, the Canadian dictator, was very certain to be followed.

Accordingly on the 27th October, 1825, "the Committee are gratified to report that the institution, which has been heretofore supported entirely by voluntary subscription, has shared in the munificence of the Legislature of the country, and received the most decided marks of approbation. This honourable body was pleased last winter to vote a sum of £200 in aid of the funds of the school, which money having been paid to your Treasurer, has been applied to the purchase of a lot of ground."

(To be continued.)

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#### GREEK WIT.

In whatever terms we frame the definition of wit, it must, we think, be accepted that in no nation has the possession of the quality of wit enjoyed such just fame as in ancient Greece, and our opinion is supported by reference to a small brochure of one hundred and twenty pages, comprising some four hundred sayings, *bons mots*, and *ana*, put forth by one of our most eminent Greek scholars, Mr. Paley. These have been collected by him, put together with as much abbreviation as was practicable in the course of reading, and accommodated to the perusal of general readers with some taste for scholarship, so as to introduce them to a field little traversed in school reading.

A good many of the best anecdotes are referable to Ælian's *Varia Historia*, in fourteen books, the work of a Roman of Hadrian's date who was, however, keenly fond of the Greeks and Greek literature and oratory. To him we owe a saying of Themistocles, that "if some one were to show me two roads, the one leading to the devil and the other to Parliament, I would choose the former." Comparing the English of this repartee with the original, we find it nearly literal, and it affords us an opportunity of noting the discrepancy between modern and ancient taste on the appreciation of the pleasantest of clubs. Another gives a saying of Anaxarchus, who ridiculed Alexander the Great's fancy for calling

himself a god. The King was ill, and his physician ordered him a pudding. "All the hopes of our god," said Anaxarchus, "lie in this pudding." Another saying is tacked to the name of Plato by the same anecdotist, Ælian, concerning the people of Agrigentum. He observed that they had costly houses and gave costly banquets, and thereupon remarked that they built as if they were to live for ever, and dined as if they would be dead for ever. According to another version of the same saying we find that one interpretation of the last part of it supposes the Agrigentines to dine as if they were to die next day. A truly didactic saying is attributed by Ælian to the Spartan Magistrates. "When certain persons from Clazomenæ had come to Sparta and smeared with soot the seats on which the Spartan magistrates sat discharging public duties; on discovering what had been done and by whom, they expressed no indignation, but merely ordered a public proclamation to be made. 'Let it be lawful for the people of Clazomenæ to make blackguards of themselves.'" A very large number of apothegms, proverbs, or sayings of more or less wit, occur up and down the collected works of Plutarch, although Schneidewin does not hesitate to attribute these to some impostor usurping his name. At any rate, they are handily classified, and form a bulky addition to Mr. Paley's translated specimens. Here is a brief and bright saying which this writer attaches to King Archelaus, when a talkative barber, trimming his beard, asked him "How shall I cut it?" "In silence," replied the King. The anecdote recalls one of Charles II.'s bragging barbers, who boasted to him he could cut His Majesty's throat when he would—a boast for which he was only dismissed, though for a like rash vaunt according to Peter Cunningham, the barber of Dionysius was crucified. To return to Plutarch, he tells the following stories, both good in their way, of Philip of Macedon. In passing sentence on two rogues, he ordered one to leave Macedonia with all speed, and the other to try to catch him. No less astute was his query as to a strong position he wished to occupy, which was reported by the scouts to be almost impregnable. "Is there not," he asked, "even a pathway to it wide enough for an ass laden with gold?" Philip, too, according to Plutarch, is entitled to the fatherhood of an adage which retains its ancient fame. When some Olynthians denounced Philip's courtiers to him as traitors, they were, he said, "rude and illiterate, calling a spade a spade." Another

sample of a witty saying from Plutarch's mint is that attributed to Themistocles, that his son was the most powerful man in Greece. "For," said he, "the Athenians rule the Hellenes, I rule the Athenians, your mother rules me, and you rule your mother." We must cite one or two others from the many examples from Plutarch. This is attributed by him to Leotychidas, son of Aristo. "A snake having twined itself round a key, which was declared by the seers to be a portent, Leotychidas remarked, "It would have been more of a portent if the key had twined itself round a snake." Others are connected with ornithology, like the apothegm of one who plucked the feathers from a nightingale, and finding it a very small bird, exclaimed, "You little wretch, you're nothing but voice;" and again, the repartee of a Laconian to a man of Sparta, who twitted him with being unable to stand as long as himself on one leg. "No!" replied the other, "but any goose can." This *bon mot*, as it is called by Urban Chevreau in his *Ana* (vol. vii., p. 5), is told with reference to persons who set great store on very frivolous accomplishments; but neither in the Greek nor in the translation have we lit upon a reference to evidence of the fact which the repartee seems to assume. "When Demades, the orator, remarked that the swords of the Spartans were so short that they could be swallowed by conjurors, Agis, the younger king of that name, replied, 'We find them quite long enough to reach the enemy.'" Here the wit exerted is of a truly Spartan tenor, but the anecdote of Cleomenes's oath to give the Argives a truce for seven days, and excusing his perfidious slaughter of them in their sleep on the third night—"It was a truce for seven days"—is surely not wit, but subterfuge. Elsewhere, as for example, in some extracts from Lucian (we except the extracts from his tract on *Demonax*), it is not very easy to see the point so clearly as to justify their admission into the area of Greek wit. The story of Hippocleides, the devil-may-care son of Tisandrus, with the remark of Agaristes's father, "O son of Tisandrus, you have danced away your bride"; and the undignified dancer's reckless reply, "Hippocleides don't care," perhaps belong rather to humour than to wit. Others of Mr. Payley's drafts on Herodotus come more easily into the prescribed area. An anecdote of Strabo gives a vivid picture of the clashing of a harper's performances with the sounding of a bell for opening of the fish market. All the audience vanished at once save a little



deaf man. The harper expressed himself unutterably flattered at his having resisted the importunity of the bell. "What!" cried the deaf man, "has the fish bell rung? Then I'm off too. Good-by!" One excellent saying from Plutarch has been as yet overlooked. It is tacked on to Peisistratus, one of the most genial figures among the ancients. "When minded to marry again he was dissuaded by his sons, who asked whether 'he was dissatisfied with them.' 'Certainly not, my dear fellows,' he replied, 'I wish to have more like you.'" In the rare hoard of anecdotes preserved in Athenæus occur many admirable *mots* and witty sayings which have been culled once and again; many also doubtless which have hitherto escaped translation. No Greek scholar needs to be told that a great Aristophanic exercise of wit consists in the figure *Para Prosdokian*, the surprise of some ludicrous substitution for the idea naturally expected. The lively fish tattle enshrined in the pages of Athenæus abounds in instances of this. Here is one attributed to Theocritus of Chios (another, than the Syracusan or Alexandrian idyllist), and addressed by him "to one Diocles, a fish-glutton who had lost his wife and was cramming in fish at her funeral feast, whilst at the same time he shed tears." Theocritus said to him—"Weep not, you can do no good by—fish-eating" (Ath. 344 p. B.) Another story occurs to us, which we may quote in illustration, of a wit who, when told that the "ray" was a good fish, said, "Yes; about as good as if a man were to eat a boiled cloak." The name of Stobæus recalls to us another famous collector of valuable and instructive sayings, whose date is uncertain, but probably later than that of Hierocles; it is also pretty certain that he was a heathen. Of his two works, the *Eclogæ* and the *Florilegium*, the latter has been of great service to modern anecdotists. From the tenor of many of the stories we are led to accept the account that he compiled them for the guidance of his son. A thief excused himself to Demosthenes by saying, "I did not know it was yours." "But you did know," said the other, "that it was not yours." Another records that Simonides used to say "he never once regretted having held his tongue, but very often he had felt sorry for having spoken." According to the same collector, Zeno held the same teaching from experience when he said to a talkative youth, "Young man, nature gave us one tongue, but two ears, that we may hear just twice as much as we speak."

Since we have expressed under some reserve, an opinion that much that is preserved in Lucian is hardly to be classed as Greek wit, it is but fitting to cite one or two exceptions. Here is one from his treatise, "De Saltatu," ii. p. 309, which presents two witty apologues. The people of Antioch were in the habit of criticizing the personal appearances of the actors on the stage. When a short man came on to act the part of Hector, the audience called out, "Where's Hector? You are only the boy Astyanax!" When a very tall one was to play the part of Capanus scaling the wall of Thebes, they exclaimed, "Step in! Never mind the ladder." In his life of Demonax the same famous satirist and humorist tells succinctly how Demonax, when a sorcerer boasted that he could, by his potent charms, make people give him just what he liked, said, "Follow me; I have one simple charm that will do as much as any of yours." Going to a baker's shop, he produced a penny, and said, "Give me a loaf." Ridiculing the pedantry of such as affect archaic words, Lucian makes this same Demonax say to one who was guilty of so doing, "I asked you, my friend, a question in the language of the day, and you answer it as Agamemnon would have done." But a mine of wit still lies in divers other collections, hardly yet unearthed so as to be *publici juris*.—*Saturday Review*.

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### CARLYLE'S BEQUEST.

Carlyle bequeathed his estate of Craigenputtock to the University of Edinburgh, for the purpose of founding ten scholarships. We take the following account of the estate from his "Reminiscences":—

"Craigenputtock lapsed to her<sup>2</sup> (his wife) "in 1842; to me she had left the fee-simple of it by will (in 1824, two years before our marriage), as I remember she once told me thereabouts, and never but once. Will found the other day, after some difficulty, since her departure, and the death of any Welsh to whom she could have wished me to bequeath it. To my kindred it has no relation, nor shall it go to them; it is much a problem with me how I shall leave it settled ("Bursaries for Edinburgh College," or what were best?) after my poor interest in it is over. Considerably a problem; and what her wish in it would have actually been?"

Carlyle's will has solved this problem, and as it is interesting, not only as a piece of work characteristic of its author, but also

as giving us an insight into his views upon the relative value of studies, from an educational point of view, we are glad to be able to print it for our readers. The will opens as follows :—

“ I, Thomas Carlyle, residing at Chelsea, presently Rector of the University of Edinburgh, from the love, favour, and affection which I bear to that University, and from my interest in the advancement of education in my native Scotland as elsewhere ; for these, and for other more peculiar reasons, which also I wish to put on record, do intend, and am now in the act of making, to the said University, bequest as underwritten, of the estate of Craigenputtoch which is now my property.”

The will goes on to give a history of the place, which formerly belonged to the Welsh family, derived, it is believed, from John Welsh, the so -in-law of the famous John Knox. In commemoration of this scholarships are to be founded.

“ Said estate is not to be sold, but to be kept and administered as land ; net annual revenue of it to be divided into ten equal bursaries, to be called, as aforesaid, the ‘ John Welsh Bursaries.’ The Senatus Academicus to bestow them on the ten applicants entering the University who, on strict and thorough examination and open competitive trial by examiners whom the Senatus will appoint for that end, are judged to show the best attainment of actual proficiency and the best likelihoods of more, in the department or faculty called of arts, as taught there ; examiners to be actual professors in said faculty, the fittest whom the Senatus can select, with fit assessors or coadjutors and witnesses if the Senatus see good ; and always the report of said examiners to be minuted and signed, and to govern the appointments made, and to be recorded therewith. More specially, I appoint that five of the John Welsh Bursaries shall be given for best proficiency in mathematics (I would rather say, “ in Mathesis,” if that were a thing to be judged of from competition), but practically, above all, in pure geometry, such being perennially the symptom, not only of steady application, but of a clear methodic intellect, and offering, in all epochs, good promise for all manner of arts and pursuits. The other five bursaries I appoint to depend (for the present and indefinitely onwards) on proficiency in classical learning—that is to say, in knowledge of Latin, Greek and English, all of these or any two of them. This also gives good promise of a mind ; but as I do not feel certain that it gives perennially, or will perennially be thought in Universities to give the best promise, I am willing that the Senatus of the University, in case of a change of its opinion on this point hereafter in the course of generations, shall bestow these latter five bursaries on what it does then consider the most excellent proficiency in matters classical, or the best proof of a classical mind, and directs its own highest effort towards teaching and diffusing, in the new generations that will come. In brief—five bursaries for proficiency in mathematics, especially in pure geometry ; and five for proficiency in classics, Latin and Greek and English—this, so far as we can practically see ahead at present, yet with

liberty to modify the latter five, should new and better light arise, and the Senatus come to be convinced that such light is better, expressesses my intention and desire in regard to occupants of the 'John Welsh Bursaries.' Bursaries to be open to free competition of all who come to study in Edinburgh University, and who have never been of any other University; competition to be held on, or directly before or after, their first matriculation there. Bursaries to be always given, on solemnly strict and faithful trial, to the worthiest; or if (what in practice can never happen, though it illustrates my intention) the claims of two were absolutely equal, and could not be settled by further trial, preference is to fall in favour of the more unrecommended and unfriended. Under penalties graver than I, or any highest mortal, can pretend to impose, but which I can never doubt—as the law of eternal justice, inexorably valid, whether noticed or unnoticed, pervades all corners of space and of time—are very sure to be punctually exacted if incurred, this is to be the perpetual rule for the Senatu. in deciding. Bursaries are to continue actual students in the Faculty of Arts, and to be visibly attending one or more classes in the same, so long as their bursary lasts, are not permitted to hold any other bursary or similar endowment in the University, are permitted to compete for any other bursary, scholarship, or fellowship falling open there, but, if successful, shall renounce the bursary they hold. Bursaries to last till the usual term of admittance to trial for graduation as Master of Arts (that is, for four years as things now stand), or till decease or misbehaviour of the holder, if sooner, new appointment to be made at opening of next University Session. And so may a little trace of help, to the young heroic soul struggling for what is highest, spring from this poor arrangement and bequest; may it run, forever if it can, as a thread of pure water from the Scottish rocks, tinkling into its little basin by the thirsty wayside, for those whom it veritably belongs to. Amen."

The will was executed June 20th, 1867, being signed by Carlyle, and witnessed by John Forster, "barrister-at-law, man of letters, etc.," and by J. A. Froude, "man of letters."

There are many points of view from which this will is interesting. It might be contrasted with the equally celebrated will of Dr. Johnson, in which he ignored the existence of Boswell, his best friend, and chose as executors Sir John Reynolds and Sir John Hawkins. But from our point of view it will be most instructive to point out the testimony it bears to Carlyle's own thoughts upon the subject of education. It is not strange that science is ignored. Though Professor Tindall has pointed out that he was endowed with "a capacity to grasp physical principles, which his friend Goethe did not possess, and which even total lack of exercise has not been able to reduce to atrophy," yet he looked upon Science with indifference, if not with contempt.

His verdict upon the "Origin of Species" is well known. He, therefore, naturally left his money to found scholarships in the department of Arts, distinguishing here between the mathematical and classical mind. That he should have singled out the former study as the recipient of his benevolence, is less curious (considering his own early success as a mathematician) than that having been what he was, he should have ultimately become what he became. For there should seem to be little in common between the Carlyle of literature and a distinguished mathematician.

As regards the classics, supposing the benefaction at all to have been a wise one, we think he selected the right languages for his purpose. The time is far off when Greek and Latin will cease to be the Classics. His concession of the right of modification, however, was a wise step, with a view to the chances of these languages in the future. It is curious, however, that he limits the scope of the classical mind to the acquisition of languages. As a matter of fact, pure scholarship is rather allied than not with high mathematics. At any rate, by a process of "Natural Selection," Cambridge combines the reputation for mathematical pre-eminence with the fact of the highest attainments in the field of pure scholarship. Oxford, the university where the classics are supposed to be of the highest account, will hardly be considered by any good authority to be Cambridge's rival in this field; on the other hand, she is unrivalled in her Historical, Philosophical and Theological Schools.

Since the appearance of the above portions of Carlyle's will, his bequest to Harvard College has been made public, the details of which will be of interest to all Americans.

"Having with good reason, ever since my first appearance in literature, a variety of kind feelings, obligations, and regards towards New England, and indeed long before that a hearty goodwill, real and steady, which still continues, to America at large, and recognizing with gratitude how much of friendliness, of actually credible human love, I have had from that country, and what immensities of worth and capability I believe and partly know to be lodged, especially in the silent classes there, I have now after due consultation as to the feasibilities, the excusabilities of it, decided to fulfil a fond notion that has been hovering in my mind these many years; and I do, therefore, hereby bequeath the books (whatever of them I could not borrow, but had to buy and gather, that is, in general whatever of them are still here) which I used in writing on Cromwell and Friedrich, and which shall be

accurately searched for, and parted from my other books, to the President and Fellows of Harvard College, City of Cambridge, State of Massachusetts, as a poor testimony of my respect for that Alma Mater of so many of my Transatlantic friends."

By this act of posthumous generosity, some amends are doubtless intended for the hard things which the author of the bequest had often said of our neighbours.

## OUTLINES OF ENGLISH LITERATURE.

By C. E. MOYSE, B.A.

1. *What is English Literature?* In its widest and also its etymological meaning, literature is anything and everything written (literature, *Latin literatura*, grammar, Quint. 2.1.4., or scholarship, Cic. Phil. 2.45: derived from *litus*, part. of *linere*, to besmear, because the symbols were smeared on parchment). English Literature, then, in this sense comprises all books written in English. This definition is felt to be inexact, for such works as almanacs, time-tables, treatises on cookery, dress &c., play no part in a course on literature.

All true literature (English or other) consists of two elements, *spirit* and *form*. Spirit is an essential; form an inevitable accessory of secondary moment. By *spirit* we may understand that overwhelming impulse which compels a man to say something he believes has not been said before; the *form* in which it is said, in short, the expression of the spirit, may be poetry (with its various divisions) or prose. Grace and skill in the management of *form* produce good style.

The reader's consciousness of this spirit is what Thomas de Quincey calls the sense of *power*.

"All; that is literature, seeks to communicate power; all, that is not literature, to communicate knowledge. Now, if it be asked what is meant by communicating power, I in my turn would ask by what name a man would designate the case in which I should be made to feel vividly, and with a vital consciousness, emotions which ordinary life rarely or never supplies occasions for exciting, and which had previously lain unawakened, and hardly within the dawn of consciousness—as myriads of modes of feeling are at this moment in every human mind for want of a poet to organize them. I say, when these inert and sleeping forms are organized—when these possibilities are actualized,—is this conscious and living possession of mine *power*." ("Letters to a Young Man whose Education has been neglected.")

This awakening of power in the reader is an effect; its cause is the previous awakening of power in the author, due, let us say, to genius, to the possession of spirit as already understood. We may note also that works of spirit, works which awaken power, have as their aim the development of mind, *culture*; in a sense they are ends in themselves. The literature of form merely is a means to a end and that end practical. Almanacs tell us the days of the week and forecast the weather; time-tables state hours of departure and arrival; technical books teach us how to become adepts in various arts and sciences.

John Ruskin has written sweetly, powerfully, but vaguely on this subject in *Sesame and Lilies*. Many books are written to *multiply* the voice, have little or no literary worth, are books of the hour. Others express a new, perhaps burning, truth of lasting importance, are books of all time.

"But a book is written not to multiply the voice merely, not to carry it merely but to perpetuate it. The author has something to say which he perceives to be true and useful or helpfully beautiful. \* \* He would fain set it down forever; engrave it on rock, if he could; saying 'This is the best of me: for the rest I ate and drank and slept, loved and hated like another; my life was as the vapour and is not: but this I saw and knew: this, if anything of mine, is worth your memory.' That is his 'writing': it is, in his small human way, and with whatever degree of true inspiration is in him, his inscription or scripture. That is a 'Book.'"

Books of the hour, then, possess *form*, in other words are written, are books, and carry their meaning on the surface. Books of all time possess form, must possess spirit, and before that spirit can be understood, require to be fathomed by honest study. That study excites the feeling of power.

Beware of drawing a hard and fast line. The most abstract poetry conveys some knowledge, and on the other hand, many books penned to give information faintly echo here and there the music of spirit. John Stuart Mill's *Logic* and Herbert Spencer's *Sociology*, although written to inform, have a value of their own, and fall within the domain of literature. They present us with strong and sometimes original thought regarding subjects which they have helped to make prominent. *They bear the meritorious mark of the individual mind*, and tend not only towards knowledge, but in a high degree towards *culture*.

Lastly, beware of speciousness. Many books pretend to have *spirit*, but are totally devoid of it. Sensational novels (a true

novel is a valuable literary effort)—writings whose brightest side is their outside—are books in form merely. They have no literary value, display often a maximum of words and a minimum of thought, generally absurdly grotesque or false.

“She carried with confidence the bowed head of her forefathers. She raised from time to time the ancestral eyebrow. She allowed a restless light to shine in the grey Desborough optics, and destroyed with a restless smile their careful gravity. \* \* \* Her back was turned toward him, and her sophisticated shoes projected a few inches into the spaces of the orchard.”

After the same fashion, a chair is termed “a comfortable and reverie-breeding receptacle,” the dead are called the “obsolete.” This is not literature, but extravaganza of such nature as the well-known expansion of “Please hand me the snuffers that I may snuff the candle” into (I quote from hearsay) :—

“Be pleased to extend to your most humble and obsequious servant that ignipotent pair of digits, so that I may decapitate the excrescences of that nocturnal cylindrical luminary, that your ocular optics may shine more potently.”

In discussing English Literature, then, we examine both *spirit* and *form*. During one sub-period, that of Later Euphuism, spirit is wanting; accordingly, the product of Later Euphuism is now a complete dead letter—its value is not literary, but historical. This leads me to the second point.

2. *Literature and History must be studied together.* The one throws light upon the other. Literature tells thoughts; history, deeds. But a thought provokes a deed, which in its turn excites a second thought, resulting in a second deed. We may expect, therefore, that a crisis in history produces a wealth of literature, since it is a begetter of power. Consider the Protestant Reformation and the French Revolution (1789-1795). Each is a nucleus around which a vast quantity of literary matter is gathered.

3. Before speaking of English Literature in especial, we may note *two obstacles to the true knowledge of literature* :—(a.) The bias towards present surroundings; (b.) The bias of past generations—tradition. The bias towards present surroundings is the outcome of various causes; its most laudable form is patriotism. A man, however, who is intensely patriotic fails to sketch even his own literature in true perspective, for many of the lights and shadows which fall across it have a foreign source. Again, great



thought kindles great thought ; it recognizes no barriers, is peculiar to no people, so that to confine oneself to national literature *because it is national* is to misunderstand or disregard various problems of the deepest import which other nations have solved or gone far to solve. Did Englishmen study English writers only, and other peoples act in a similar manner, Homer would be known only to Greeks, Dante to Italians, Molière to Frenchmen, Goethe to Germans.

The bias of past generations is at first limited prejudice, afterwards made universal by ignorant and ready assent. Thomas Rymer faithfully reflects his "understanding age" when he says :—"In the neighing of a horse, or in the growling of a mastiff, there is a meaning, there is as lively expression, and I may say more humanity, than many lines in the tragical flights of Shakespeare." Many opinions of like nature pass current now ; are often aided by shallow reviewers. Tennyson may or may not be a "drawing-room poet," but it is to be deplored that the phrase or its equivalent spreads, *without investigation*, from mouth to mouth. Second-hand thought is, from laziness or hurry, regarded as a final standard of appeal, and much of this thought comes down from the comparatively remote past. The *spirit* of the writer must be directly faced by the reader ; if this is honestly and lovingly done, a legion of petty critics vanishes.

4. *The division of English Literature into periods.*—We might take the books of English Literature and refer them to Bacon's divisions of learning : History, Poetry, Philosophy. (*De Aug. Scient. Lib. II. Cap. I.*) This however would be only one step in advance of an arrangement according to size or binding or date of publication. We should have a list of authors and their works, useful as a guide-post but not affording any insight into the nature of the country traversed. Francis Bacon and Edward A. Freeman are historians : our classification according to Bacon would tell us this, but no more. Yet their method is very different. The one represents the old or artistic school, which indulges in invention ; the other the sociological school, that is, the school which follows the *method* of Sociology and prides itself on accuracy as regards facts. Edmund Spenser and William Wordsworth would be classified as poets, but their *spirit* could not be divined from the division. George Berkeley and Thomas

Reid would be classified as philosophers, but their *spirit* (originality, method, aim,) is at variance. We must beware of making the study of literature what it is too often made—mere memory work. The desire of the student is to become truthfully acquainted with the *spirit* of every English writer of power. But life being too exacting, too short for this, he will best prosper if he ascertains the purport of influences common to many writers and predominant at the time of writing. *Such influences, felt by English Literature, come from abroad: the groundwork of our divisions of Literature into periods is the influence of foreign nations.* The periods are:—

I. The Literature during the time of the formation of the Language. (Before Chaucer.)

II. The period of Italian influence. (Chaucer to Dryden.)

III. The period of French influence. (Dryden to De Foe.)

IV. The period of Popular influence. (De Foe to present day.)

These periods blend insensibly.

*The justification of the periods.*—To justify the periods we need only state, as before, that thought is free, that great thought means literary eminence, that the literary eminence of a civilized nation influences the literature of the civilized world. For instance, Italy was supreme in the world of letters during the Fourteenth, Fifteenth and Sixteenth centuries. Geoffrey Chaucer (c. 1340–1400) read Dante, Petrarch, Boccaccio, copied their conventionalities, (allegory, philosophy, phrase, stanza). Edmund Spenser (c. 1553–1599) read Boiardo, Ariosto, Tasso, and copied their conventionalities (allegory, chivalric romance, phrase, stanza). Again, in the Eighteenth century foreign influence comes from France. Alexander Pope read Boileau and copied him both in *spirit* and *form*. To know Boileau is to know something of Pope. The English material was run into a *mould* similar to that of the Italian in the one case and the French in the other and the moulds were made abroad. It must be remembered here that there is *almost* always honest English material so treated.

Let us turn to architecture for a moment. The same thing is evident. At one time we find people building pointed arches (*Gothic Style*: France, Italy, Germany, Spain, England), at another we find pointed arches scorned, and cupolas, with base or pseudo-classicism, are in fashion [*Italian Renaissance*: St. Peter's, Rome,

(1506-1614); St. Paul's, London, (1675-1710); Pantheon (Ste. G enevi ve), Paris, which was begun in 1764.]

Architectural and literary influences, then, have a source and a path, sometimes clearly defined. To recognize them is to know something of the thoughts of those whom they swayed, in other words, to know something of true *spirit*, for a cathedral is as much a work of *power* as a poem.

*Lastly, the literature of every civilized nation can be thus divided* — The only apparent exception is Iceland. She is cut off from the world and possesses an amazingly rich literature. This however, has been notably influenced both by the Western Islands and by Ireland. Her language on the other hand has suffered comparatively little from Phonetic Decay. Icelandic eight hundred years old can soon be mastered by an Icelander of to-day; English eight hundred years old demands long and pains-taking study.

(*To be continued.*)

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### THE STUDY OF LATIN.

We are much indebted to Mr. Arthy for his able and scholarly paper recently published in THE EDUCATIONAL RECORD, on the subject of teaching Latin in schools. I venture to supplement it with a few remarks of my own, drawn in the main from past experience. Mr. Arthy has well shewn the value of Latin, when properly taught, as a mental training. It is useful in the highest sense. It may not at once produce a flow of dollars and cents into the individual treasury; but it assists the thinking powers, it teaches the meaning of words, and it is a decided and material help towards the accurate knowledge of our mother tongue.

To turn a sentence of idiomatic English into a sentence of correct (not to say elegant) Latin, requires an analysis of the passage, and a thorough grasp of the idea to be conveyed. This, however rapid an operation in any particular case, is an intellectual process of real value, and eminently calculated to produce clearness of thought. For, although Latin words, both simple and compound, are ingredients of our language, nevertheless the genius of the two tongues is very different, the one from the other, and this very difference is of benefit. It demands not only care in the idiom to be employed, but also precision in the selec-

tion of the words by and through which the idea is to be conveyed. A moderate Latin scholar is not likely to use slipshod English. His training will both direct him to choose appropriate words, and also to avoid alike redundancy and obscurity. Even a slight knowledge of Latin is beneficial. It is helpful to the acquisition of the Romance tongues, and among their number French, that most indispensable and almost universal language.

Again, a youth or girl of ordinary intelligence will thoroughly enjoy even a very slight insight into the elements of comparative philology. And if the attempt is made to introduce radical changes in the spelling of our English tongue, changes not merely of alleged convenience, but such as apparently threaten to destroy its place in the family of languages, at such a crisis even a partial knowledge of Latin and French will exercise a corrective influence.

The elementary study of most subjects is apt to be dry and wearisome. This especially holds good in the case of a dead language. The task rather resembles the examination of a skeleton by one ignorant of anatomy. How to make the study interesting is a problem. Then again every classical instructor must have noticed how very scanty is the Latin vocabulary of any ordinary youth who perhaps has been grinding away at Cæsar, Ovid or Virgil in the old received fashion for three or four years. Set that youth down (without a dictionary) to render into grammatical Latin a connected piece of simple English prose, and he will probably be brought to a stand-still, not so much from ignorance of the construction to be employed, as from the lack of knowledge of the Latin equivalents to English words.

This defect can be easily remedied in the following way:

When a class is beginning to learn Latin, let the teacher construct a vocabulary, arranged in alphabetical order, of simple (not compound) words of the 1st Declension. Let the class commit these to memory, as many at one time as would be proportionate to their ability and to the time available. Ring the changes on these by varying the cases, by sometimes requiring the Latin and at another time the English, and by constructing short sentences, in which the verb is not learned by the pupil, but is supplied by the instructor in order to bring out the construction and the object in the phrase. Pass through the declensions in order, and perpetually revise back work. Then proceed

to adjectives, pronouns, verbs, etc. The process is really more rapid than we might imagine, and the pupil is thereby amassing a magazine of words, which he will never forget, which may be of good service at unexpected times, and which he is acquiring in an easy and interesting manner.

I used to find without exception that this method of instruction was enjoyed by boys in England, and that they would take a pleasurable pride in the course of a country walk in calling attention to the fact that they remembered the Latin name for this or that tree, this or that bird, this or that insect or animal. In this way, Latin, as far as they had advanced, became to them something living. And as I generally gave the French equivalent in each case, showing thereby, when practicable, the transition stage through which a word had passed, two birds, as it were, were killed by the same missile.

The same system can be employed in the elementary teaching of Greek, but not of course with the same rapid results. I do not suggest the method in lieu of grammars and exercise books, but in addition to and in combination with them. I believe that, if some such plan were commonly adopted, boys would feel far more interest in their classical studies than is the case at present, and would possess to the end of their lives a knowledge of Latin or Greek words infinitely greater than for the most part is possessed in schools to-day. Also, parents would not be astonished and mortified (as many often are) at the comparatively small result from a tolerably lengthy course of classical training. Something more than this is of course required to make a good Latin scholar, but we have been considering the early stages of the pupil's classical studies.

R. W. N.

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## KEEPING IN.

BY A LADY TEACHER.

A time-honored custom is that of Keeping In. We have grown up in its service, and it has become so much a part of our education, that we have long ago ceased to inquire, whether it is to its merits or to mere habit that it owes its continued existence. If we were now living in the days when school-teach-

ing was taken up as a last expedient, we might still require its aid to patch up the badly done work of the day. But now that we are trained from childhood to our work; while our male teachers are not remarkable for disabled limbs, and possess all the cultivation of intellect that a successful college course can give them; and the "ancient dame," of dubious qualifications, is superseded by her young and competent successor, we hardly need foster any longer this relic of incompetency. We have long ago discarded the "dunce's cap" and various other punishments (inspirations caught no doubt from the devotees Buddha), such as, holding the slate between the teeth, or for an indefinite time at arm's length, and even the wholesome "rod," certificated as it is by the wisest of mankind, is threatened to be irremediably snapped in two by the pitiless blast of new discipline. But keeping in eludes all efforts at reformation and has even elbowed its way into "school regulations." What conclusion a parent comes to whose child daily does penance at this Shrine is a subject for us to consider. He must certainly possess no mean portion of wondering faith in the schoolmaster's "one small head" that "could carry all he knew," if he rests satisfied with it and suspects no lack in the teacher. It is true that a child may be indifferent to his school work and fail to do all that is required of him, but all successful teachers know that this is the exception, and that it requires only the skill to impart, to find an ever ready desire to receive instruction.

Looking back on our own childish days we wonder that the practice has not long ago worked out its own destruction. How it waked into activity away deep down in ourselves, the little sleeping imps, anger, hatred, revenge, as we sat on the bench farthest back, and scowled defiance at the teacher over a slate, on which was perhaps drawn a not very flattering effigy of her, run through with pencil-slashes—daggers forsooth,—a menace of great Caesar's fate! Her palliative assurance that she must "keep in for our good," did not in the least atone for either its unpleasantness or injustice, and when we came up to say that "kept in" lesson, that we had gulped down like some nauseous medicine, she knew well that the little dirty piece, torn out of the book just where the thumb holds it, was a silent protest. But the evils that have been are the evils that shall be intensified. View the situation now. In the midst of a restless chorus of

naughty tired ones, "vexing the dull ear" of their no less tired teacher with their various tasks, she sits day after day, the air containing enough carbonic acid gas to transform them into small fiends, and herself, into—anything you like to imagine. Great must be the influences at work that prevent benches, desks, classroom and teacher from being "stamped out" by the increasing restiveness of these ill-used ones. Of course, the lazy and inattentive bad boys, who, because of this keeping in hour, have annoyed her all day, are towering leaders in the confusion; they are not taught the useful lesson in childhood, that opportunity is inexorable to a second approach when they do not accept her advances quickly, and so they swell the numbers who are kept in, and propagate the evil. I have pictured his self-imposed martyrdom as suffered by the female branch of our teachers, for because of some defect or perhaps the reverse, male teachers are but poor keepers in. The habit is fostered by various mistakes—sometimes through mistaken ideas of thoroughness. The teacher is an ardent upholder of perfection; "study is like heaven's glorious sun, that will not be deep search'd with saucy looks," is her maxim, and her parting injunction is "learn your lessons thoroughly for to-morrow." To-morrow comes and some luckless wights miss (alas, that it should be possible!) a word or two in spelling or have an figure wrong in an example, or have forgotten a date. In vain they assure her, "we studied and studied," and "worked and worked"—she is as immovable as the Sphinx—down go the names on the list of those kept in, and they must stay in to say the whole lesson, what they did not as well as what they did miss. Thus the merest trivialities are made excuses to lay an embargo on the liberty of the "tender branch." Poor little scholars! is it any wonder that we have so many "whining schoolboys creeping like snails unwillingly to school"? If a child shows that he understands his work, and has done it to the best of his ability, surely he is doing all that should be required of him; then why not appreciate his efforts? Show him his mistakes and let him correct them in the lesson hour. would that be a waste of time? All perfection, some one says, is the offspring of imperfection, then don't "look in the clouds and scorn the base degrees by which you did ascend," O great one! In some cases keeping in is the unconscious, perhaps too conscious, retribution a teacher draws upon herself for thoughtless setting

of tasks. She assigns her lessons without any previous attempt to ascertain their difficulties and how much might reasonably be expected. Of course the consequence is, that there may or will be a great deal of work badly done, and the school hours will require to be largely supplemented. A little forethought and expenditure of time would save all this unpleasantness to herself and scholars. Assigning too many and too long tasks, is a fault of the times we live in; perhaps, sometime hence, when we all choose to acknowledge the error of the present gorge-system of education, a reaction will set in through some cathartic school reform, that will give educational work a less feverish and healthier existence. Occasionally we see a whole class kept in, as the teacher informs us "for bad conduct"—a rather poor state of affairs! When every one is kept in, no one is kept in. The class is not at all impressed with the heinousness of its offence. It would be better to seek out the most prominent delinquents and make them vicarious sufferers for the rest but better still to give enough employment for "idle hands to do." A frequent cause of keeping in is the teacher's own insufficiency of preparation. When half of your class must be kept in every day or frequently, look carefully for some flaw in your powers of teaching. Have you thoughtfully considered the best means of presenting the subject to their minds, for if you have not they cannot do their work creditably. It is a mistake to imagine that because a few bright ones (very bright ones, mind you,) have managed to follow your meandering expositions, that you have led by the shortest and best route to the land of understanding. When scholars do not learn their appointed tasks, provided it is within their ability to do so, it indicates some defect of interest in their work; who runs may read, there is defective teaching in that class. Prepare your work, don't let the warning lose its virtue because harped on often, but welcome it as a sympathizing friend. Preparation endows your work with a fresh attractiveness, and gives it a certain charm for the scholars, it takes away the friction of teaching, it yields a compound profit on the amount of labor you invest and secures spontaneous attention. It is time that the parenthetical command, "attention now," should harass the ear no more; that this struggle of wills between teacher and scholar should come to an end; and that teachers should know, as the Cid did with his knights, how to make "right good" scholars out of "right bad" ones.



This matter of keeping in is left entirely to the discretion of the teacher, but if some judicious observer were occasionally to move before the stage of action and utter an admonishing "beware!" injudicious custodians might profit by his warning voice and find less cause for keeping in.

## MCGILL UNIVERSITY.

### CONVOCATION FOR CONFERRING DEGREES IN ARTS AND APPLIED SCIENCE.

*April 29th.*

The annual convocation was held in the William Molson Hall, at which, after the usual forms, Professor Johnson read the report of the Faculty of Arts, from which we extract the following lists of those who passed for the degree of B. A.

#### IN HONOURS (ALPHABETICALLY ARRANGED).

##### *First Rank.*

Elder, John.	McKenzie, W. A.
Falconer, Alexander.	Macpherson, Kenneth R.
Ferguson, William A.	Tucker, John W.

##### *Second Rank.*

Bracq, John C.	Lyman, Walter E.
	Reid, James.

#### ORDINARY (IN ORDER OF MERIT).

##### *McGill College—Class I.*

White, William J.

##### *Class II.*

Weeks, William A.	McDonald, Hector C.	}
McLeod, Archibald.	Rutherford, Alexander, B.C.L.	
	Robertson, George.	

##### *Class III.*

Gamble, Robert.	McIntyre, Hector A.
Black, Charles.	McNabb, Robert.

##### *Morrin College—Class I.*

Duclos, Charles A.

##### *Class II.*

Pritchard, John G.

The following honours were obtained by the graduating class:—

*B. A. Honours in Mathematics and Natural Philosophy.*

Ferguson, William A.—First rank honours and Anne Molson gold medal.

*B. A. Honours in Classics.*

Tucker, John W.—First rank honours and Henry Chapman gold medal.

McKenzie, William A.—First rank honours.

*B. A. Honours in Natural Science.*

Macpherson, Kenneth R.—First rank honours and Logan gold medal.

*B. A. Honours in Mental and Moral Philosophy.*

Elder, John—First rank honours and Prince of Wales gold medal.

Reid, James—Second rank honours.

Braçq, T. Charlemain—Second rank honours.

*B. A. Honours in English Language, Literature and History.*

Falconer, Alexander—First rank honours and Shakespeare gold medal.

*B. A. Honours in Modern Languages and Literature with History.*

Lyman, Walter E.—Second rank honours.

*Special Certificates for B. A. Ordinary.*

White, William J.—McGill College—First class. Duclos, Charles A.—Morrin College—First class.

After the degrees had been conferred, the valedictorian for the year, Mr. W. A. McKenzie, delivered his humorous address, and Professor Cornish addressed the graduating class.

Professor Bovey then read the report of the Faculty of Applied Science, the graduating class of which consisted of Henry A. Archibald, Robert William Waddell, Louis Napoleon Richard.

These degrees having been conferred, Mr. Waddell delivered the valedictory, and Dr. Girdwood addressed the graduating class. After an address from Principal Dawson, the honorary degree of Doctor of Laws was conferred upon Louis Honore Frechette, the Canadian poet.

This was followed by an inspiring address from Dr. Grant, Principal of Queen's College, Kingston.

The ceremonies were concluded by an address from Principal Dawson, reviewing the work of the past session. He stated that the number of students in actual attendance on lectures in McGill College had been 393. There had been some cases of sickness, but no deaths, and there had been no instance of dis-

order calling for any disciplinary action on the part of any of the Faculties. In the meetings of convocation in March and April, 91 degrees had been conferred. He stated that the University had attained to a point from which its advancement must be slow, unless it can secure additional endowments. The more important benefactions of the past year are the Peter Redpath Museum, and the legacy of Miss Barbara Scott. The former will open the way to the admission of additional students in Natural Science as well as to the institution of summer classes. The friends of the University should bear in mind that the present condition of the money market involves considerable loss of interest on investments. This in the case of an institution whose income barely meets its expenditure is a serious matter. The University was never more in need of substantial aid from its friends. We have reason to rejoice that the public liberality has recently set in the direction of our affiliated theological colleges. The munificent gifts to the Presbyterian College on the part of Mr. David Morrice and Mr. Edward McKay have already been made public, and important movements of a similar kind are in progress in aid of the other colleges. As illustrations of the mutual dependence of the University and the theological colleges, he mentioned that in the case of the largest of these institutions more than 40 per cent. of its graduates are also graduates of the University, and of these nearly one half are honour men; a large proportion of those not graduates have attended lectures as partial students. He referred to the loss sustained by the University in the death of Judge Dunkin, one of the original members of the Board of Governors, and who had been present at the convocation of last year. He lamented the fact that no amendments had been as yet secured in those laws of the Province of Quebec, whereby this Province enjoys the unenviable eminence of standing alone among civilized countries in discouraging academical education as a preparation for professional study. He also alluded to the loss sustained by education in this city in the removal of the museum collected by the late Sir W. E. Logan, whereby the additional burden was thrown upon this University of providing a local as well as a general collection in geology in its new museum. The lesson to be deduced from these things is that in this Province the higher education must seek support from private benefactors. In connection with this

he directed attention to the fact that the announcement of next session is that of the forty-ninth year of the University, and expressed the hope that its fiftieth year might be signalized not only by improvements in its work, not only by a new career of usefulness, but also by important additions to its endowments and to its buildings. As hopeful indications of this he was happy to be able to announce that Mr. David Morrice had given an annual scholarship of \$100 in the faculty of medicine, and that Mr. George Hague had announced his intention to give for four years an exhibition of \$120 in the faculty of Arts. "It is true that gifts of this kind do not increase our actual wealth, but they increase the number of our students, aid able and deserving men to secure an education they would not otherwise receive, and attract the highest and best style of students. For this reason I have always been inclined to regard the establishment and maintenance of ten scholarships by one of our best friends, Mr. W. C. McDonald, as one of the most important contributions to the advancement of the higher education in this Province."

In the course of the proceedings the Rev. Archibald Duff, Professor at Airedale College, Bradford, Yorkshire, England, was admitted to the degree of L. L. D. The degree was taken under the new regulations, the graduation thesis offered being on the History of the Idea of Atonement among the Hebrews, from the time of Amos to the liberation by Cyrus from the Babylonian exile.

### COMPARATIVE TABLE OF THE SUMS

ANNUALLY DISBURSED FOR THE MAINTENANCE OF SCHOOLS IN THE STATES, PROVINCES AND TOWNS ENUMERATED.

By the courtesy of the Roman Catholic School Commissioners, we are enabled to print the accompanying table. It contains ample proof, if such were needed, of the small price at which education is provided in Montreal. Before the Educational Protection grievance was mooted, "School Taxes" was a favourite subject of discussion in our daily papers. We recollect, however, that the *Star* at least pointed out, what will now be sufficiently apparent, that Montreal, far from suffering under excessive taxation to support its educational system, is exceptionally favoured in this way. The following statement would be a sufficient ground for increasing such taxation, should the need be shown.

TOWNS.	PROVINCES OR STATES	Tax imposed on property.	Contribution of Government.	Fees of scholars and other revenue.	Total receipts.		Population.	Contribution per head.
					1880	1871		
CANADA.								
Montreal	Quebec	\$128,952	\$20,150	\$36,502	\$185,604	117,865	\$1.57	
Brantford	Ontario	22,316	3,284	.....	25,600	8,107	3.15	
Ottawa	"	36,698	25,500	.....	62,198	21,545	2.88	
Toronto	"	94,207	32,066	.....	126,273	56,092	2.25	
Belleville	"	14,421	1,968	.....	16,389	7,305	2.24	
St. Catharines	"	14,078	2,815	.....	16,893	7,864	2.15	
Hamilton	"	34,636	16,512	.....	51,148	26,716	1.91	
London	"	21,035	9,051	.....	30,086	15,826	1.90	
Guelph	"	10,925	1,663	.....	12,588	6,878	1.85	
Kingston	"	14,142	4,338	.....	18,480	12,407	1.49	
UNITED STATES.								
San Francisco	California	\$385,671	\$419,584	\$253,215	\$1,058,470	150,005	\$7.05	
Indianapolis	Indiana	133,764	64,526	117,776	316,006	48,244	6.55	
Hartford	Connecticut	231,408	.....	.....	231,408	37,180	6.19	
Dayton	Ohio	155,198	16,197	56,852	188,647	30,473	6.19	
Columbus	"	118,369	21,314	52,760	192,443	31,247	6.13	
Boston	Massachusetts	1,695,777	.....	.....	1,695,777	292,449	5.79	
Davenport	Iowa	53,723	15,811	46,618	116,152	20,038	5.79	
Fall River	Massachusetts	142,372	.....	273	142,645	27,191	5.24	
Providence	Rhode Island	368,409	.....	.....	358,409	68,904	5.20	
Toledo	Ohio	95,452	31,527	44,548	171,527	33,000	5.19	
Pittsburg	Pennsylvania	447,005	32,155	129,241	608,401	121,215	5.01	
Cleveland	Ohio	195,678	38,309	192,460	426,447	92,829	4.59	
Albany	New York	164,340	50,141	74,156	288,637	69,422	4.15	
Washington	District of Columbia	326,854	.....	4,427	331,281	81,844	4.04	
New Haven	Connecticut	137,721	19,883	39,416	196,970	49,621	3.96	
Brooklyn	New York	863,092	285,149	393,047	1,541,288	396,099	3.89	
St. Louis	Missouri	891,600	85,117	210,373	1,187,090	310,864	3.81	
Buffalo	New York	238,902	85,766	117,210	441,878	117,714	3.76	
New York	"	2,748,063	627,683	.....	3,375,746	942,292	3.58	
Cambridge	Massachusetts	167,365	.....	1,573	168,638	47,838	3.53	



## OUR THEOLOGICAL COLLEGES.

Our review of the educational work done during the year in Quebec would be incomplete without some notice of the Theological Colleges affiliated to McGill University.

The Presbyterian College, Montreal, held its closing exercises in Crescent Street Church on April 6th. After the distribution of the various prizes, Mr. G. D. Bayne, B. A., delivered the valedictory, and the Rev. Dr. Jenkins addressed the graduating class. In closing the meeting, Principal Macvicar spoke of the munificent benefactions that the College had lately received.

The closing exercises of the Congregational College of British North America, were held on April 14th in Calvary Church. The Rev. Dr. Wilkes, Principal of the College, presented his report. The number of students had been 12, of whom 8 were undergraduates, and the others had attended appointed classes in McGill College. The classes in Theology proper had consisted of six students. The college has received \$500 from Major Mills, to found a bursary, for which only such students as abstain from the use of tobacco may compete.

The annual convocation of the Diocesan Theological College met in the Synod Hall on April 29th. The Rev. Principal Henderson, in reading his report, announced a benefaction from Major Mills, of the same amount and under similar conditions as his benefaction to the Congregational College.

The closing exercises of the Wesleyan Theological College were held in Dominion Square Methodist Church. The Rev. Professor Shaw, the Registrar, then read the report, which stated that there were 14 English students and 9 French, making a total of 23. One of them had just finished a four years' course at McGill, taking two prizes. Reference was made to the obligations the Institution was under to various donors, among whom reappeared the name of Major Mills.

The numbers of the graduating classes at the different colleges were:—Presbyterian College, 10; Wesleyan College, 6; Congregational College, 2; Diocesan College, 0.

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*English Blood Royal.*—It has been calculated, tracing from William the Conqueror to the present day, that over 99 per cent. of the blood that flows in the veins of the Prince of Wales is German. Next to German comes Danish, with a percentage of .2, then Scotch and French with .05, English with .03 and Welsh with .004. What is left must be divided between Spanish, Flemish and Norman in lessening proportions.

## IS THE PUBLIC SCHOOL SYSTEM A FAILURE ?

This query is suggested by an article by R. Grant White in the December number of the *North American Review*. He points out that the experiment of public education at public cost has been made in the United States under singularly favorable conditions. "The wealth of the country, its vast expanse of uncultivated, unoccupied land, a homestead in which can be acquired at an almost nominal price, the general intelligence of the people, their freedom from burdensome taxation, the absence of privileged classes and of an established religion supported by the state, make its people one upon which education, according to the assumed theory, should have the happiest, the most benign effects." The results, however, had proved most unsatisfactory. These fall under three heads. "According to independent and competent evidence from all quarters, the mass of the pupils of these public schools are unable to read intelligently, to spell correctly, to write legibly, to describe understandingly the geography of their own country, or to do anything that reasonably well-educated children should do with ease.....They can give rules glibly; they can recite from memory; they have some dry, disjointed knowledge of various ologies and osophies; they can, some of them, read a little French or German with a very bad accent." In short their education at the best is but "mere intellectual light without moral warmth." Meanwhile the state of efficiency of teachers who have passed through the Common and Normal Schools is most deplorable. While they have aimed at extensive knowledge they have failed at grasping the first principles. To this is added the evil of school-books, the writer having been informed by a publisher of such books that no department of his business was so profitable.

The writer points out that this Public School system is carried on at an enormous expense, to which all contribute their share. One man is taxed to educate the children of another; and the justification that has generally been alleged for this is, that ignorance is the mother of vice, and that such a system, as that in the United States, is the best "reformatory agent." Mr. Grant White then proceeds to show that the Public Schools have failed on this side also, proving by statistics that vice is most prevalent in the New England States where the public school system has had the longest life. "If ignorance be the mother of vice, and



the public school is the efficient foe of ignorance, the last fifty years should have seen in all these respects an improvement so great that admiring nations would applaud and humbly hope to imitate. But who needs to be told that in all these respects we have deteriorated?.....It is a matter of public record." From the contemplation of a picture of general laxity and immorality in Politics and Social life, the writer proceeds to draw the conclusion, "that ignorance is not the mother of vice; that ignorance has no necessary connection with vice. It *does* follow that the public school system is not the reformatory agent which it has honestly been supposed to be; that its influence is not to make even good and thrifty and happy; that it is not adapted to produce the best government of the people." As a remedy for this state of things—viz., a sham given where a genuine article is promised; a large expense incurred for an end, and the end unattained;—Mr. Grant White suggests the curtailment of the province of public instruction, "a discontinuation of any other education at the public cost than that which is strictly elementary—reading, spelling, writing and the common rules of practical arithmetic." All education higher than this should be remitted to parents. "And those children only should be educated at public cost whose parents are too poor to give them an elementary education themselves."

It was not to be expected that so direct a challenge should pass unheeded and we have an answer before us written by Mr. B. F. Tweed and read before the Massachusetts Teachers' Association.\* Passing over the mere "dialectical" portion of this Reply, we are glad to find that the writer sees good reasons for distrusting Mr. Grant White's statistics. Things are apparently not as bad as they are represented. The writer however desires to view the matter fairly and allows that the American system is far from what it might be. This concession coming from one of the body of teachers is significant. "But, notwithstanding the exaggerations and inconsistencies of many of these complaints, they cannot be allowed to pass unheeded. They are evidences of a pervading feeling of dissatisfaction with present methods and results, in which I certainly share."

The importance of the question brought up by Mr. Grant White is our justification for the space that has been devoted to it. Many people will be disposed to differ with him in his supposition

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\* It is published by Lee & Shephard, Boston, price 10 cents.

that the sole aim of education is the suppression of vice, though an host of witnesses from Solomon to Plato justify us in considering it as one of paramount importance. But the conditions of society are in many ways similar in Canada and the States; and this emphatic denunciation of the evils incident to our neighbour's educational system may be a useful lesson to us. Of the writing of text-books there seems to be more than enough in the Province of Ontario, an evil which we have been fortunately spared in Quebec. But it is open to an objector to assert that the State has attempted too much in the way of higher education. At least the duty of the State to supply such education is not undisputed. It might be further objected that a mechanical system of averages, which is the only possible system for large Common Schools, does not suit the High Schools equally well. And yet in Montreal the system of higher education is being assimilated more and more to that of the schools of the lower grades. These are objections that might be made with more or less force. Still, both in the United States and in Canada, it is well to bear in mind the old Greek maxim about not disturbing existing institutions. The general forces of society are in favour of constant change, but a case has not yet been made out against our educational system.

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#### NOTES AND NEWS.

*Benefaction to the Common Schools.*—W. T. Costigan, Esq., has announced his intention of giving a prize of \$50 to the teachers and \$10 to the pupils of the Common School under the control of the Protestant Board of School Commissioners of Montreal, which shall show the greatest general efficiency at the annual examinations of 1882. This offer has been gratefully accepted by the Board.

*Presbyterian College, Montreal.*—This institution has made a fresh departure in educational institutions in Canada. A travelling Fellowship of the value of five hundred dollars will be open for competition to all students of Theology next Session, and will be awarded to the successful competitor at the close of his College course, of which at least the last session shall be taken in this College, to enable him to visit institutions of sacred learning in the Old World. Through the liberality of the Chairman of the Board, David Morrice, Esq., the original structure of the College is being enlarged. The building will include class rooms, convocation hall, library, dining hall, studies and dormitories for resident students, and every convenience and appliance for study

and recreation, health and comfort. Students are furnished with rooms, heating and light free of expense; but the refectory and attendance of servants are in the hands of the Steward, whose fee will in no case exceed \$12 per month, and who is responsible to the Board of Management for the efficiency of his service. The "David Morrice Hall and Library" will cost between \$60,000 and \$70,000. Besides this, the institution has been fortunate in other respects, having obtained benefactions from Messrs. Erastus Wiman, of New York, and Edward Mackay. The last named gentleman has endowed the "Edward Mackay Chair," the amount being \$50,000.

*English Opinion on our Pension Act.*—It is sometimes useful to know what other people think of us. The Pension Act controversy has attracted the attention of the *Schoolmaster*, which does not apparently look upon the Act as such a grievance as most of our teachers are disposed to make of it, if we may judge by the following comment in its pages:—"The great body of English teachers would be glad of the opportunity of considering some such scheme devised for their benefit. Our Canadian brethren are fortunate in having a Pension Act to discuss."

*Educational returns in Great Britain.*—Returns have been issued by the Education Department in advance of the issue of the annual Blue-Books, showing the expenditure from the Grant for Public Education in England and Wales and in Scotland in the year 1880, as also the results of the inspection and examination of elementary schools during the year ending 31st August, 1880. Taking the return for England and Wales, we find that the estimated number of children of school age—i.e., between five and fourteen years—is 7,739,893, and the number on the registers of elementary schools 3,895,284. The number of scholars presented for examination amounted to 1,904,233, of whom 1,188,244 passed in standards without failure. The average grant per head earned amounted to 15s. 5½d. The largest amount was obtained in Wesleyan, and the lowest in Roman Catholic schools. Comparing the year 1880 with the previous year, we find that the number of scholars on the books increased from 3,710,883 to 3,895,824; the number in average attendance from 2,594,995 to 2,750,916, and the number examined from 1,760,040 to 1,904,233. The number of certified teachers is now 31,422, as against 29,716 last year; the number of assistants has risen from 6,616 to 7,652, and the number of pupil teachers from 33,195 to 33,733. The amount of voluntary contributions in aid of schools connected with the Church of England has continuously decreased since the year 1877, when it reached the total of £620,054, while last year there was received from this source but £587,273. The total income of Church schools has, however, continuously increased; the growth in the receipts for school fees and Government Grant more than

make up for the falling off in voluntary subscriptions. The rate of expenditure per head has slightly diminished in Roman Catholic and Board schools, and slightly increased in Church, Wesleyan, and British schools. It varies from £2 1s. 11d. in Board schools to £1 10s. 6d. in schools conducted by Roman Catholics. The general average has risen from £1 16s. 5d. in 1879 to £1 16s. 8d. in 1880. The average salaries of certificated masters amount to £121 2s. 7d., and of certificated mistresses to £72 12s. 8d. The Wesleyan masters receive the highest rate of salary, the average amount being £155 9s. 1d.; while the Roman Catholics receive the least, the average in their case amounting to but £101 13s. 8d. Of mistresses, the best paid are those in Board schools, whose average amounts to £85 6s. 4d.; and, again, the worst paid are the teachers in Catholic schools, where the average is but £59 11s. 3d. One hundred and thirty-seven masters receive over £300 per annum, and eighty-nine mistresses have salaries exceeding £200. There are one hundred and thirty-two masters receiving less than £50, while as many as eight hundred and thirty-nine mistresses are passing poor, on less than £40 a year.—*The Schoolmaster.*

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### SCIENTIFIC DEPARTMENT.

Electric Light is at present the scientific subject attracting most attention from the general public. Although expensive, this light has been used with marked success for illuminating large spaces. It has not yet been found possible to divide the light so as to give jets suitable for lighting the apartments of private houses. Although it was announced some time ago that Edison had perfected a system that would permit of the subdivision of the current, experiments made to prove the efficacy of his system were a failure. Rumors concerning this light have a wonderful influence on Gas Stock, the public evidently thinking that the electric light will be cheaper than gas, which we very much doubt.

As spring merges into summer, Medical Councils and Boards of Health, profiting by the experience of past years, are issuing to the public instructions for the prevention of disease and as to the use of cheap and efficient disinfectants. Indeed, the whole subject of contagious disease is now receiving no mean share of attention from the scientific world.

Agriculturists and dairymen are at present freely discussing the value of "ensilage" compared with cured or dried fodder. "Ensilage" is green fodder preserved in nearly the same state as that in which it is cut, by being stored out of contact with air, and subjected to great pressure, in a building called a "silo." Although "ensilage" has been prepared and used in France and Hungary for several years, it is something new so far as this continent is concerned. Sufficiently accurate knowledge on the subject has not yet accumulated to permit one to judge fairly of its merits.

The Jewish nation is in more senses than one a peculiar people. It has been said with much truth that, with all our modern improvements, we are far behind the Jews of Moses' time in Sanitary Science. The *Popular Science Monthly* for last month makes mention of the rules of the Talmud, a work generally assigned to the second century, concerning the slaughter of food animals. The heart and lungs of animals slain for food were carefully examined, whilst the use of blood as an article of food was prohibited. Modern science tells us that the lungs are the organs most liable to disease, and those that most speedily show disease when present; it also has proved that gases and germs are more likely to be found in the blood than elsewhere, and that in the blood they are most active. How comes it that this ancient book should anticipate to such an extent the discoveries of modern times?

It has lately been found that when warm air is passed through a hot mixture of turpentine and water, a solution containing much peroxide of hydrogen as well as camphoraceous substances is formed. This solution possesses remarkable disinfecting powers. It is well known that various species of eucalyptus grown in the Pontine marshes of Italy have a wonderful effect in purifying the noisome vapors of that locality formed by vegetable matter acting upon sulphur compounds, which exist in large quantities in the volcanic soil of that region. It has been supposed that the disinfecting power of these eucalypt trees was due to the vast amount of water exhaled from their leaves. These trees secrete large quantities of an aromatic oil which under the influence of warm air and moisture forms peroxide of hydrogen and camphoraceous substances—the very ingredients of the newly found disinfectant. To the aromatic oil rather than to the water exhaled we must therefore attribute the disinfecting power of these trees.

Some experiments lately made in France under the direction of the well-known French scientist, M. Pasteur, illustrate in a most striking manner how extremely tenacious of life disease germs are. Seven healthy sheep were led daily to a spot where some animals that had died of contagious diseases had been buried twelve years ago. Two of the seven, from simply smelling the spot, caught the disease and died.

Vegetable physiologists have been divided in opinion as to whether evaporation that takes place in a leaf is under the same laws that regulate evaporation from any moist substance, or whether it is a vital process. Experiment shows that a leaf loses more water in daylight than in darkness. This was regarded as evidence in favor of the view that plant evaporation is a vital action. Experiment likewise shows, however, that a pine splinter, in which there could be no vital action, gave off more water in light than in darkness, the temperature of course being kept constant. How light affects evaporation is a question for investigation.

A survey of Alaska and the vicinity of Behring Straits shows that this section of country possesses large quantities of coal belonging to the true carboniferous period. The peculiar geological feature of the region, how-

ever, is a "great formation of ice which seems to have the characteristics of a regularly stratified rock." In some places this ice-rock is only two feet below the surface, which bears, nevertheless, on account of its low conducting power, a luxuriant vegetation.

We called attention last month to the fact that the Cherokee Indians possessed a written language before white men appeared amongst them. We have now to note that evidence is not wanting to prove that the "Mound Builders" had a written language. The evidence exists in the form of two inscribed tablets, having every appearance of genuineness, lately found in the mounds by some members of the Davenport, Iowa, Academy of Sciences.

At the meeting of the American Association for the Advancement of Science, to be held in Cincinnati in August next, it is likely a proposition will be brought forward to invite the British Association to come to America in 1883 and hold their meeting in conjunction with the American Association, at some suitable place to be hereafter agreed upon. If such an united meeting can be secured, much benefit will doubtless be derived by members of both Associations.

J. T. D.

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### LITERARY DEPARTMENT.

Though belief in Lord Beaconsfield was possibly higher among Canadians than in Great Britain, the gap his death has created there can hardly be appreciated here. Like Pitt and Fox, Disraeli and Gladstone passed from the associations of their younger days to the command of the two parties of the realm; but their pre-eminence in English politics is more like that of Pompey and Cæsar at Rome, when the old system of government was visibly giving way, than like that of the earlier rivals. And now that his rival is gone, Gladstone is the only living statesman of eminence (with the possible exception of the Duke of Argyll) who has made a literary as well as a political reputation. As the tendency to the specialization of functions increases, the combination of letters with politics will probably become rarer. It was nothing unusual in the past, and, if we confine our glance to the present reign, the names of Macaulay, Russell, Derby, Stanhope, Lord Campbell, Cornwall Lewis and Bulwer Lytton at once suggest themselves. But if in one way Disraeli was one of the last representatives of a double career, he will probably be looked upon as the earliest and best instance of individual talent winning the highest honours in spite of opposing circumstances. The progress of civilization has been shown by Sumner Maine to be one from Status to Contract, from position inherited to position made by ourselves. No man ever won higher place in England against greater odds. Yet if when he began his career Disraeli was an alien, when he closed it he could be called so no longer.

*Jam pridem Syrus in Tiberim defluxit Orontes,  
Et linguam et mores....vexit.*

"Let it be admitted," wrote G. Eliot in 1879, "that it is a calamity to the English, as to any other great historic people, to undergo a premature fusion with immigrants of alien blood; that its distinctive national characteristics should be in danger of obliteration by the predominating quality of foreign settlers. I not only admit this, I am ready to unite in groaning over the threatened danger." This passage is a striking testimony to a fact which others might be disposed to view differently. Thus in another way the life of Disraeli marks a change in the life of England. In regard to his individual character, it is generally admitted that, if not a great statesman, he was as remarkable a man of genius as this century has produced in England. His life was a romance, the tones of which Disraeli himself was not slow to heighten. Thus he is believed upon very good authority, like the great Napoleon in a different way, to have made his age more than a year less than it really was. The elements of his character that will be best remembered were his courage and patience, his good humour and magnanimity. With a curious faculty of broad historical conception, he seems to have felt a repugnance for details and for minute organization. The chief service to his party for which he claimed the merit was that of having educated it, and not the least of his services to his country was his having thrown all his weight along with those who succeeded in maintaining neutrality during the American War. As an orator he was only equalled in the House of Commons by Bright and Gladstone—his peculiar excellence lying in occasional speeches (such as obituary tributes to genius), in epigrammatic description of character, and in sarcastic invective. In this last, he has perhaps never had a superior; he had certainly no living rival. As a writer his fame will rest in his political novels, which are the best of their kind and, like his speeches, are full of clever epigrams. In his descriptions of social life he delights in a Virgilian exuberance of colour.

The discussion over Carlyle's grave has not yet ceased. Perhaps the cleverest article was one contributed by Mrs. Oliphant to *Macmillan*. The most interesting part was that devoted to Mrs. Carlyle, from which we quote the following passage:—"She, for her part—let us not be misunderstood in saying so—contemplated him, her great companion in life, with a certain humorous curiosity not tinged with affectionate contempt and wonder that a creature so big should be at the same time so little, such a giant and commanding genius with all the same so many babyish weaknesses for which she liked him all the better! . . . To see what he will do next, the big blundering male creature, unconscious entirely of that fine scrutiny, *mahn* but tender, which sees through and through him, is a constant suppressed interest which gives piquancy to life, and this Carlyle's wife took her full enjoyment of. He was never in the least conscious of it. I believe few of its subjects are." Besides this and numerous other articles, two lives of Carlyle have already appeared.

Burnand's "Colonel," noticed in our April number, has been followed on the same subject by a comic opera from the pens of Messrs. Gilbert and Sulli-

van, entitled "Patience, or Bunthorne's Bride." As the airs and words of this successor of the popular "Pinafore" will probably be soon familiar to all of us, we need say no more. We should like to know how Postlethwaite and Maudle feel. Their organ, the *Academy*, can only hang its head and protest that "the Philistines are but too well represented."

This paper, which is also the special organ of those who advocate "the Endowment of Research," maintains an obstinate silence on the subject of Mr. Furnivall's outrage to Mr. Halliwell-Phillips and to the New Shakspeare Society, which he claims to represent. The letter in which, as Director, he acknowledged the resignation of a number of the most distinguished Shakspearian students from its membership is a marvel of deliberate rudeness. But though it has not ventured to champion Mr. Furnivall in his indefensible conduct in this matter, the *Academy* still remains faithful in its allegiance to the Director.

His last vengary is a matter of some interest. A performance of "Hamlet," according to the text of the quarto edition of 1603, was given by amateurs, members of the Shakspeare Society, at St. George's Hall, on April 16th, under the direction of Mr. Furnivall, who is of opinion that the first quarto of 1603 is the original sketch of the tragedy, and that this edition is a better acting play than the *Hamlet* with which we are familiar. The play was given without scenery, in order to test the effect of the first quarto on its own merits. The acting was generally allowed to be very bad, even for amateurs, and the experiment contributed nothing, it is stated, to enforce the views it was intended to illustrate. The *Academy*, true to its colours, considered "the performance up to the average of amateur performances of a high class," and that it "established the soundness of the opinions" expressed by Mr. Furnivall. The whole affair is significant of the extremes to which literary clique is being carried at the present moment in London. We may also look upon it as the New Shakspeare Society's last straw. "It is high time," writes the *Saturday Review*, "that people who set up an idol and dub it Shakspeare should be made to understand that the antics they may be pleased to indulge in before it are not to be taken seriously."

We have little space left to notice Percy Fitzgerald's "Life of George IV." The author, while showing fairly the littleness of his subject, attempts to a certain extent to break the force of the facts. But the world has made up its mind about this contemptible Prince, and perhaps nothing expresses its conclusions better than the opinion Bishop Hurd gave about his pupil, the future king, when he doubted whether he would turn out "the most polished gentleman or the most accomplished blackguard in Europe, possibly an admixture of both."

We must also notice Mr. LeMoine's inaugural address, read before the Literary and Historical Society of Quebec, and entitled "The Scot in New France." The latter term, by the way, is intended to cover Canada in the year 1880. The essay with its appendices forms a valuable contribution to the history of Canada.



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