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THE CANADA
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THE LADIES' COLLEGE AND ITS PLACE IN OUR EDUCATIONAL SYSTEM.

REV. W. D. ARMSTRONG, M.A., Ph.D., OTTAWA.

IT is, I believe, only about a quarter of a century since girls were admitted into our High Schools. The question of the education of women in its modern aspect was then emerging. Several of our leading ladies' colleges sprang into existence about that time. They were founded by their promoters to fill a very pressing want. When the doors of the High Schools were thrown open to girls the pressure was in a great measure relieved. Still the ladies' college was felt to be a necessity, supplying a style of education that could not be furnished by High Schools and a culture that could scarcely be given where the schools were mixed and open to everybody.

The enfranchisement of woman and the enlargement of her influence in recent years is one of the greatest movements of the age. Her right to be all that God would have her be, her right to the development of all the powers bestowed upon her is now recognized in a way that would have surprised our forefathers. This enlargement of woman's sphere calls for a corresponding enlargement of her education.

The true education of woman for the sphere that is now open to her covers a curriculum vast and varied. The demand is but partially met by the curriculum of the Public School, High School and University. The young ladies' school comes in not as a rival to High Schools and Collegiate Institutes in Academic studies, but rather to give an education that will better fit woman for the sphere in which she has to move. Its aim is to give an education and training which for all practical purposes in preparing woman to fill her destined place in home and society shall be more effective than that given in either High School or University.

The trend of modern education is toward selective courses and special training. What will fit the boy or girl for their life work, is the question. Technical education is making rapid advances. An educational revolution is apparently at hand, in which, whether for good or ill, the mechanical and practical will receive pre-eminent attention in the system of education. We have only to look at the direction of recent University developments to see how strongly marked this feature is.

In this connection we believe it will be more and more appreciated that education for our girls must be

specialized. There is of course a common ground work essential for both boys and girls, but at an early point in the course there should be a differentiation and the education should be adapted to either sex as requirement demands.

"There is no sex in mind," we are told and therefore the education of both sexes may proceed along the same lines. What is good for one is good for the other.

We believe that there is sex in mind. But if not, there is at least sex in boys and girls—in men and women. Sex pervades and determines the arrangement of society. Co-education has limitations.

We must ask the question, What is the girl to become? What is her destiny? Her education should be shaped in such a way as to enrich her after life and enhance its value. In the main her destiny is determined. She is to become a woman, mistress of a home, a wife, a mother. The home is her palace. There she reigns. Its arrangements are in her hands. Its beauty is due to her taste. Its comfort depends upon her skill.

Only a few pupils in our schools are prospective school teachers,—yet much of the education in our school system is directed to the preparation of the school teacher.

We believe the training given and accomplishments acquired in our ladies' colleges and girls' schools will better fit a girl for the duties and responsibilities of home-queen than any High School or University course, however, brilliant. House-keeping in its highest sense is a business, a career, and requires amplest preparation.

Woman's influence in the social sphere is incalculable. She makes the laws that regulate social life. She imparts the spirit that makes it inspiring or depressing, agreeable or disagreeable. Who has not felt the power of a cultivated womanhood in society? Since a large part of woman's influence is exerted through the social circle should not her education have special regard to this sphere?

Success in social life demands bright intelligent companionship, refined manners, pleasing conversation, elevated tastes and arts that please rather than mere academic attainments. Here there is scope for the accomplishments of art, music and song, of cultivated expression, sweetness of tone, and poise of manner.

Intelligent and well informed a lady should be to give her place and influence in the social circle, but no one will ask whether she is versed in Conic Sections or has mastered Kant's Critique. We desire women learned, but one may be a brilliant scholar and a failure in society—learned but of comparatively little influence.

Here again our ladies' colleges have, we believe, a decided advantage. The graduate from a ladies' college ought to be a potent influence radiating happiness and contributing to the enlargement and brightening of social life.

The education must necessarily be a failure which does not keep in view woman in the social circle.

Again it may be noted that woman is taking an increasingly prominent position in the life and work of the church. The Woman's Missionary Society, Ladies' Aid, etc. are integral parts of almost every congregation.

It will be admitted that all true education should be religious. The training that leaves out of view the highest part of our being must be sadly defective.

But apart from religious culture our young women should be trained for religious work.

Denominational young ladies'

schools have been promoted not from a desire to propagate denominational tenets, but to give a suitable education to young women under wholesome religious influences. In these institutions the lady chosen to preside is chosen for the strength of her character as well as for her scholastic attainments. The teachers must not only be able to teach but exert cultured Christian influence.

A young woman trained in such an institution may be expected to go back to her home and congregation prepared to take hold of Christian work and exert a general, inspiring Christian influence. We are speaking now, not of the fashionable boarding school, but of the school founded for the express purpose of securing a Christian culture. There are many who feel the ladies' school to be a necessity from this point of view.

If cultured Christian womanhood in the home, in society, in the Church, is the desirable end to keep in view, then we can see a very distinct place for ladies' colleges under Christian auspices in our educational system. The product desired is intelligent, strong, cultured Christian womanhood. The real womanhood is the supreme thing. Variety of attainment is a small thing compared with beauty of character. It is what she is in herself in sweet, noble, bright, holy womanhood that gives her influence, when her very presence inspires reverence, rebukes every low thought.

The education that keeps before it, not the passing of examinations, but the development of this womanhood, is the true education for our girls.

The young ladies' school in these days must be thorough in its methods or it cannot hope for long existence. We believe that the thoroughness is enhanced by the liberty given to the teachers in these schools. Has it not been demonstrated in recent years that these schools can prepare pupils for teachers' certificates and for the University with a thoroughness which would do credit to any of our Collegiate Institutes, whilst the education is given under wholesome moral influences and supervision?

Take the case of a young woman who, to obtain such an education, has to leave home. She goes to some city or town where she may secure the requisite school advantages. She hunts up a boarding house. She may have comfort and plenty of opportunity for hard cramming, but rarely will she find herself amid refining and elevating influences. One might raise the question as to the propriety of leaving a young girl thus in a strange town or city without guidance or guardianship.

One of the chief attractions of convent schools in past days to Protestant parents was, that they knew their daughters would be under watchful supervision.

The Protestant ladies' colleges that have sprung up during the past quarter of a century have in view the providing of this guardianship with an education at once suitable and thorough.

President R. E. Jones, in *The Forum* of January, points out that the defect of American colleges is the absence of regulated residential life for young men. How much more must we acknowledge the wisdom and propriety of the guardianship and wholesome influence through refined and educated resident teachers which the boarding school secures for young women!

We cannot allow the mere passing of examinations to be our standard of education. A pupil may take very high marks and be deficient in culture — a University

graduate may be brilliant in her scholarship, yet very defective in her womanhood and rude and repulsive in her manners. All mere academic attainments shrink into insignificance when compared with an intelligent, capable, cultured womanhood.

Our late beloved Queen comes to our mind as our model. She was prepared to be not only Queen of the kingdom, but Queen of the home. Her intellect was trained, her knowledge ample, her culture varied, her womanly instincts and tact developed in the highest degree. She reigned as a strong, wise, cultured Christian woman. The schools that aim at similar all-round development of womanhood are the schools that will succeed in the 20th century.

FRENCH SYNTAX.

PROF. W. F. C. STOCKLEY, M.A.

M. BRUNETIÈRE, the editor of *La Revue des Deux Mondes*, the literary review with the greatest world prestige, has protested against an act of the present instruction régime in France.

What is this act?

It is an act for the simplification of French syntax, by which, if I understand rightly, you are henceforth at liberty, in school and out, to follow the established forms of French, for agreement of past participles, and plurals of compound nouns, or not to follow the same. In other words, the battle is declared lost, against those who find difficulty in the delicacy or the intricacy of a language's little idiosyncrasies, be they reasonable or unreasonable.

Certainly this is a very interesting act, and a literally extraordinary one, not to say unique. That French should have done the deed, and not individualistic English, is enough to rouse the late Mr. Matthew Arnold to come back and declare that the language whose chief newspaper spelt *diocess* for a time is avenged. Fancy, he said, the French doing such a thing; with their reverence for their well-studied language. But that was before 1900. And fate has spared such confusion to the old age of the critic, had he happily lived.

That a great language — and French! — should say, "Oh, well, one will do as well as the other; what the man in the street says, or finds easy to say, is a pretty good rule; and the Academy may put up its shutters; we are going in for popular rule; and what any fellow writes can be understood as well as the choice talk of Racine, Fénelon, Chateaubriand, or Renan."

That is certainly wonderful.

Now, it may be fairly admitted (*a*) that some forms of speech are allowable, together with other forms of saying the same thing; and (*b*) that some grammatical and syntactical questions are puzzles.

For instance (*a*) in English, "whom we give it to" is often as good, not to say better than, "to whom we give it"—whatever pedantry may say. And, further, one is preferable at one moment, the other at another—for the sake of emphasis, or of rhythm; or because it pleases the speaker; and he is not bound for his reasons. Again (*b*) you may say *sick* and *sicker*; you may not say *ill* and *iller*—whatever bad Americanism may do.

And, as the dying French, gram-

mar-worried pedant said: "Well, after all:

> "'Je m'en vais' *ou* 'je m'en vas.' L'un et l'autre 'se dit' *ou* 'se disent.'"

And so he died—leaving the second, at least, unsettled to this day; and a puzzle, in some cases, indeed. Then, again, there are differences, which are not kept, it may be; yet which, in a sort of recognized theory, the languages keep; which even good writers may neglect in practice, but which they would be more or less glad to keep, were their errors or imperfections pointed out.

Take the "shall" and "will," misused amongst us. "If he insists on it—though I hate it—I will be there. Q. E. A.[bsurdum]. For that speaker doth not comprehend the true meaning of what he is saying.

Would it not be a pity to lose the distinction between "shall" and "will," because the use thereof is a difficulty to Canadians, Americans, Scotchmen and Irishmen?

But even in matters less important.

The best of English writers sometimes say "try and" for "try to." But I am sure if they went to school to us, they would not say anything so loose.

Nearly all Englishmen, indeed, have changed "different from" into "different to." But if there is yet room for repentance, tell them to repent.

"Averse from" is gone, perhaps. Sir John Seeley used it. Perhaps even later writers dare to use it. "Rime" has come back. Perhaps the less accurate "rhyme" will be killed by it.

Now, whatever one may say about details, surely the spirit that wishes for better and best, and thinks things matter—O, nice distinguishing Frenchmen, ye modern Greeks, to think that it is your people who have given this shock to every hard-working boy and girl, and to every enjoyer of well-knit language! And remember we prescind from details; it is the bad spirit you will foster.

Let us have Pope's emendations of Shakespeare's "too short" lines:

> "Long time stayed he so"

"will do" just as well as

> "Long stayed he so,"

and it is more regular.

We really do not mean to declaim, but merely to suggest that this is not the way to manage this old world, with it hankering after the Fall in moral and in intellectual.

Revenons à nos moutons.

We may compare, in French, such distinctions as *commencer a* and *commencer de.* I think of another in English—"each other" for two; "one another" for more than two. Now certainly if such distinctions were kept, it were better so. How can anyone but a barbarian deny that? As soon as you know or care more about a matter, you add words, you define, you distinguish. It is inevitable; as soon as knowledge of any sort replaces ignorance, and "commencer à" for a habit and "commencer de" for a particular act is a real distinction. True it is not always kept. "Il semble" with subjunctive; "il me semble" with indicative; that expresses something. Shades of meaning depart with rough and ready "that'll do well enough." Of course, but that only proves your speech is rough and ready.

And so for our participles.

Will it be permissible to write

il est aimé		il est bon
elle est aimé	and	elle est bon
ils sont aimé		ils sont bon
elles sont aimé;		elles sont bon;

il va		je suis		I am
and elles va;	and	tu suis,	and	thou am
		etc.;		he am?

And for plural, shall we be imitating by *oxes* and *mans?*

Certainly that would be easier for foreigners, if we wish to make our language a generally used Volapük.

I ask the reader's attention once more to the spirit of the thing. For certainly, when we come to detail, there are puzzling things in French participles:

Je l'ai vu manger

and

Je l'ai vue manger

certainly do not, even when both referring to a woman, mean the same thing. No more do

"I have come over"

and

"I have overcome."

One just takes anything that might puzzle the foreigner. "*U*ebersetzen" (first syllable accented) is not "ueber*set*zen" (third) in German.

But one can talk about such distinctions; they represent something in the spirit of the language; in its history; in its affinities. They are not arbitrary. That is, speaking generally, and allowing for reasonable reforms and modifications, perhaps desirable.

So for plurals of compound words, they often suggest distinctions in meaning, or call attention to the exact meaning—*chefs d'œuvre*, for instance, or *tete-a-tete*.

Then again, that the substantive and the adjective parts take the *s*, while the verb and the adverb parts do not, is comforting and strengthening to a learner's sense for analogy.

To have some words in *ou* taking a plural in x—that, as a French official said some years ago, goes against analogy. "Did a child write *s*, I should praise, not blame, him."

Give those up, French rulers of the democracy, and we shall have *oxes* if you like. But no, that sounds bad. Your *s* for *x* makes, in sound, no difference.

That reform would be as rational as some reform of our *bough*, *cough*, *lough*, *rough*, *though*, *through* business.

"Let us be sacrificers, but not butchers."—UNIVERSITY OF NEW BRUNSWICK, CANADA.

MATHEMATICS.

The peculiar service of mathematics to the student is to throw light upon all his studies of the works of nature and of man. It does this by—

1. Making him a closer—a more accurate—observer;
2. Sharpening and clarifying his ideas;
3. Extending his grasp of, and deepening his insight into details;
4. Assisting in the clarification and interpretation of facts;
5. Furnishing a criterion for estimating the relative importance of facts;
6. Providing him with means of correcting his judgments;
7. Giving him correct notions of the purpose of expression;
8. Increasing his love for unadorned truth—*i.e.*, for the truly beautiful;
9. Reducing his dependence upon memory, and,
10. Making him in a high degree master of his environment.

CAN CHARACTER BE MODIFIED BY EDUCATION? IF SO, TO WHAT EXTENT?*

AGNES DEANS CAMERON.

CHARACTER is that combination of properties, qualities, or traits which gives to a person his moral individuality. Character is what a man is.

Education is the sum total of the experiences of this life.

Then the question before us is: To what extent can the experiences of this life, (education) change our moral individuality (character)?

Education in its true sense takes in everything in this world which affects us, the direct personal influence of those whose lives touch ours, the great thought-world, all animate and inanimate nature. Everything which affects us leaves its mark upon us.

And when we come to the term character, we deal not only with this world, but our thought reaches out to future eternity, that strange mystery—to past eternity, that even stranger mystery.

Within the limit of ten minutes I can attempt to draw from out of this vastness only a few leading thoughts, and I shall try to show that there is practically no limit to the modifying possibilities of education. Each individual child is born with certain latent powers, certain tendencies, certain character germs, if I may be allowed the term. It is useless for the purposes of this discussion to speculate how these got there, whether, as orthodoxy teaches, the child inherited them from his parents or grandparents, from some remote uncle or far-away, forty-second cousin, or whether he brings them into this world with him as something really his, fairly earned in some previous life-experience. Suffice it to say that the baby in his cradle has certain distinctive character-germs or tendencies. Let us note two things about them. First: At no time in his life are these characteristics immovably fixed—they are at all times capable of growth and direction. Second: No one at his birth, at the time of his death, or at any intervening period is wholly bad or altogether good. The classification into sheep and goats, into black and white, is, perhaps, convenient, but it has the disadvantage of being not true. There is a Jekyll and a Hyde in everyone of us. We are not black or white, but grey, all of us—not sheep or goats, but rather what I might call moral alpacas, something between a sheep and a goat.

The divine spark, the God-in-man, is always there—we can crush and smother it towards, but not to, extinction, or we can fan it into a brighter, stronger, more heavenly fire—a fire so vivifying that it will burn up and destroy the baser part, the dross of ignoble desires. How is the child's character formed? Individual character is developed in precisely the same way that national character has been formed.

In the infancy of the race man slowly discovered by experience (*i.e.*, education), that when he lived in harmony with natural laws, welfare and pleasure ensued—that when he broke them, he suffered. Reaping ever as he sowed, primeval man did right because it was expedient. Continued practice in right doing and living had its natural result,

* A ten-minute paper, read before the "Tuesday Club," of Victoria, British Columbia.

the spiritual nature was vivified, and man, as a race, began to see the beauty, as well as the expediency, of virtue. The race had then a higher standard. Virtue was practised for its own sake—"Because right is right to follow right were wisdom in the scorn of consequence," for, "we needs must love the highest when we see it."

As there is a character of the human race, as a whole, developed by experience, so there is an individual character of each man, woman or child, each unit; and in between these two, is easily discernible a distinctive national character, the German, the French, the English, etc., the national character being the outcome of national experience. So Taine tells us that the English character is now very artificial; the education of circumstances has made our nature restrained, proud, conventional, somewhat hard and stolid. And, by the way, it is often pointed out that the American is much more emotional, more swayed by sentiment than the Briton. May it not be that our real underlying character is having a chance to assert itself in the American, owing to the absence of conventional trammels?

But to come back to our infant: Man is the heir of all the ages. The infant of the present, in his short earth-life, epitomizes the experience which came to the race through the slow teaching of the centuries. While this is a fact, it is also true that in many respects the human infant begins life with many physical faculties far less developed than are those of the young of the lower animals—he himself is largely animal; the moral faculties are still latent; by education they are brought out, and education begins in the cradle.

Education acts first by authority; some things are forbidden to the child, and associated with pain or discomfort, or the displeasure of the mother; other things are allowed, and associated with pleasure. Thus the child's first ideas of abstract right and wrong are actions which are allowed and actions which are not allowed. Hence the mother must be steadfast, and not variable, a thing must not be allowed one day and disallowed the next—otherwise the child can never get fixed his standard of right and wrong. In these first and early years the mother represents to him the law of life. "God couldn't be everywhere, and so He made mothers."

The mother must be a keen observer. She must find out what the child's good tendencies are, and strengthen them; she must discover his undesirable tendencies, and try to side-track them into the near-by virtues, transmuting cowardice into caution, avarice into economy, egotism into self-respect. How? It seems to me that the most important work is to train the emotional nature first (a child is almost all emotional), until you have given practice to the desirable, and prevented at least the manifestation of the undesirable feelings; and to develop will-power, because it is on right feeling and self-control that all virtue is based.

Education is often narrowed down to mean intellectual growth. I very much question if the acquisition of any amount of positive literary knowledge does or can of itself affect character. A man is not made a better man by becoming proficient in foreign tongues, or by exploiting the higher mathematics. You don't educate a man by telling him what he knew not, but by making him what he was not. Some of the grandest characters in this world have been illiterate peasants,

simple folk in country villages, radiating kindliness in dark and obscure corners, making a little bit of heaven to the narrow circle around them, and adding positively to the sum total of the world's goodness. Intellect is knowing the world. Is not character knowing heaven? All honor to the world's salt and true leaven, its unnamed saints! I could say with Lowell: "One feast of holy days I, though no Churchman, love to keep—All Saints'—the bravely dumb, that did the deed and scorned to blot it with a name."

A child is educated through his emotional nature, and men are but children of a larger growth. Of all educators, Love is the most potent; it is the strongest lever in the world. Is there one of the world's great deeds which cannot be traced to the master passion in the life of the doer? To be worthy of the one we love we strive for better and nobler things.

While this is so, it is also true that, although the incentive comes from without, the effort must come from within. No one can educate us; we must educate ourselves, and we do it by setting up high ideals, "The thing we long for, that we are for one transcendent moment." The ideal we set up is that by which God judges us, and it is also that by which we influence others. We can do more good by simply being good than in any other way. Character teaches above our wills. As a man thinks in his heart, so is he. And, after all, words and actions are but clumsy half-expressions of thought. Our thought, although impalpable, is our real self; it forms an aura, a personal atmosphere which surrounds us; and is it not the influence of this which, in a new person, attracts or repels? A subtle, spiritual "thought-odor" delicately-fashioned souls perceive.

If the thought is the man, the limitations of environment disappear. He who thinks great thoughts is great, and neither persecution nor poverty, obscurity nor obloquy can make him little. We can't imprison a great man; we can shut his body up and put restraint upon his action, but his thought, his real self, is free as air. "Stone walls do not a prison make, nor iron bars a cage." Bunyan laughed at the bodily shackles while he lived in a purer world of his own, weaving for us his quaintly sweet and rugged message.

Useless for us to say, then, that we are hampered by circumstances, held down from development by the binding force of the present actual. Unexplored regions of character await discovery within us, and no hindering *ne plus ultra* limits the man who would be the Columbus to his own soul.

In the trivial round and common task we find our highest opportunity, even in the everydayness of this work-day world. The region for true development is the temperate zone of experience; we need not climb into the higher latitudes, the cold and thin polar atmospheres of mere abstract science and metaphysics; fatal is it to drift into the tropics, the sensuous gulf stream of enjoyment and desire.

Our commonplace surroundings give us Mark Tapley's coveted opportunity of "coming out strong," and this opportunity is ours now, to-day. Are we not too apt to ignore the character-making possibilities of the present, looking upon life as being made up largely of preparation, retrospection and routine? Is it not true, rather, that we make character always? We can't say any development came to us on a special day of the calendar. "The

kingdom of heaven cometh without observation," and the years teach much which the days never knew.

The present is strong and potent, Let us recognize it.

> In life's small things be resolute and great,
> To keep thy courage trained. Know'st thou when Fate
> Thy measure takes, or when she'll say to thee
> "I find thee worthy. Do this deed for me"?

And a humble life, if lived nobly, may have a living and growing influence. George Eliot strikes a true note in the last sentence of *Middlemarch :*

"Dorothea's finely-touched spirit had still its fine issues, though they were not widely visible. Her full nature, like that river of which Cyrus broke the strength, spent itself in channels which had no great name on earth. But the effect of her being on those around her was incalculably diffusive; for the growing good of the world is partly dependent on unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

Just one thought, last but yet foremost. We make our own lives. Our ancestors did not make them for us. "Say not thy evil instincts are inherited. Back of thy parents and thy grandparents lies the great Eternal Will—that, too, is thine inheritance."

SYSTEM OF EDUCATION.*

Probably we shall agree that education does not consist solely in book-learning. It is, indeed, not so very long since those people in England who seem to care most for the spread of popular education, often spoke as though learning something new necessarily helped one to be better. Sometimes they used language, inherited from bygone times and from an earlier generation of reformers, which laid itself open to that interpretation. They often said things which implied that, if only you gave people more information, you would necessarily make them better. In these days we are not so sanguine as to think that. One of the last things we should wish to do would be to speak disrespectfully of knowledge, and of the need for learning, and of the delight which learning often brings. And obviously there are *some* things in the world, to learn which is a necessary part of trying to become better. Nor would anyone who knows what hard intellectual work is, deny that the effort made in learning a thing thoroughly, weighing it judiciously and applying it accurately, has a good effect on the character, and may refine and ennoble it. But how rarely can any of us say that the mere fact that one has gained a little bit more information has strengthened the moral purpose of our life? Knowledge is a necessary ingredient and instrument of education, but not the be-all or the end all of it. And let us not do some of our dead and gone educational reformers the injustice of believing that they really took so pedantic a view of human life as to think that intellectual enlightenment alone would suffice to secure moral reformation. It is true that their writings sometimes conveyed this impression, but those writings were composed at a time

* Notes of an address given at the Guildford Educational Conference on Saturday, October 20, 1900 (the Mayor of Guildford in the chair), by M. E. Sadler, M.A., Christ Church, Oxford.

when the struggle for the means and the power to diffuse intellectual enlightenment was so severe and carried on at such heavy odds against the entrenched powers of resistance, that it naturally evoked almost a passion of moral enthusiasm among those who hated to hear stupidity singing the praises of popular ignorance. In those days, more than now, the winning of the right to knowledge was a moral victory, and some of our educational reformers failed to realize how much of the moral good, which in their own lives they had found to follow from the gaining access to new knowledge, had really come to them through the strenuous and often most unselfish efforts which they had made to break a way through mischievous barriers or to rouse men from intellectual slumber.

To us, education is not intellectual enlightenment alone, nor the skilful care of physical powers alone, though I fear that anyone who took a candid view of some parts of English education at the present time, might feel that some of us care more about the body and health than we care about anything else. Any part of education which has suffered from undue neglect, revenges itself on us by securing for a time more attention than is in fact its due. But, though education includes the training of the body and the training of the intellect, it is something deeper and greater than physical and intellectual training. It is these, and a moral influence as well. Nor is it a matter merely of schools and schoolrooms. Surely, what we in England really mean in our hearts by education is that great aggregate of the influences which come to us in our homes, at church or chapel, in daily life, in intercourse with our contemporaries, in love of home and father and mother—in all the thousand streams of influence and suggestion which in a free country converge upon each individual life, and shape ideals of conduct. The things which we in England most care for in education are just the things which in public we least like to talk about. Do we not sometimes take refuge from that difficulty by laying quite undue stress on some of the appurtenances and accessories of education which are indeed necessary but not essentially important? Yet to-day we are about to discuss a subject, to the right understanding of which it is necessary to come with no artificially narrow view of the meaning of Education. Therefore I must venture, with your leave, to touch for a moment on matters about which it is difficult to speak and about which words are often misleading, because the things spoken of lie too deep for words. Shall we not say that Education, in its true and deepest sense, is the blending together, in a living and luminous union, of the intellectual aspect of the soul and of the spiritual aspect of the intellect, and the establishing of the operation of them in a healthy body, obedient to the rule of faith—faith in the Unseen Power, to live in the presence of which is the true end of life?

Next, what do we mean by a "*System* of Education?" In his most kindly-worded opening remarks, the Mayor alluded to me as an "educational expert." While sincerely thanking his Worship for the confidence implied by that remark, may I most respectfully deprecate the use of the expression "educational expert," and certainly its application to myself? Once use the word "education" in its larger and truer sense, and we begin to realize that anyone who calls himself an educational expert is really claiming to be an expert in life.

Education is nothing less than an aspect of life. The more one is a student of Education, the more one realizes the depth and the necessary variety and the far-reaching and delicate complexity of educational influences. In order to judge them fairly, to interpret them sympathetically, it is not sufficient to be a specialist in pedagogy. One needs a far deeper and more living experience than that. On Education as an aspect of life, all who have tried to do their duty—be they rich or poor, learned or simple—have some wise or warning word to say. The specialist is necessary—necessary up to a certain point—in education as in everything else. But in nothing is it so dangerous as it is in education to be guided by the judgment of the specialist alone. The judgment of the specialist needs to be criticized, corrected, and supplemented by the experience of all who have direct knowledge of the problems of life which education professes to prepare us; and the methods of the specialist need to be frankly discussed by those who have watched the practical results of those methods as illustrated by the skill, the character, and the good sense of the people in whose training those methods have been applied.

When we compare different systems of education, we are often in great danger of slipping unconsciously into expressions which implicitly carry with them the idea that an educational system is nothing more or less than a system of schools. Now you may have an elaborate system of schools, perfectly tidy and neat, known to everybody in the street, an object of local satisfaction and immense boasting; you may multiply it by a thousand, and call it a national system of education; and yet all the time you may be actually having less of a really national system of education than is enjoyed by a free country which possesses a strong tradition of national unity, and knows that education is not a matter of schools or book learning alone. Therefore, if we propose to study foreign systems of education, we must not keep our eyes on the brick and mortar institutions, nor on the teachers and pupils only, but we must also go outside into the streets and into the homes of the people, and try to find out what is the intangible, impalpable, spiritual force which, in the case of any successful system of education, is in reality upholding the school system and accounting for its practical efficiency. No one can visit the German schools without feeling great reverence for the brain-power, the energy, and the foresight of those who build up that school system. But a great school system like that of Germany (to speak of Germany as a whole, as at this distance we are justified in doing, though, of course, as a matter of fact the different parts of Germany have separate systems which differ from one another in many respects), a great school system like the German, does not run by itself. It is upheld by something outside itself, by the national interest in education. The higher-school systems of Germany, as distinct from the elementary school system, is greatly influenced by the possibility of getting off part of the period of compulsory military service. If a boy goes through the whole course at a recognized secondary school, he is let off a year of compulsory service, and, what is more, he serves his year on a much higher social level than if he went as an ordinary private. In Wales, the new Intermediate Schools are upheld by the wonderful social enthusiasm of the people, and unless we take that into account and enter

sympathetically into all that it implies and involves, we cannot judge those schools fairly. In the United States, where there is a far stronger public interest in organized education than there is here, you will find, I think, if you dig down deep enough, that what is really at the bottom of the matter is the inherited Puritan zeal for education and an earnest conviction that by means of schools alone can they stir up together all those alien elements which are going to the making of the American nation and convert them (as assuredly they are doing) into one people.

Some critics are fond of saying that our English system of schools is a chaos. It is a chaos in the sense in which a balloon that has not been blown up is a heap of cords and silk. In England (at least so it seems to me) what we want is not a cut-and-dried uniform system, but variety inspired by a sense of national unity. Foreigners often come to the Board of Education under the impression that it is the Education Department for the whole of the United Kingdom. Yet how different from English is the Scottish system of education, different not merely in administrative organization, but in its traditions and in many of its most characteristic influences. How different again from both is the Irish system of education, and how many of those present could, if taken by surprise and without books of reference, put down on paper an accurate account of the educational system of England and Wales, Scotland and Ireland? Yet the four countries are a United Kingdom. Or let us raise our eyes and look out over the chief colonies of the British Empire. Nothing could be more diverse than many of the educational enactments in force in different colonies, and yet who shall say that we are not a United Empire? I would submit, therefore, that, just as within the Empire as a whole, so also within the Mother Country which is the centre of the Empire, we shall find most congenial to our national temperament that system which will give us variety of education inspired by a sense of national unity. But, in order to preserve variety, we must insist on the efficiency of each part of the organization. Inefficiency, sloppiness in organization, indolence, slackness, administrative cynicism, want of precision in effort, want of imaginative and sympathetic foresight—these things, in education as elsewhere, will always cost a country dear, and to no empire would they be so disastrous as to our own. The price which has to be paid for freedom and prosperity, (the real prosperity which follows from noble effort, not the illusionary prosperity which mistakes profits for progress), is unsleeping effort after a higher level of national and individual life and endeavor. And one of the surest symptoms of healthy vigor in the national character and of earnest resolution to blend what is best in modern science with what is of tested value in our traditional way of life, will be found under modern conditions in the state of our schools. England cannot afford to be slack about education. And in order to remain the England of which we are proud, she must set herself to excel the whole world in that larger kind of education which results in a deepened character as well as in a sharpened intellect.

In studying foreign systems of Education we should not forget that the things outside the schools matter even more than the things inside the schools, and govern and interpret the things inside. We cannot

wander at pleasure among the educational systems of the world, like a child strolling through a garden, and pick off a flower from one bush and some leaves from another, and then expect if we stick what we have gathered into the soil at home, we shall have a living plant. A national system of education is a living thing, the outcome of forgotten struggles and difficulties, and "of battles long ago." It has in it some of the secret workings of national life. It reflects, while it seeks to remedy, the failings of the national character. By instinct, it often lays special emphasis on those parts of training which the natural character particularly needs. Not less by instinct, it often shrinks from laying stress on points concerning which bitter dissensions have arisen in former periods of national history. But is it not likely that if we have endeavored, in a sympathetic spirit, to understand the real working of a foreign system of education, we shall in turn find ourselves better able to enter into the spirit and tradition of our national education, more sensitive to its unwritten ideals, quicker to catch the signs which mark its growing or fading influence, readier to mark the dangers which threaten it and the subtle workings of hurtful change? The practical value of studying, in a right spirit and with scholarly accuracy the working of foreign systems of education is that it will result in our being better fitted to study and to understand our own.

Yet, apart from this, though on a lower plane of importance, there are some points in foreign systems of education (administrative contrivances, methods of inspection, devices in teaching, etc.), which, even if they cannot be actually reproduced here, will at any rate suggest improvements in our own practice, just as foreign visitors find in English schools many suggestions for the improvement of their own schools at home. I do not lay stress on this, though I do not wish to underrate its importance. But it is not the most important side of the benefit which we shall derive from the careful, intelligent and broad-minded study of foreign systems.

Perhaps many of those present are aware that an increasing number of Training College students, in their third year of training, are being sent to France and Germany in order to study the language of the country and also its methods of teaching and system of education. We have reason to know that the results of this experiment have been beneficial to the students concerned. I should like to see this privilege of the selected third-year students extended to a number of older and more experienced teachers, who, after several years of strenuous, successful work in their own schools, would thus enjoy a Sabbatical year of leisure for study, observation and reflection under the stimulating conditions of residence in a foreign country Considerable numbers of American teachers enjoy such a privilege, and I feel confident that a similar arrangement would serve an excellent purpose in our own country also. An experienced teacher learns a good deal from visiting another school and watching another teacher at work. It would be an excellent thing if considerable numbers of our experienced teachers, both in secondary and in elementary schools, could be sent abroad and to America, in order to see and to judge, and then to tell us when they returned home whether some of the things which they had seen abroad were not an improvement on what is ordinarily done at home.

Another plan—it is rather a pious hope than a plan—which sometimes floats through my mind is that little groups of people should go abroad together (say, a couple of inspectors, a couple of chairmen of School Boards, some clerks of School Boards, some managers of Voluntary Schools, a headmaster and mistress, and an assistant master and mistress, from a good town school, and a master and a mistress with experience in good country schools), and really try in a systematic way to see something of the actual working and inner life of some foreign system of education, studying it with exactitude and without hurry, according to a plan carefully made beforehand. The party would form a peripatetic commission, and I feel sure that, if permission from the foreign government were sought in the proper manner, the commissioners would meet with a cordial welcome. I should not venture to suggest that they should all agree to a single report, but that they should all write their reports separately. The minority reports and notes of dissent are always the most interesting things in Blue Books, and are best read first. There is no reason why the report of the travelling commission of inquiry should not entirely consist of minority reports. I daresay that we should find some common measure of agreement running through them all. If we were to have a set of reports, say on Swiss Education of all grades and types (town and country; primary, higher primary, and secondary; technical and professional) from such a group of Imperial scouts, the public interest in the welfare of our own schools and colleges might be greatly stimulated.

But I cannot say that I foresee any likelihood of such a well-equipped and practical body of commissioners being sent out on such a mission at any time in the immediate future. But, supposing that such a commission had been despatched, I am inclined to think that on their return to England they would tell you that our teaching of the mother-tongue is quite a long way behind the point of excellence which it should have reached. All over German speaking Europe close attention has been given to this subject for many years, and much more has been done there than here to train teachers to a sense of the beauties of good literature. We in England have a literature which cannot be rivalled all the world over, and it is a burning shame and a national scandal that more of our people are not taught from early childhood to love and revere and use it Perhaps it is because we in England have been favored with so constant a succession of great men of letters, and because a natural love of literature is without artificial stimulus so widely diffused among the very numerous private students in our midst, that we have neglected, to our discredit among other nations, the duty of spreading yet more widely and systematically, throughout all classes of the community, a trained appreciation of the prose and poetry which are among the greatest glories and most precious treasures of our land. Though I am far from meaning that Germany is as fertile as England in fine literature, I should be inclined to believe that a respect for their great national classics is much more widely diffused amongst Germans than is the case amongst Englishmen for their own. And if this is so (and I believe it to be the case), it is the outcome of years and years of patient work done by thousands of faithful teachers in the schools.

In the next place I would urge that more of us should go to America and learn what is being done to encourage Nature-study in the schools. We English people, especially those of us who live in large towns, are in danger of becoming a purblind people. Our real love is for the country and for country pursuits. But instead of trying to make the best amends we can for having to live in towns, we are in danger of leaving our natural country tastes wholly undeveloped, without setting up any substitute in our education to take their place I doubt whether at heart we are, in the mass, an industrial or commercial people. That is a paradox, but I should be prepared to defend it. But, any way, very many of us have at present to live in towns and to live by town pursuits. Let us do what we can to keep alive among town children the love of nature. Country children, too, need training in order that they may have eyes and understanding for what lies round them. But this question of Nature study has roots which strike deep. You cannot study Nature unless you have, implicitly or explicitly, a basis of belief in relation to Nature. And what Dr. Martineau used to call the "suppressed premises" of our text-books on Nature study need to be in harmony with the principles by which we live, or the thoughtful and systematized study of Nature may bring discord and disturbance into many a mind.

To take a further point, we are far, far behind some foreign nations —Germany, Belgium and Holland especially—in our methods of teaching modern languages. One of the things which most needs to be done, from a national point of view, is to train at least five hundred first-rate teachers of modern languages (they must be highly-educated men and women to start with) as a sort of staff corps to lead the movement for modern secondary education.

Lastly—and here I am touching on a subject about which Mr. Macan would speak with far greater weight—you cannot go to Berlin and see the famous Technical School at Charlottenburg, or to Boston and see the Massachusetts Institute of Technology, without realizing that we in England ought to have a great deal more of the best kind of the highest technical education.

If, therefore, I were to answer the question submitted for our discussion this afternoon, I should venture to do so in the following terms. It is a great mistake to think that all other nations have better systems of education than we have. It is a great mistake to think, or imply, that one kind of education suits every nation alike. If we study foreign systems of education thoroughly and sympathetically—and sympathy and thoroughness are both necessary for the task—I believe that the result on our minds will be to make us prize, as we never prized before, the good things which we have at home, and also to make us realize how very many things there are in our English education which need prompt and searching change. When you think of the task which lies before the British Empire; when you think of the weight of moral responsibility which rests upon this nation; when you think of the fact that, so far from our being all of one mind in this country, our nation has, all through its history, been made up of men of very different temperaments, and that our unity has always been attained, when attained at all, through a frank and sympathetic recognition of diversity—when we realize that to make our

system of education a really good one we have got to raise to a higher point of efficiency all manner of institutions in every grade of education; then we realize also that the task before us, so far from being less difficult than that which has already been attacked by other nations, is even greater and more complex, and that it will involve a larger outlay, not of money only, but, what matters so much more, of love, sympathy and fellowship on the part of all concerned.

SCHOOL WORK IN GERMANY.

H. W. Harris, U.S. Consul, Manheim, Germany.

IN a recent editorial in the London *Daily Mail* reference is made to the remarkable progress of the German Empire in various lines during the past few years. The writer says, in accounting for this progress, that Germany cultivates the creed of efficiency; that she puts the right man in the right place without regard to station While the manifest purpose of the article is rather to prod England than to extol Germany, there is much truth in what is said of this busy empire. The German is efficient. He seeks results. He may work with inferior tools, and appliances, and may, in some respects, be behind in his methods, but he is thorough in what he does.

In German school work efficiency is the watchword. One hears more in this country than in the United States of education as a means to earn a livelihood, or as an essential to a professional career, and less of it as a mere ornament, or as an aid to citizenship or a source of personal influence. The German believes thoroughly in compulsory education. Illiteracy is intolerable in his view, but whether the boy or girl shall go beyond the course required by the state, depends upon what he or she is to do. I recently said to a teacher of large experience, "You have a boy fifteen years of age. If he were to go to twenty-five of the leading business men of this city and ask them whether he had better complete the more advanced work of the city schools, what would these men say?" He replied, "Oh, that would depend upon what the boy is to do. Of course if he is to go into business or to learn a trade, they would not advise him to go through school." When I told him that our business men would, as a rule, advise the completion of the High School course, whatever the business calling of the boy was to be, and cited the case of a young graduate of my acquaintance who had gone from school into his father's barber shop, he seemed much surprised, and said, "What good would his education do him in a barber shop?" The value of education as an aid to good citizenship and as a source of influence had not impressed itself on his mind as it would upon that of an American teacher.

School work with the German child is a serious business to which, while school is in session, he seems to devote his entire attention. It is next to impossible to obtain permission to visit a city school, because of the unwillingness of those in charge to have the children in any way disturbed in their work. The demeanor of the pupils as they hurry to school these winter mornings, while lanterns are yet moving

on the streets, has often recalled to my mind the wise words of Mr. Findley once addressed with much emphasis to a body of teachers. Referring to the ever-recurring fad of making education a mere pleasant recreation, he said, "Fellow-teachers, school work isn't play, and you can't make it play."

Note a hundred German soldiers with their uniforms and their knapsacks, and a hundred German school boys with their colored caps and their school knapsacks, and you see that the two companies have much in common. The school boy feels that he is already under marching orders; that the state is watching each day's attendance at school and the work that he does. He eats plain food, is rarely out at evening entertainments, and less rarely hears the sentiment that all school work for a child is cruel or unhealthful.

As is well known, Germany excels any other nation in the number and variety of its technical schools. In these schools all branches of technical education are taught with special reference to actual utility in business. In a large manufacturing plant near this city are employed at all times as many as one hundred and fifty expert chemists. These men are nearly all doctors of philosophy from German universities, men trained by the schools for the positions which they hold. This is but a single illustration of what one sees on every hand. This technical education has been an important factor in the marvellous industrial growth of the empire within the past decade. The concern to which I have just referred sends to the United States more than twenty thousand dollars' worth of its product every week, and goes into every other great market of the world. In the Exposition of 1889 France easily carried off the laurels for the excellence of her electrical exhibits. In the Exposition of 1900, Germany was far in the lead of France. Her thorough technical training was everywhere in evidence. The plan to found a great technical school at Pittsburg, just now taking shape, points to an educational awakening among our own people that is full of promise. Much has been done by the schools we have; but better equipment and a wider scope of training is yet to be desired.

The German is a specialist. He, as early as possible, chooses his career and devotes himself to it. Ask him as to processes of manufacture, other than in his own line, and he knows less than the average American of the same station. His ignorance of his neighbor's business surprises you. Ask him as to the processes of his own line of manufacturing, and he can tell you every detail. He is trained in the mastery of details, and where that mastery counts for success, the German succeeds.

The German is a linguist. He acquires language easily and is taught French, and generally English, early in his school course. It is not uncommon to meet young Germans who speak three languages quite fluently. Ask them where they acquired their English, and they will tell you in the German schools. Just now there is a growing interest here in the study of modern languages, and especially in the study of English. It is safe to say that an industrial motive is mainly back of the movement that is relegating Greek and Latin to the rear. A marvellously widening commerce admonishes the German authorities that the schools must teach the languages of that commerce. There can be no question

as to the view that is taken here. The work of our own schools as touching the needs of that commerce will do well to guard the same point. It is a mere idle dream to suppose that, in the near future, Germany or France will lay aside their speech and adopt, even for business purposes, the English language. Rather will it continue to be, as it is now, that those who would take an efficient part in the commercial and industrial intercourse between the great English, German and French-speaking peoples, must know at least two of these languages. Germany realizes this, and is adapting herself to conditions as they exist. In all of the large manufacturing concerns in this locality are to be found young men or young women who can read, write, and speak both German and English, and who can prepare business forms and advertising matter in both languages. Our own manufacturers are coming to see the importance of a similar equipment. Each year is emphasizing the necessity. The acquisition of our Spanish possessions adds a yet newer factor in our school work, as it shall touch the needs of commerce. The demand for those thoroughly trained in modern languages and with an aptitude for business is already here. Our schools must aid in satisfying this demand. Whether this is a work for the Public School, as it is regarded in Germany, for the intermediate college, or for the technical school, or for a school created for the purpose, is a question not easy of answer. One or the other, or all, must set about its solution, or to our own shores, as already to England, will go the trained German ready to take the positions which the needs of a world-wide commerce have created and which the American manufacturer and exporter must find someone competent to fill. — *Ohio Educational Monthly.*

WOMEN IN EDUCATION.

THE CANADA EDUCATIONAL MONTHLY is thoroughly at one with Prof. De Garmo, Cornell University, on the question of the new Sisterhood. What the Professor sees in the United States of America, is equally plain to the seeing eye in Canada and the United Kingdom of Great Britain. The exploitation of women is simply the robbing of the few for the enriching of the many.

"The Public School has thus far been developed by the exploitation of women. In the last fifty years the experience of the race has been reversed. At the beginning of that period men were still the teachers of children, as they had been since civilization began. At its end we find that over ninety per cent. of all teachers in New England, for example, are women. When the new business of universal education was seriously undertaken by the people of the United States, they discovered a new economic force which they have exploited as they have their forests, their soil, and their mines. It was low-priced labor by women.

Whether the economic position of women is worse than it would have been had the Public School not

opened its doors to them is a question for the economist to decide. The only important inquiry now is, What is the effect of cheap labor in the schools upon the women themselves, upon men teachers, and upon the public who send their children to the schools?

The effect upon women is in many respects little short of deplorable They are as a whole condemned at once to poverty, celibacy, and social isolation. Outside of a few centres of wealth, they receive a mere pittance of from $300 to $500 per year in the grades and somewhat more in the High Schools, which barely pays their current expenses, leaving little or nothing for dress, culture, travel, charity or old age. And what do they give in return? They give themselves, their labor, their affections, their nerves, their chance of home. We are developing a new sisterhood, whose veil, at first invisible, can soon be seen by all. Unfortunately this country keeps no vital statistics that touch this matter. It is estimated, however. that but half the college women ever marry. If this be true, it is more than likely that not twenty-five per cent. of well-educated women who teach ev r marry. The college girl leaves behind her first social opportunities when she goes from the High School to college; when she leaves the college she leaves her second group of opportunities, while after she becomes a teacher she usually abandons society or is abandoned by it. The nerves grow thin, the wrinkles appear, a gray hair obtrudes itself, and the woman has substituted the possibilities of the home for the diluted and sometimes acidulated joy of being the intellectual mother of other people's children. Poverty compels social isolation; schoolroom drudgery confirms it.

A corollary of woman cheap labor in the school is the passing of the strong man in education. He has disappeared from the grades except as the officer who commands a company of woman privates. What would the people think could they once see their teachers in procession? In Yonkers, N.Y., for example, there are one hundred and sixty-five teachers, the five only being men. In many places there is but one man and a company of women. As men have disappeared from the grades, so they are diminishing in the High School. In New York State only one-third of the High School teachers are men. The women are fast displacing the men who remain except the principals. What can a self-respecting man, desiring to found and support a family, do but retire when compelled to compete with a Cornell or a Vassar woman graduate who stands ready to take his place at $500 a year?

Any one of three things will hold a strong man in the school. They are missionary spirit, adequate compensation, and reasonable certainty of promotion. The American public are not disposed to encourage him in any one of the three. What man, hoping to found a family, can burn with missionary zeal when there are ten women ready and anxious to do the work at a price that would negate such a hope? Woman competition in most communities forces salaries so low that only men of feeble ambition or second-rate ability will accept positions as assistant teachers or heads of departments. Finally, our conditions offer no security of tenure in position, or certainty of promotion. During the last year in the State of New York, 132 out of some 500 principals of High Schools and academies, exclusive of Roman Catholic schools, changed places.

Thus far the result of the American experiment of cheap women teachers is seen to be the exploitation of women, and the rapid exclusion of strong men from the schools.

What is the effect upon the schools, and through them upon the public?

Not only does cheap female labor exclude strong men from the teaching corps, which is in itself a thing for lamentation, but it discourages women of brains, culture and ambition from entering the school, and encourages those to enter who are not thus gifted. There are many who seek a social ladder on which to climb to higher things. It is not to be intimated that this is undesirable, but if done wholesale through the schools it is at a certain not inconsiderable expense to the public. Who does not remove his hat in reverence before the really noble women in our schools? Who does not value their clear and elevated thought in guiding the youth of our land? Who does not love their low mellow tones, and appreciate their whole-souled devotion to the cause of education? Yet who does not lament untutored crudeness, and shudder at shrill, high voices, and stand abashed before the mannish airs that sometimes confront us?

Adequately to educate American youth, even to reach the educational standards of European nations, men and women must teach side by side in about equal numbers from the two upper grammar grades through the High School. These men must not be the economic failures of society, but must belong to the class that could earn from $4,000 to $7,000 per year in law or medicine or business, who could preach acceptably to cultured congregations, or who could fill with dignity and efficiency any public office in the gift of the people. Lacking security of position, such men will not, can not, devote themselves to public education for the pittance the community is usually willing to pay.

What can save the teachers, men and women alike? What can protect the public, and give us an education worthy of our nation, our people, our highest ideals?

The exploitation of women, however tempting to taxpayers, should stop, or if it must continue in some form, it should be in demanding a better preparation for which a corresponding increase of compensation should be offered. We must raise the salaries of women, so that if they sacrifice the home for the school, they shall at least have money enough to secure culture and social opportunity. Why should a college woman, deeply versed in literature, in history, in sociology, live laborious days and anxious nights, the one in a crowded school, the other in a dreary boarding house? Has society so far degenerated that it has no place for ability, learning, or consecration to a cause? Has the fine art of conversation wholly surrendered to dancing, cards, and gossip? If this be true, the schools are already better than their patrons deserve. Only the community can remove the poverty that now causes this social isolation of many of our best women; the school itself, with public approval, can quickly mitigate the drudgery that so grievously increases this social isolation. In short, the community must raise the compensation, and increase the requirements for teaching, until women shall no longer be exploited or strong men excluded. Unless the public are willing to see virility diminish, to have public sadly inferior to private education, to have their children mark time by doing

unnecessary things, or by dwadling over necessary ones under the influence of a military organization of the schools, they must put both strong men and strong women into the ranks The business of education cannot ultimately be at once cheap and good. Mechanism is all right in mechanics, but to develop the highest in character and scholarship both scholarship and character are demanded in the teacher.

How this financial need may be met is another story. If the tax-limits are already reached, the people should turn to the nation for aid to their secondary schools. The rock that Hamilton struck still gushes forth abundant revenue, but none of it flows into the Public School, the place at once of greatest strain and greatest importance to national life."—CHARLES DE GARMO, *School and Home Education.*

AIMS AND METHODS IN TEACHING LATIN.

HENRY BONIS, B.A., LEAMINGTON.

OF all the studies at present pursued in our Secondary Schools and Universities, it may safely be asserted that no other, not even mathematics, has been for so long a time the subject of pedagogical effort in Great Britain and on the continent of Europe, as well as in America, as has Latin. Even a cursory survey of the history of education will show that this subject has been for centuries, and, until recent years, one of the chief foundation stones of a liberal education. During these centuries much has, no doubt, been done by enthusiastic educationists in the way of devising methods of teaching this subject, which should tend both to facilitate the acquisition by the pupil of a knowledge of the language, and, also, to make the process of acquiring this knowledge a means of giving valuable mental training. While, as in the Middle Ages, and even after the revival of learning, the literature and knowledge of the world was locked up chiefly in Latin and Greek, the prime object among educators then naturally was, to find the key which would unlock these to the pupil most expeditiously. Hence the efforts of reformers, such as Ascham and Comenius, would seem to have been directed chiefly to this end, namely, how to give the pupil most quickly and easily the power to use the Latin language.

But time has wrought great changes in regard to the subjects deemed most worthy of place in the curricula of our Secondary Schools and Colleges, and it must be admitted that Latin no longer holds its former unchallenged supremacy in this respect. The great increase in volume, together with a corresponding improvement in the quality, of the literature of the civilized nations of modern times, has diminished, relatively, the importance of Latin as a humanistic study. In a pamphlet circulated among the High School teachers of the Province some time ago, entitled "Modern Languages and Classics in America and Europe since 1880," the ground is taken that both Greek and Latin should be relegated to the category of subjects which have served their purpose and should now give place to Modern Languages, which, the writer contends, are in all respects as useful for educational purposes. Already the influence of this spirit

has been felt in the changes in University requirements for matriculation, whereby Greek has been almost eliminated from the time-tables of many of our High Schools. Although, owing to recent changes in the regulations of the Education Department, Latin is, for the present, enjoying even an increased measure of prosperity in these schools, it is not safe to rely too much on the permanency of these arrangements. There can be no doubt that the feeling which has been effective in almost banishing Greek from the High Schools is directed also against the general study of Latin in these institutions

What, then, can be done, and should be done, by those interested in the maintenance of Latin in its present position in our schools, to check this tide of educational radicalism which threatens to sweep away what has been heretofore justly regarded among us, whose civilization is so largely built on those of Greece and Rome, as the only sure foundation for many parts of our educational fabric? The answer to this is, I believe, that we must put forth fresh exertions not only to make this subject more valuable as a means of mental training than it has been in the past, but also to qualify ourselves by a more thorough study of its points of excellence to openly advocate its claims in face of the opposition which it is now encountering from the champions of rival subjects, as well as from a utilitarian public, whose first question in regard to such things is so apt to be, in substance if not in words, "Cui bono." Nor will generalities in regard to its value as an educational instrument suffice, either to produce the best results in the schoolroom, or to satisfy the outside world of its usefulness. In either case we shall need to be specific. It shall, accordingly, be my aim in the remainder of this paper to attempt to present some of the most important ends, as I conceive them to be, which the present-day teacher of Latin in our Secondary School should keep before him in his daily work in the class-room, and also the methods which I have found useful in attaining these ends. Whether Latin should at the present day, and in our Secondary Schools, be taught from the humanistic point of view, or from the so-called scientific point of view, must be answered, I think, largely in favor of the latter; yet here, again, the stage at which the pupil happens to be in his study of the language must chiefly determine the answer.

First, then, what should be our aims in teaching Latin in the junior forms before the pupil begins the reading of Cæsar? Here the humanistic value of the teaching will assuredly be small, but, nevertheless, many and various opportunities for imparting mental culture will present themselves to the teacher who duly appreciates the excellencies of the language as a vehicle of thought, and who will take time to consider the bearing of these points on the development of principles of action in the pupil.

In regard to the learning of the vocabulary, I believe that it should be impressed upon pupils at the beginning that it is necessary to learn it both ways, *i.e.*, from the English to the Latin, first and chiefly, I would say, and again from the Latin to the English. Unfortunately our vocabularies are usually arranged only in the latter way in most of the books which the student is required to use; hence his knowledge of the language is usually very much one-sided; in other words, it is an analytic knowledge rather than a

synthetic one. He will be able to recognize the meaning of *constituit.* for instance, when he cannot recall the Latin verb for *determined.* And why should it be so? Largely because he has, in the first instance, asso ciated the two words in his mind in the order first mentioned, namely, from the Latin word to the English word, and the mind reproduces the associated ideas more easily in the same order than in an opposite one I believe that a little thought on this subject will make it clear that our present system, by which, in violation of the principle of proceeding from the known to the unknown, our presenting the Latin form first, in most cases, to the pupils' eye and mind is quite opposed to the natural method of acquiring a language.

Again, owing to the regularity and uniformity in modes of expression in Latin considerable use can be made of the methods of teaching by induction. Whether the textbook in use is systematically constructed on this principle or not, need make little difference, if once the teacher falls in with the idea, as examples can easily be selected from the lesson, or improvised by himself to suit the necessities of the case. I prefer, on the principle just mentioned, to begin with the English equivalents of the Latin examples, and get the pupils to notice for themselves the word or words (or meaning) common to all of the three or four sentences under consideration. From this it will be an easy matter usually to proceed to find the manner of expressing the same meaning in the Latin. Varieties will, of course, also be noted, and the means of distinguishing between these. By this means the voluntary activities of the scholar are called into play, and experience proves the lasting nature of the impression thereby produced. Care on the part of the teacher is, however, necessary, that the scholar may not acquire the vicious habit of reasoning to general principles from too narrow premises, and the examples given will need to be constantly supplemented by the assurance on the part of the teacher that they have been carefully chosen to exemplify the general principle. Even then clever scholars will be found making entirely unwarranted inductions on the basis of accidental differences, which they may have discovered in the examples. If the scholar is to construct his grammar in this way, it is evident that frequent reviews on certain phases of the subject, as, for instance, the declensions as a whole, and the tenses of the verb taken together, will be necessary, that he may get, as it were, a perspective view of the whole.

Another point in connection with the teaching of elementary Latin, and one which deserves more attention than it often receives, is the training of the pupil's ear and eye, and, we might say, his mind to duly appreciate the wonderful harmony existing between the different parts of the Latin sentence. True, the principle is seen carried out to its fullest extent only in a minority of Latin sentences, where there is an agreement in the sounds of the endings of the correlated parts, *e.g.*, in *vulnera multa accepta sunt.* But in other cases in which the sounds of the endings of such related words do not agree there is still a recognition of the principle in the conventional variation in form, which appeals to the intellect. A little enthusiasm on this point, judiciously displayed by the teacher, will do much to cultivate in the class admiration for this exemplification of a principle so important in its practical bearings on human life and action.

(To be continued.)

EDITORIAL NOTES.

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

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

RESPONSIBILITY.—We take it that the timely paper by Principal Scott, of the Toronto Normal School, published in the February issue, is fairly representative of the attitude of our teachers in the Public Schools of Ontario in regard to Biblical instruction in the schools. All feel under obligation to the men and women who devote themselves so generously to giving their best in the Sunday Schools, but Mr. Scott's judgment in regard to the efficiency of these schools is the universal judgment. To say this is very unpleasant, looking only at the workers. But the question is such a grave one that the truth, however unpalatable, must be made known. We always lay the burden on the family first, on the Church second, remembering its commission and who gave it, and on the government, in view of its responsibility for the life of the people, in the last place. We are glad to notice that the theological colleges are taking up the question of better preparation of their students for Bible teaching with a measure of earnestness.

The Minister of Education can find capable men to do first-class work in this respect in the Normal Schools of the Province.

THE CANADA EDUCATIONAL MONTHLY begs to thank its contemporaries for their kindly and appreciative notices of its work for education in Canada. To receive such notices is pleasing and encouraging.

As in the past, this magazine will give its attention to whatever may be of most value to our people in Canada, especially to the teachers in their arduous and responsible work.

In pursuance of this object, we shall, we hope, continue to make it a worthy and useful organ of the teaching fraternity of Canada, and the exponent of the liberal and enlightened educational thought of the time.

We look for the hearty co-operation of every intelligent Canadian; for, to make our country great, every one must help.

Our Book and Magazine notices are prepared with care, and our readers may rely on the assurance that they are the result of reading and thought.

WHERE COMES IN THE TEACHER?—The Rev. Dr. Egerton Ryerson, late Superintendent of Education for the Common Schools of Ontario, held that the teacher was the text book. In many of his addresses, both spoken and written, the rev. gentleman maintained that the teacher should do without a text-book. To use a book as a text was, in his opinion, to limit the necessity of the living agent in the schools, an agent most effective in moulding character—the teaching power. In order to have in our Public Schools teachers of any power for good, or teachers who will command ordinary respect from pupils and parents, they must show that if text-books were all removed

the teaching of the highest order would still continue to be given in the schools From this point of view, the master is the school.

Notwithstanding the truth of all that is said above, good text-books are of great value to the earnest teacher, and owing to the large classes in our Public Schools indispensable.

In this connection the words of the *Educational Review, N.B.*, quoted in our February issue are timely, as well as the action of the Toronto Public School Board of Trustees. We earnestly urge upon all our teachers wide reading. Every healthy book is of value to the intelligent teacher; only the teachers who can read the signs of the time can stand; for a testing day is at hand.

The Metric System is not difficult to teach. The mastering of the terms is really all there is in it. Couldn't we in Canada work for its adoption, and score the "goal" while the Mother Country is still turning the matter over in that dear old deliberate head of hers? We paved the way for it when we shut the door upon groats, testers, fourpenny bits, pounds sterling and York shillings in the days of our youth. The cry of overcrowding our limit-tables need not be raised. Might I suggest some "old familiar faces" which could well be spared to make place for the metric stranger? Well, then, let us bid a "long farewell" (without tears) to "the fifteen early Saxon kings, with their accession dates," which have for so long at regular intervals bobbed up serenely on our exam. papers, and let "Ethelbald, Etherbert, Ethelred" and the rest lead off with them in triumphal procession all that old farrago of "thou mightest, couldest, wouldest or shouldest have loved," and "love, or love thou, or be thou loved," which tradition unblushingly says "teaches us to read and speak correctly." But why specify these leaden pellets which we all drop into the hungry beaks of our fledglings, and which are (as my small nephew said of porridge) "fillin' but not satisfyin'"? We are all guilty. There is not one innocent, no, not one.

AGNES DEAN CAMERON.

AID TO EDUCATION.—As we are going to press the Hon. the Minister of Education has introduced the subject of granting aid to the University of Toronto. From the *Globe* report we infer that the honorable gentleman is speaking only for himself, which, as the leader of the Opposition said, was a courageous act for Mr. Harcourt. We believe the annual income of the University of Toronto is about $120,000, and the Minister is authority for the statement that the deficit amounts to $31,600 in four years. Mr. Harcourt claims that the best way to improve education in Ontario is to give some money to the University of Toronto Queen's University was quietly passed by.

The leader of the Opposition, Mr. Whitney, contended that the best way to aid education in this province was to grant more money to the Primary Schools. To help the University in order to better the condition of the Public School appeared to him nonsense. Shall we put all our educational "eggs" into one basket? That's the rub. It is the part of wisdom to have the open mind and the seeing eye, but no doubt the members of the House of Assembly will recollect that they are not in Germany, nor in the United States of America, and they will govern themselves accordingly.

CURRENT EVENTS.

The professors of St. John's, Wesley and Manitoba Colleges have asked the University of Manitoba to place the study of Scripture on the curriculum.

Through the generosity of Sir Wm. C. Macdonald, and the energy of Prof. Jas. W. Robertson, centres for Manual Training opened in the various cities of British Columbia with the beginning of the century. Mr. Dunnell is in charge of the work for this province; under him serve trained assistants.

As significant signs of the times, two facts in connection with Victoria's recent municipal elections are noticed. The candidates for positions on the aldermanic and school trustee boards, who in their pre-election speeches advocated the building of a new High School were, to a man, elected. The would be trustee who evolved an elaborate plan for a sliding scale of fees for High School students' tuition was "snowed under."

The Government of Manitoba is to bring forward, during the approaching session, amendments making attendance at the Public Schools compulsory. This will be a move in the right direction, especially in towns and cities. In the country districts it will probably be a dead letter as a similar law is in Ontario. The main aim of the law is probably to secure the education of the very large number of foreigners now in the province.

Many of the graduates of the University of Toronto of '85 and '86 will regret to learn of the death of Mr. Harry McGeary, after a three days' attack of grippe, ending in brain trouble and heart failure. At the time of his death, Mr. McGeary was mathematical master in St. Thomas Collegiate Institute. He was reputed to be one of the best mathematical masters in the province. Great sympathy is felt for his young widow and her three little ones, two—twin babies—being born just the day before the father's death.

It is B. C.'s growing time, for, simultaneously with the founding of the Manual Training classes, early in January the first Normal School in the Western Province opened its doors to 49 students. Vancouver City, through its energy and public-spiritedness, secured the school, which many thought should have gone to the capital. But Vancouver is wide awake and progressive; it made an offer to the Government of a free building and full equipment for the first session, which offer was accepted. Alex. Robinson, Esq., M.A., Superintendent of Education for B.C., formally opened the school, and, for the present, personally has supervision over it. Associated with Mr. Robinson on the staff are Inspector Burns, M.A., and Mr. Blair (late of New Zealand).

It is announced that Chicago University will soon offer a definite course in Sunday School work with a view to preparing teachers and leaders in this field. This is truly "meeting a long-felt want," and the institution deserves praise for the meeting of it.

It is estimated that about 16,000 farmers moved from the United States to Canada during the past year, most of them settling in the Northwest; and the outlook for a

large immigration next year is excellent. These immigrants from across the border are the best class of settlers, with the exception of our own people. A large influx of French-Canadians from the New England States is also looked for next year, principally to settle on the newly developed farming regions in the north of the Province of Quebec.

Master Frank Smith, of Philadelphia, who carried a message of sympathy and admiration from a host of American schoolboys to ex-President Kruger, has just been hauled up in a police court on the most prosaic charge of maliciously smashing a tobacconist's showcase.

As the decreased output of coal in England is beginning to cause anxiety in respect to a future supply, new discoveries of coal are of great importance. The great coal fields of British Columbia, especially those of East Kootenay region, will yield some of the finest bituminous coal in the world; and there is in sight enough, it is estimated, to supply the needs of the whole world for 300 years, at the present rate of consumption.

The recent discovery of coal on the Zambesi, within 200 miles of Bulawayo, in Rhodesia, means a new source of wealth for our fellow-subjects in South Africa. In quality it is said to be equal to the best Welch coal. Coal has also recently been found on the western side of the Island of Spitzbergen, in the Arctic Sea.

The Lieutenant Governor of B.C., Sir Henri Joly de Lotbiniere, is an ardent advocate of the Metric System, and loses no opportunity of impressing upon the people by public addresses, leading articles and arguments, both spoken and written, the importance of its adoption. In a letter to the writer bearing date of January 15, Sir Henri says: "You can do a great deal to prepare our people for it, and it is important to do so, as its introduction cannot be delayed much longer. In the short time since I wrote my few remarks for the *Miners' Record* (Christmas time) I have received the assurance that in the U. S., as well as in Russia, measures are contemplated for the compulsory adoption of the Metric System without delay, and Great Britain and Canada cannot afford to further lose time."

THE ART OF ANSWERING.—Answering questions in writing is an art which requires to be learned and practised like any other part of the school programme. A child may have mastered the whole of the subject required, and may yet fail at a written examination, from want of practice, want of confidence, the dread and timidity inspired by pen, ink and paper, in those who are not accustomed to write much, or want of neatness and proper arrangement and many other causes.

Let it not be said that this is cramming: it is excellent teaching —a most valuable and most necessary intellectual discipline. What is more useful than training young people to write down what they have to say on any subject whatsoever, neatly and in correct language? It teaches method, promptitude, and self-reliance; and it trains to the habit of concentrated attention. Periodical written examinations of the advanced classes should always form a prominent feature in schools. Besides training the children to answer in correct form, subjecting the several classes occasionally to rigid examinations in the various

subjects of the programme is a most valuable means of laying bare the weak points of the school, and thereby putting the teacher on his guard.

The pupils should be examined in writing in each individual subject at least once a month. Whether they are to answer in only one subject, or in two or more, at one sitting, is a matter for the choice of a teacher. But occasionally they should get papers of questions on several subjects, one after another without stopping (except a short recess if necessary), in order to accustom them to the final examination. In all cases they should be obliged to attend to the following instructions:

No carelessness or hasty work is to be permitted; every paper should be written with the same care and with the same formality as if it were written for the regular yearly examination.

If a margin is not already marked off, crease a margin an inch and a half broad to the left of the paper; on this margin the numbers of the questions are to be written, with the answers opposite each

The name of the pupil is to be written, first of all, on the top of each page—or the number only without the name, if this be the regulation. Let this be done invariably—never omitted—so that it may become a habit.

In these examinations, it will be far the better plan to put a paper of questions into the hands of each pupil. But the questions might also be written out on a blackboard. The pupils should never be asked to write down the questions from dictation, for this will weary them, and leave them little spirit to answer afterwards.

The most common cause of the errors and blunders committed at examinations is over haste, both in perusing the questions and in working, which is not necessary, as there is generally time enough allowed.

The pupil should read each question coolly and carefully before he begins to answer it; from want of caution in this respect, a candidate often answers, not the question before him, but a different question altogether, and of course gets a cipher for his answer.

In working through a paper of arithmetical questions, the pupil should invariably take the easiest questions first, leaving the longest or most difficult for the last. If he takes the hardest or longest first he is in danger of getting puzzled over it, and then he loses heart, gets frightened and nervous, and goes wrong even in the easiest sums.

One very common fault of young candidates at an examination is to answer more than is asked. They are asked to write out six lines of poetry, and they write *twenty*, which does them no good, and gives the examiner trouble. This sometimes arises from nervousness or from not reading carefully the directions at the head of the paper; usually, however, candidates do it to show how much they know. The tendency, from whatever cause, should be rigidly repressed.

See that the pupils avoid overcrowding; that their writing be open and plain; and that they leave a good space between each answer and the next. Encourage them to use plenty of paper; and to call for more when they want it.

If a pupil makes a blunder, he must not be frightened; let him draw the pen across anything wrong, or anything that does not please him, and re-write it.

Before giving up his paper he should look carefully over all his work, to supply omissions and correct errors.

The teacher should read over the

answers in presence of the pupils, and point out the errors, faults and imperfections. If this be omitted, the examination will be of little use. And each pupil should be obliged to re write his erroneous answers, with the necessary corrections.

If a pupil be trained in the manner here pointed out, he will know how to go about answering systematically at any examination; and whatever he knows about a question he will put down on paper. He will not be frightened at the sight of a paper of questions; he will be cool through custom; and he will not fill his paper with blots, errors and blunders, through mere nervousness. Let it be always borne in mind that to teach children *the art of answering* is a most necessary part of school work.—*P. W. Joyce, School Foundations.*

The Director of Special Inquiries and Reports for the Board of Education has printed separately a report, by Mr. James Baker, on "Technical and Commercial Education in East Prussia, Poland, Galicia, Silesia, and Bohemia." Mr. Baker touches in detail on the different schools he visited, and thus sums up his conclusions:

In the districts described, the Government, the local authorities, the merchants and employers have worked heartily in unison to forward technical education; and in many places the workmen's guilds, unions and trade societies have joined hands with the authorities. To compel study and intellectual comprehension of daily labour, the employers are enforcing certificates of competence, and encouraging the artizan to aim at a high technique. This widespread education has raised the handicraftsman in the estimation of the nation, and in places of public resort the increased skill of the hand-worker is extolled. The tremendous strides in advance made during the last twenty-five years by the countries I have been describing is irrefutable proof of the enormous aid given to commercial prosperity by this education; and, if in the coming generations Great Britain is to hold her supremacy, which is already so much threatened, the inhabitants of the smallest town in the United Kingdom must have the opportunity of learning in a scientific manner the trades of the district; and every villager should be trained to study nature with an intelligent eye and to appreciate the beneficent value of the natural products which lie around him.

METHODS IN ARITHMETIC.—To have a knowledge and a good working knowledge of arithmetic is absolutely necessary for the earning of a living above that of the laborer in ninety-nine cases out of a hundred. And as the Public Schools have been instituted for the masses, and not three-fourths of the masses ever receive any other intellectual training, that working knowledge must be given in the Public Schools, and at as early an age as possible.

If the subject be not at fault, I am afraid methods of instruction have been. It is claimed that too much attention has been devoted to the abstract, that the concrete has been neglected, consequently the work is merely mechanical, and does not exercise the reasoning faculties. This is a grave objection and worthy of consideration; or rather, I should say has been worthy of consideration, as I understand in our curriculum that objection is removed.

Has this been the great fault? I think the progressive teacher, and by that term I mean not the faddist, but the intelligent teacher, for many a year has not pursued this method. The concrete with her is ever the means of inducing a knowledge of numbers into the children's minds. But is not there a danger in carrying the use of the concrete too far? Does not the child come to depend upon the object to aid him in the solution of his problem? "If Abram had five apples and he gave four of them to James, how many had he left?" In a problem of this

nature if we use the term "apples" merely to impress upon the pupil the fact that one apple remains, it appears to me we are to a certain extent misleading him and perverting the use of the concrete. Is it not for us to keep before him the five apples brought into comparison with the four apples exceed the four apples by one apple, for by such means the co-ordinating and reasoning faculties become aware that the difference between the eternal verities of five units and four units is one unit? Of course, after that, drill must come, and drill upon drill.

If, however, some such method is not pursued, and problems in terms of the concrete are given to children with each process duly ticketed, instruction becomes more mechanical than it could possibly under the use of the abstract. The children are experts with formula, but deficient in the reasoning power. Are there not plenty of simple problems in which, dispensing with formula, the budding reason might have ground for exercise?

"If three-fourths of an acre of land is worth $120, what will two thirds of an acre be worth?" Why do the advanced pupils stumble over such a problem? Why will they insist that one-fourth of an acre will cost one-fourth of $120? Lack of power to analyze. If you teach children to analyze you teach them to reason. Attempts to analyze subjects are as common among children as adults. It is a mistake to suppose this is a product of age or a high civilization. Savages are as expert analysts in some respects as the most highly educated genius. Their premises are wrong in most cases, that is all. But in arithmetic, children have the premises given them. Let them follow their natural instincts and analyze for themselves Don't for a moment imagine because you give them problems in concrete terms you are assisting their reason by telling them such problems are to be solved by certain formula. There is no royal road to arithmetic any more than any other branch of knowledge, and just as the tired muscle is the sign of exercise, and increasing strength, so the tired brain, within limits, is the sign of increasing mental strength.

For a limbering up, a sort of general oiling of the thinking apparatus, I think there has never been anything in our schools equal to the old intellectual arithmetic. In using it the pupil had to cut from the rule of thumb methods and think. In the oral work nimbleness was given; in the written, power of expression and analysis.

Mental arithmetic is a good thing. By all means have plenty of exercise in it. Never for a moment, however, can I conceive that a child can get along, at first, without having the idea visible before it. Children's imaginations are vivid, but they are vivid only in proportion as they are brought more and more into contact with the outside world. That impression made through the senses of both sight and hearing must be deeper and more lasting than the one made only through the sense of hearing. I refer to the use of written work.

We are living in an age of changes, and our primary grades are at present in a state of transition. Arithmetic, mental, purely mental, is a very good thing for a bright pupil; he enjoys it, he is always ready with his answer before any one else in the class. But what about poor little Johnnie, who is all right but slow, oh! so slow; a nice little writer, a good little reader, a good little mathematician, but, oh, how long before the idea takes root, but when once rooted, firmly

rooted! I suppose he could be put in a lower class, but is that the place for him?

If we confine ourselves to mental arithmetic alone what is the result? The result is one of two things, the bright pupils receive all the attention, while the plodders are neglected, or, while the teacher is spending her time with the latter, the former are idle. A most excellent opportunity for the mischievous boy to make himself somewhat of a nuisance. But what of that?

Perhaps after we have tried several methods we may be able to look back over the past, and, avoiding the extremes, take a little here and a little there, thus finding that method which will be of greatest value to the average child.—*Edna N. Mann, Rochester, N. Y., in Educational Gazette.*

At the twentieth annual meeting of the Mutual Reserve Fund Life Association, held in Mutual Reserve Building, New York City, on January 23, George D. Eldridge, C. E. Mabie and Elmer A. Miller were re-elected members of the Board of Directors. Mr. Mabie was also re-elected 2nd vice-president of the association, and appointed general manager of its Agency Department. At that meeting the following resolution was unanimously adopted:

Resolved: That the members of the Mutual Reserve Fund Life Asseciation in annual meeting assembled have learned with deep regret of the death of the Queen of England, whose long and prosperous reign has given opportunity for the exemplification of such strength of character, purity of life and high aspirations as no previous sovereign of that mighty Empire has displayed to the admiration and affection of the world, and we avail ourselves of the opportunity presented by this meeting to extend to our members resident in the British Empire our hearty sympathy and condolence.

Just now the commissioners of Catholic schools are expending about $75 000 in new school buildings

These will give space for more than 1,200 children, will be well ventilated and lighted and fitted with many modern improvements,

One school is to be conducted by brothers of the Christian schools, one is already supplied with lay teachers, and the third is undecided, though a movement has already begun to place it in the hands of the brothers or friars.

This will reveal to you that there is a certain rivalry between lay teachers and friars.

Many are not satisfied that the latter are cheaper; they must go two together, and they are generally more exacting than laymen.

Of course the friars are intended for the Primary schools only, and are generally men of no attainments, and not too well grounded even in primary matters. They are, however, much prized in some places, and are certainly very useful in taking boys in procession to church and catechism; they prepare them for first communion, besides teaching them the usual branches.

In nearly all our schools here we teach the two languages equally, and it is really surprising how readily the children pick up, in the one case French and in the other English. Thousands of our children seem equally facile in both English and French, all through having masters speaking the two languages and having parallel textbooks in each. The children, too, teach one another much while playing together, and you would be pleased to hear little tots talking one minute in French

and another in English. They learn the proper accent and intonation much better than their seniors

The French Canadian children are very desirous of learning English, and at the end of two or three years learn to speak and write it very well.

Good English teachers understanding French are pretty sure of employment, though I cannot say that salaries are attractive. I have been speaking of the city of Montreal, outside of which things are not so fair, Johnny Canuck not having a good reputation in regard to paying salaries.

Many efforts are made here to improve the knowledge of arithmetic, and I suppose with a certain amount of success, as *labor omnia vincit*, yet I heard of a school a short time ago in which the masters and a principal with $1,200 per annum gravely teach the children to multiply 2s. 6d. by 2s. 6. With others the decimal point is a thing of mystery; they will put it down, and a dividing line and the words $ and cts. in an extraordinary way. Thus you will see ·05 cts. treated as five cents; and a principal will write ||$10 | .75 cts. for $10.75, and do it month after month in blissful content.

Many find great trouble and mystery in that poor little adjective "the." Sometimes it is t-h e, thu; other times it is t h-e, thee; and they invent rules for its use before such words as ocean and sea.

Thus an Englishman might well prepare before coming here, because, if in the teaching line, he is sure to be bombarded with questions on the pronunciation of "the" and the use of "shall," and some fellow who has learned English in Quebec will take the opportunity of showing off on "shall and will."

Last Saturday Mr. Robertson, Dominion Commissioner of Agriculture, having advertised that he was going to lecture on Lloyd, drew quite a respectable audience of teachers—women and men, to the Normal School.

I was much surprised that Mr. Robertson spoke for more than an hour, giving a kind of advice to teachers He is a clever man, and speaks cogently for a commissioner of agriculture in the things he understands, but I do not think he is versed in history or in general literature sufficiently to be a safe adviser for teachers. He would do well, I should say, for a board of trade or others whose single aim is to make money. For teachers who have to deal largely with hearts it was to me inappropriate. There was too much appeal to worldly prosperity, to the United States with their 75 millions of people and their billions of dollars.

The United States have immense resources but to what do they owe them? Ages ago the coal and iron, the gold and the silver, were stored up there by an Almighty hand. The United States have entered into a goodly land of corn and wine and oil and gold and silver; but their astuteness did not make those things; they have entered into possession; it is to be hoped they will make a noble use of them. Canada, too, has its corn and wine, its gold and silver, its forests, its lakes and rivers. What then? Canada is feeble now. Shall we fall down and worship the golden image? I hope not. I think Canada will be a nurse of heroes, and while our climate is severer than that of the United States, it will serve to brace up our people into a sturdier frame; and with industry, honesty and purity we shall attain an honorable place in the British Empire, even if

we do not stretch from the Philip pines to Cuba and number our people by 100 millions.

It is a pity the Commissioner of Agriculture had not taken a course in history before lecturing teachers on their duties.

I read of a kingdom in the East, on the banks of the Euphrates, where gold was plentiful, millions and millions acknowledged the sway of a mighty ruler, everything seemed prosperous, yet in a few years that mighty kingdom was overthrown, and the gold and silver and the beautiful gardens became the prey of a conqueror.

Again we see boundless prosperity overthrown before him of Mace don, and he, too, not by his vices, but by a fate stronger than he, is broken off in the midst of his prosperity, as any schoolboy can recognize in an old fashioned story-book, that of Daniel. Another empire arose greater than all, richer, more civilized, with its mighty legions, with its great men, its orators and poets, its long line of emperors, with its glories which even the genius of a Napoleon could not equal. Surely this unequalled prosperity shall remain. Alas! no. The city of the Cæsars was trodden under foot by the barbarians, and the successor of the fisherman is enthroned in what was once the most prosperous city the world ever saw.

When they boast of their great riches my mind runs back to Tyre and Sidon, to Jerusalem, where gold was as plentiful as the stones, to Babylon, to Athens to Rome, and I ask myself what of it?

Then I look at the United States, and I wonder what will be the end of it. I ask are they going to be proud like Nebuchadnezzar? Or are they going to use the wealth God has given to establish a dominion in righteousness?

Then I think of the little islands by the sea. They, too, have wealth of every description and like the United States they have history to show them the way others have gone. Then I ask will those little islands use their wealth and power well? If so, I have hope for them, for a kingdom is established by righteousness.

Wealth and population will not bring happiness nor will they continue if wrongly employed. For our country, that is Canada and Britain, may virtue increase.

By all means let us use what Providence has given, but let us recognize the donor. It is not we who have scooped out the mighty lakes and rivers, raised the stupendous mountains and veined them with gold and silver.

By all means let us have our children taught sloyd or anything else that will amuse and improve them. Drawing is no new thing in Canada and who has any objection to popularizing it or a portion of it, and teaching our young ideas geo metrical forms and putting into their hands penknives, scissors, chisels and even hammers and planes. JOSEPH.

Montreal, Feb. 18, 1901.

SCHOOL HYGIENE.

TO INSTRUCT PARENTS REGARDING THE HEALTH OF THEIR CHILDREN.

The Board of Health of Buffalo, New York, has made a series of recommendations which include the appointment of a medical supervisor over churches and Sunday-schools, who would instruct parents and children in hygiene, in a practical way, such as the inspection of the water supply, sewer connections, the prevention of overcrowding, the guarding against bad sanitation, poor lighting, etc.;

the inauguration of preventive measures against disease, examination of the eyes and ears of children, and a general study of the surroundings and habits of the scholars.—*New York Medical Journal.*

PHILADELPHIA FAVORS PAYING MEDICAL INSPECTORS OF SCHOOLS

The question of granting to medical inspectors of schools remuneration for their services, which have thus far been voluntary, was considered recently by the Committee on Medical Inspection of Schools of the Public Education Association in Philadelphia. The following resolution was passed unanimously:

Resolved, That for purposes of uniform work and for definite and responsible organization, it is desirable that the medical inspectors of schools should be paid. It is the opinion of this committee that the work can be done by 200 inspectors, and that each should be paid $500 for eight months' work, September 10 to June 1." The resolution was indorsed by the County Medical Society and the College of Physicians will consider it later.—*New York Medical Journal.*

TO PREVENT THE SPREAD OF CONSUMPTION IN GERMANY.

The German Department of the Interior has recently issued a set of instructions conveying compulsory precautions to be taken against the spread of tuberculosis in the empire. The instructions provide that doctors must under all circumstances where their patients have tuberculosis of the lung or larynx, give written notice to the police as soon as the case in question has been diagnosticated; that immediately after the death of a person from this form of the disease the deceased's room and effects must be thoroughly disinfected; that professional women who lay out the dead must report at once in writing to the police authorities whether the disease was of the lungs or larynx; and that keepers of hotels, lodging-houses, asylums or other public institutions shall immediately report the appearance of the disease in the establishment under their control. Noncompliance with these regulations is subject to a fine of 150 marks ($35.70) or six weeks' imprisonment. —*New York Medical Journal.*

BATHS.

In all the new school buildings of New York space has been provided for a system of shower baths. These baths are now ready for use in two or three schools in the east side.

MEDICAL INSPECTION OF SCHOOLS REDUCES MORTALITY ONE HALF.

Dr. Reynolds, Health Commissioner, has published a statement to the effect that of 75,000 children examined in the course of eight school months in Chicago 4.539 were temporarily excluded from school on account of some contagious disease, and that as a result the mortality from scarlet fever and diphtheria has been reduced almost one-half.

SCIENCE.

J. B. Turner, B.A., Editor.

THE approaching meeting of the Ontario Educational Association at Easter gives an opportunity for the discussion of important topics in connection with the school life of our province. At the meeting of the natural science section of the Association last year, a committee was appointed to consider and report upon the position of

Physics and Chemistry in the curriculum of the High Schools. The discussion of the report of this committee will give an opportunity for considering the whole situation with regard to the science work of our schools.

It is to be hoped that the position into which Botany has been crowded recently in the programme for teachers' certificates will receive the attention of the members of this section.

The first question that will naturally suggest itself in such a consideration is the desirability of a knowledge of Botany by every teacher, especially in the rural schools. In view of the prominence now given to the study of Agriculture and to nature study in every progressive school, the question of desirability seems to be settled. That being so, the next question that will arise is whether the present requirements of the teacher's course in Botany are sufficient to give those who take the teacher's course a sufficient training in the subject to enable them to teach it intelligently. To those who have given any attention to the matter there can only be one answer to this question. In the first year of the pupil's life in the High School, the only time when Botany is compulsory upon the intending teacher, he is not deeply impressed with the necessity of preparing himself for his life work in this subject and so it would be a misuse of terms to say that he has acquired more than a very elementary knowledge of plant life, far from sufficient to enable him to teach the subject. The result is that teachers are sent out inadequately equipped for this particular work, and are thus unable to take full advantage of their surroundings to awaken interest and stir up enthusiasm in their pupils. This is unfair to both pupils and teacher and the wrong should be righted as speedily as possible.

As far as the work in Primary Botany is concerned the limit of work is now the same as it has been for a number of years, notwithstanding the fact that the advances that have been made in the science seem to make it desirable that something more should be done than is attempted at the present time. How to accomplish this is a question which the Natural Science Association, and in fact the whole Association, might very profitably discuss.

The principles which govern in the preparation of curricula for the other professions should govern in the preparation of the curriculum for the teaching profession, viz., What is desirable for the candidate for the profession to know in order that he may perform his work successfully should be required of him, and as thorough a knowledge of it as circumstances will permit. This would necessitate a re-adjustment of the programme of studies for a teacher's certificate, and such a re-adjustment can only be attempted after a thorough consideration of all the interests involved. One of the great obstacles to be overcome is the traditional idea that because certain subjects have always been required they must remain, thus taking no account of the changes that are going on in the domain of thought the world over. Another is the very laudable desire to have as many of our teachers as possible take a university course by making their course of studies, to a very considerable extent, correspond to that for matriculation.

Neither of these obstacle seems to be insurmountable, but the means by which they are to be overcome require careful consideration.

Assuming that means can be found to overcome the difficulties stated, then what should be done in Botany ir the preparation for a teacher's certificate? The course as laid down for the first year at present furnishes a good basis for con sideration of the relation of plants to their surroundings, and of the habits of plants, and this should be supplemented by some elementary work in plant physiology, this last to be required of students for Junior Leaving certificates, and the Senior Leaving work to remain as i now is. On account of the fact that so many of our teachers have to work in rural schools, special attention should be given always to those plants, a knowledge of which is of importance to our agriculturists.

CORRESPONDENCE.

SOME REMARKS ON MR. SCOTT'S ART, FEBRUARY, 1901.

Editor CANADA EDUCATIONAL MONTHLY:

"Religious and moral training were rightly regarded as nothing more." It seems to me this assertion is rather dogmatic; "rightly" may suit Mr. Scott, but not me. "As indispensable to an education at all." What does he mean by "at all"? I understand "indispensable to an education," but "to an education at all" I do not; I give it up.

Page 42: "Motives are created by the mind itself." Sometimes, perhaps, but certainly not always. "That the child may be able to set up proper motives for himself." A wonderful child, and I should think well advanced in years. "A free moral agent." No; neither man nor child is free to do ill; the will is free, but their actions are not free when they touch others; the punishment is held out before them by the decalogue, and by the civil and criminal law.

(1) "The organic ity of physical, etc." I question this very much. Admitting that these three may be united in one school, I do not see that it is necessarily so, and I believe it often happen they are looked after by different institutions for the same individual pupils; therefore I do not see the "organic" unity.

We are not often at liberty to set up motives for ourselves:

1st, We must honor our father and mother. 2nd, In our present society we must live a decent life. 3rd, We must love God.

If we do not, so much the worse for us.

Page 43: "A mere knowledge of religious and moral truths" is a very great help to making a man "either religious or moral." But just here why the two words "religious" and "moral"? What is the difference? Is not a religious man moral? And if a man be morally good, has he not made a great step to religion? St. James says, "True religion is this, to visit," etc., etc. Did not Jesus say, "If ye love me, keep my commendments," and "Not everyone that sayeth, Lord, Lord, but he that doeth," etc., etc.?

Mr. Scott says, "Hence religion and morality cannot be taught." By what logical right does he use "hence"? I deny its propriety, and say it does not follow from what he has said. Non sequitur. Did not Jesus say, "Go teach all nations"? What? Mo ality? Yes. "Teach them to observe all things whatsoever I have commanded you." What are the things? The decalogue. Love God. Love your neighbor as yourself. Is there any difference here between religion and mor-

ality? None; the nations are to be taught to "observe" and "do."

"Religion and morality cannot be taught." Well, well! such a statement from a Principal, and a Principal of the Toronto N. S. What has the world been doing from the time of Adam down?

Did not Moses command the *Israelites to teach the children?* What were the schools of the prophets for?

Even the heathens had their religion, morality therein included! It was imperfect, no doubt, even corrupt, but it was there.

Page 43, par. 4: A slap at the old way; yet St. Paul says, "The law was our schoolmaster," etc.

Page 44, 8th line: I see "the ethics of morality;" turning to my dictionary I see "ethics," the science of morality; morals, therefore. Mr. Principal Scott says, the morals of morality, or the morality of morality.

Page 45, 2nd par.: Complimentary for the Scotch who hold a big place in the British Empire and in Canada. Ask them and as they are questioned let them answer. They are not zero in Ontario. Just below he says religion and moral influence a 'dynamic' force; so he gets into physics. Since ordinary people cannot see the propriety of "force force," we shall send Principal Scott to the professor of Physics at University College. Dynamic = power or force; thererefore dynamic force = power force, or force force.

Page 45, 2nd col.: "I am going to teach you to be kind," etc., etc.

I think a parent or a teacher could say so very well indeed.

Same page: "Atmosphere of truth," etc, "that he becomes these." I don't understand. I could understand becomes truthful and pure.

God only is truth and purity.

W. P. J. BOND.

BOOKS AND MAGAZINES.

O wad some power the giftie gie us, To see oursels as others see us!

To accommodate readers who may wish it, the publishers of THE CANADA EDUCATIONAL MONTHLY will send, postpaid, on receipt of the price, any book reviewed in these columns.

Mr. Goldwin Smith contributes to the February number of the *Atlantic Monthly* a striking review of Lord Rosebery's book on Napoleon, in which he does not altogether agree with the views advanced by the author. There are more than the average number of reviews in this number of the *Atlantic.* Besides Lord Rosebery's "Last Phase of Napoleon," there are notices of "Allen's Life and Letters of Phillips Brooks"; Miss Preston writes of two books on Italy; and John Fiske contributes some reminiscences of Huxley in connection with the life of the scientist written by his son.

Lippincott's Magazine announces for its March number a complete novel by Maurice Thompson: "Rosalynde's Lovers."

In the series, "Careers of Danger and Daring," at present appearing in *St. Nicholas,* the second article on "The Steeple Climber" is contributed by Cleveland Moffett. It is a more than usually interesting account of an almost unknown trade.

"The Secret Orchard," by Agnes and Egerton Castle, is a new serial begun in the February number of the *Cosmopolitan.* It promises to be characterized by all the excitement and adventurous love that has been the chief feature of the work of these writers.

The first article in the February *Century Magazine* is an entertaining account of the "Humor and Pathos in the Savings Bank," by Richard Broughton. The second is a somewhat unusual story by W. D. Howells, "At Third Hand."

The contents of the *American Monthly Review of Reviews* for February is largely made up of biographical accounts of prominent or celebrated people: Queen Victoria, Washington, Lincoln, and Philip D. Armour.

One of Mrs. Wharton's best short stories appears in the February number of *Scribner's Magazine*: "The Angel at the Grave." Mrs. Gilbert's stage memories are begun in the same number; and Miss Carolyn Wells writes admirably of "The Sense of Nonsense."

"The Art of Edouard Manet," by Antonin Proust, is the main article in the January number of *The Studio*, illustrated, as usual, with beautiful reproductions. The landscape painting of Didier-Ponget receives also a sympathetic appreciation from M. Wynford Dewhurst.

Mr. Edward Bok, in the February number of the *Ladies' Home Journal*, gives the result of his investigations on whether a young woman can work with advantage to herself on a newspaper.

"The Foundations of Botany," by Joseph G. Bergen, of the English High School, Boston, issued by Ginn and Company, of Boston, is an admirable and unusually interesting text-book. The explanations are clear, and while scientific are not unnecessarily obscured by an involved scientific terminology. The illustrations are helpful.

John Dougall & Son, proprietors of the *Montreal Witness*, are publishing *World Wide*, a weekly reprint of articles from leading journals and reviews of Europe and America. The publishers have determined, very wisely, we think, not to spend money on fine paper, but to be content with what is absolutely necessary, and the result is that for two cents the reader gets sixteen pages of very useful and instructive matter not easily accessible to the ordinary reader. There are some good publications of this kind—the *Review of Reviews*, *Public Opinion*, and the *Literary Digest*, but the matter in the new one is so well selected that it seems likely to make a field for itself, while it has the advantage of being specially prepared for Canadian readers.

"The Religious Spirit in the Poets," by the Rt. Rev. W. Boyd Carpenter, D.D, Lord Bishop of Ripon: Isbister & Co., London. We thought so highly of the teachings of this volume that we published a few of the papers while they were appearing in *Sunday Magazine*, for 1900. The style of His Lordship is cultivated and graceful; it is a rare treat to read this handsome volume. We strongly recommend this book to the attention of our readers, especially to the teachers of literature in all our schools, Public Schools, High Schools, and Universities.

"Canada, 1760 1900," by Sir John Bourinot, is one of the most important issues recently made by the University Press, Cambridge. This account of Canada under British rule is one of Sir John Bourinot's most successful contributions to the study of history, and it is gratifying to Canadians to know that it is being well received in Great Britain.

"Bell's Latin Course." George Bell & Sons, London. 1s. 6d. By E. C. Merchant, M.A., and I. G. Spence, B.A., assistant master at St. Paul's Preparatory School. This Latin Course is intended to be used for the instruction of children who have not hitherto done any Latin. The object is to make the Course as interesting and helpful as possible. The masters who have used the books speak highly of their value for scholars and masters.

"The Elements of Hydrostatics," by S L. Loney, M.A., professor of Mathematics at the Royal Holloway College, Cambridge: I. C. F. Cly, at the University Press. 4. 6d. This volume will be found useful for those who are studying science.

"An Anthology of French Poetry from the 10th to the 19th Century" has been published by Henry Frowde, the publisher of the University Press, Oxford. The book is a collection of translations by the Dean of Bocking, Henry Carrington. The translations themselves are graceful, and possess great interest for students, especially of early French poetry.

Morang & Company, of Toronto, have recently issued two interesting school text-books. The first is an elementary Latin reading book, with notes and vocabulary by J. W. E. Pearce, headmaster of the Merton Court Preparatory School. The title of the book itself is "Tales of Ancient Thessaly"; it is intended to interest the boys in something they can sympathize with more readily than the histories of Cæsar. The second volume is "A Modern Phonic Reader," prepared for teaching the first principles of reading by the phonic system, although it can be used with other methods. It is a very attractive child's text-book.

No. 146 in the Riverside Literature Series, Houghton, Mifflin & Company, Boston, is Longfellow's play. "Giles Carey of the Salem Farms," with an introductory note and stage directions.

"A Hand-Book of Method for Teaching Phonic Reading," by John A. MacCabe, LL.D., F.R.S.C., Principal of the Ottawa Normal School (The Copp, Clark Co., Toronto), deserves the interest of all primary teachers. Four stages introducing the "short" vowel, consonants, the "long" vowel sounds, and, last, other sounds than the "short" or "long," one letter representing seven sounds, phrasing and paragraphing are plainly indicated in the type lessons, as well as the teaching of expression from the beginning. From this hand-book no teacher need despair of teaching phonic in a few months.

Other publications received:

Cambridge : At the University Press.

The Anabasis of Xenophon, Book 6, edited by G. M. Edwards.

Cæsar's De Bello Gallico, Book 7, edited by E S. Shuckburgh.

Treytag's Die Journalisten, edited by H. W. Eve.

Enault's Le Chien du Capitaine, edited by Margaret DeG Verrall.

Balcn's New Atlantis, edited by G. C. Moore Smith.

King Henry Fifth, edited by G. W. Verity.

Robinson Crusoe, Part 1, edited by J. H. B. Masterman.

Ginn & Co., Boston.

The School Speaker and Reader, edited by W. DeWitt Hyde.

The Stories of My Four Friends, by Jane Andrews.

An Alternate Fourth Reader, by Stickney.

The Thought Reader. Book I., by Maud Summers.

One Thousand Problems in Physics, by W. H. Snyder and J. O. Palmer.

An Elementary Treatise on Qualitative Chemical Analysis, by J. F. Sellers.

George Bell & Sons, London.

Scalæ Tertiæ, a third Latin Reader, by E. C. Marchant.

The Alcestis of Euripides. Edited by E H. Blakeney.