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THE CANADA
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FEBRUARY, 1897.

REST FROM FEAR.

BY THE REV. HUGH BLACK, M.A.

"The Lord shall give thee rest from thy fear, and from the hard bondage wherein thou wast made to serve."—Isaiah xiv. 3.

THIS section of the Book of Isaiah, the Burden of Babylon, is a prophecy of the Exile, coming with comfort and good cheer to the heart of the broken nation. The doom shifts from Jerusalem to Babylon. And for Israel, their redemption draws nigh—and, meanwhile, they are saved by hope. God's great purpose for them will again appear. It speaks of deliverance, first of all from the outward lot of oppression, and also from the inward grief and despair. This spiritual part of the deliverance is meant to begin at once. It is an anodyne from present pain. The dawning of the hope brings instant relief. They need not wait till God fulfils His promise. The very faith in that fulfilment lifts the cloud from their hearts. To believe that God will give them rest from their hard bondage, at once lightens the bondage. If the Prophet can make them against hope believe in hope, the pressure on their souls will slacken immediately. What the exiles needed supremely was deliverance from despair, rest from the fears that oppressed them; and faith

in God's loving purpose would give them that at once, even in the midst of their hard bondage wherein they were made to serve. Faith is the ground of hope. "Faith is the assurance of things hoped for, the evidence of things not seen." This is the application we may bring near to our modern life from this sweet promise in the Burden of Babylon.

Life is never without its hard bondage wherein men are made to serve, the bondage of an untoward lot as in the case of exiles, or the bondage of soul in one of its many forms—sorrow, fear, doubt, habit, sin. All progress is emancipation. All advance is towards freedom. Reform is nothing if it does not mean liberty. God's work means always and everywhere the loosing of bonds and setting the captives free. This is true physically and politically, as well as spiritually. It is the former because it is the latter. Christ will yet set all prisoners free, will yet break all oppression and injustice and cruelty; but He can set them free even in their prison. He emancipates from the terrorism of the material, from the slavery of sin, and sets the soul in the glorious liberty of sons of God. The man whom Christ sets free can

henceforth and forever be bondsman to none but his Master. "If the Son make you free, ye shall be free indeed."

The greatest obstacle in the way of that spiritual freedom has been fear. The bondage of fear has been the weariest slavery of the race. It has its roots no doubt in sin. Fear entered Eden when sin entered. "They heard the voice of the Lord God, and Adam and his wife hid themselves. And the Lord God called unto Adam and said, Where art thou? And he said, I heard Thy voice in the garden, and *I was afraid.*" Fear has gripped man and held him in spiritual tyranny. Men have been afraid of life and of death; afraid of to-day and to-morrow; afraid of the living and the dead; afraid of man and of God; afraid of everything and of nothing. The primitive instinct of dread, so forcibly described by Kipling, has its abode still in life.

"Through the Jungle very softly flits
a shadow and a sigh—

He is Fear, O Little Hunter, he is
Fear!

Very softly down the glade runs a
waiting, watching shade,

And the whisper spreads and
widens, far and near;

And the sweat is on thy brow, for he
passes even now—

He is Fear, O Little Hunter, he is
Fear!"

Society has been cemented by fear. Religion has been colored by it. The race has been hag-ridden by it. The two great forces of the world, which have built up history, our social institutions, and life itself, have been fear and love; fear, the offspring of the spirit of evil, and love, the effluence of God. These have ever striven for the mastery—and strive.

We say that the spread of education has killed fear. We point to superstitions, the dread of unknown

powers, the terror of the unseen, which have been mitigated, if not destroyed, by knowledge. There is truth in this, and true knowledge is of God; for God is light, and in Him is no darkness at all. But it is not true that fear is dead, or that mere knowledge ever can give it its quietus. Knowledge can only glean in the fields after the reapers. The mind of man can only set in terms of reason what the soul of man has discovered. Superstition is killed, not by reason but by faith. A false religion is displaced not by criticism but by a true religion. And it is not true, as a matter of fact, that fear has ceased to be a bondage to men. To think so a man must be ignorant of life, must have had his eyes shut to the hunted look on human faces. To think so he must have never faced the spectres of his own mind, the troubles of his own brain. Black Care still rides behind the horseman. Fear lurks in the bottom of our hearts. There is ever a death's-head at the world's feast. We no longer tremble at mystery, and bow before idols which represent the dreaded forces of Nature. But have we solved the mystery? Has knowledge robbed life and destiny of their unknown elements? Philosophy may conquer the fear of death, but there is left still the *fear of life*. A spurious peace can be got from forgetfulness of the problems of life, by shutting the eyes, by hiding despair from oneself, or by hopeless acquiescence in the sordidness of existence. That sort of peace could always be got in that way. Life has still its appalling changes, its uncertainties. Men can still be mastered by an unspoken dread. Are there no misgivings in men's minds, no heart sinkings about the future, no distrust of self, never an apprehension of evil, never a shiver at the possible? I speak not of the fear of death, though that must always be our por-

tion. For the love of life is natural, and therefore the fear of death is natural. It is only when the spirit is broken, when nerve is lost, when body or mind or heart is diseased, that death can seem a gain. And if in our modern world-weariness there is a school with their morbid high-priests of literature and art, who worship at the shrine of death and speak of it affectedly as our gentle mother—even that is but another proof of heart-sickness and the fear of life. Doubt is the disease of thought, and is twin sister of fear. We may lay all the ghosts we can, and, whistling to keep our courage up, go boldly to prove that there is nothing but shadows to frighten us. But the ghosts will not be laid. The wraith of the White Lady rises at the well. Fear clings to life, elusive as the mist on the mountains.

And even when fear *for* self is beaten back from the gates, there remains for every true man fear *of* self. When we stop to think and look back on the past we can be afraid of our own base impulses and cravings. We can be afraid of our own weakness. It may be a wholesome fear, and be to us the mother of safety, as Burke called it. It may be one of the hounds of heaven to drive us from the wilderness into the fold.

And further, if self can be forgotten altogether, as it can be, there is *fear for others* in our hearts. Perfect love casts out fear, and even our imperfect human love casts out fear of the loved, but not always fear for them. There are noble forms of fear that seem almost born of love itself. Job is depicted in all his happiness and prosperity rising up early in the morning to pray and make offerings for his sons and daughters; for Job said, "It may be that my sons have sinned and cursed God in their hearts." And when the blow fell, he knew that he had been dreading some-

thing like this all his life. "The thing which I greatly feared is come upon me."

There are also fears of the future on a larger scale, fears which find voice in our books to-day about the forces at work in society, with their possible social changes, the common timidity which looks with shrinking on new and untried paths. We speak glibly of this as a transition period. We even believe that conditions more true and just may emerge, but everywhere we find men dreading the plunge, the passage through the cloud. Life is open to fear on every side. Somewhere or other it can grip us by the throat, if not at this turn of the road, at the next, possibly. Fear is the sign of evil in the world. We have all to fight it sooner or later in some form or other. Life is so often lived under a grey sky and on a sodden earth. The weight of to-morrow burdens to-day. Is there not need now as ever for the blessed promise, "The Lord shall give thee rest from thy fear"?

If the cause of our modern sickness of heart is doubt—doubt of self, of life, of God—the cure for it is faith. The owls and bats and dark night-birds that hoot in our ears, are driven from us by one stroke of the flashing sword of the rising sun. If we realize that God's love is the heart of the universe and the centre of life, fear of all kind must depart. We walk serenely in the light of that love. If we accept that love, if we apply it to our every need, if we breathe in it, live in it, where is there room for fear? Want of faith in God means want of faith in human destiny. To be without God is to be without hope; for the world becomes a riddle and life a terror. Faith in the moral order of the world, in the protecting love of the Father, saves from despondency. In God there is no room for fear and no place for care. Living in the

filial relationship with God in which Christ lived, we are emancipated.

Christ's gospel is the gospel of the grace of God, good news of great joy to the sorrowful, glad tidings to the sinful and fearful. "Fear not" was a word often on His lips. He comes to-day, as then, to bring men to God. He comes bringing God with Him. He comes over life's broken waters, making a great calm. "It is I, be not afraid." A touch of His hand quietens the fevered pulse. A look of His eyes brings peace. A smile of His lips illumines the world. Christ's very presence in the world is a message of courage. Why are ye fearful, O ye of little faith? Look up to the bright light that is in the clouds. You are not unregarded. Be of good cheer. Life has a meaning. God has a purpose with you in your struggle, and patience and service. It is a purpose of love. To live in the light of that is to have rest from anxiety for self, and from fear of others. "The Lord is on my side, I will not fear. What can man do unto me?" It saves also from the fear of sin and its power. Love's redemption will snatch you from the very jaws of the dragon. Courage! Take heart of grace! "Sin shall *not* have dominion over you." Christ transmutes fear into faith. Faith grips the quiver of trembling flesh with a strong hand. The true fear of the Lord kills all other fear, even the fear of self.

Even love's fear is swallowed up by the higher love. There is no room for fear in that love with which Christ loved us. The cloud which hovers over our imperfect human love withers in the sunshine of God's perfect love. We need not fear for the world and grow craven over impending changes; for it is God's world and is the scene of His redemptive work. Nor need we fear for the Church, for the cause of truth and righteousness and peace. It is not for us to tremble for the ark

of God. Truth is inviolable. Love is invincible. God's will shall be done on earth. His kingdom shall *cor.e*.—oppose it who dare! Fear not, little flock, it is your Father's good pleasure to give you the kingdom. We need back again in our midst the regal days of faith. Lift up your face with its stain of tears and believe. Courage! Faith shall live—fear and all the dragon brood shall die. Take up the burden of your life again for another year of service, with comfort in your heart, and let Christ's peace rule within. Abiding in Him, He shall give thee rest from thy fear.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day."—*Sunday Magazine.*

Changing conditions are affecting us. It was supposed thirty years ago that the cotton of the world must come from the United States. But Egyptian cotton is far better for the finer fabrics now demanded, as it has a long fibre; 60,000 bales were used in this country last year; the Egyptians are increasing their cotton acreage. English engineers are planning to improve the irrigation and extend cotton raising; it is said an acre on the Nile will give a bale of cotton. Then, too, thirty years ago the Argentine Republic sent no wheat to Europe; neither did India. She as well as Russia has laid down railroads and opened up a vast territory just suited for wheat; to these must be now added Egypt since the English have gone there. So that the world will no longer get its main wheat supply from the United States.

ELEMENTARY EDUCATION IN QUEBEC.*

NO body of people who come together for purely selfish ends can ever rise above the mud of grovelling egoism from which such ideas are sure to germinate, and if we, individually and collectively, are here in Montreal this week, and in this hall to-night, merely to further our own interests without any thought of the public weal, the sooner this Association dissolves into its original atoms and goes down into blank oblivion, unhonored and unsung, the better will it be for the cause of public education. If, on the other hand, we, as a body, are inspired with the divine spirit of progress, forgetful of vile self, equal to our opportunities, willing to do our whole duty without fear or favor; then may our Association become a mighty influence for good; then may it indeed be a true leaven of improvement, permeating the mass of apathy which has so long rested, incubus-like, on the breast of educational public opinion in this Province. Shall we yield to atrophy; or, standing on the broad basis of humanity and human thought, shall we catch the dawning gleams of awakening sentiment in that hulking giant, public opinion, who now lies supine, but yawning and stretching so that those who are awake to the influences which are at work around us can hear his mighty muscles crack; and, extending the guiding hand, shall we place his feet straight on the road which will ever lead him onward and upward to higher and better things?

Education in every land, to be true, must be based on true princi-

ples. It, in all its parts, must belong to the people, and they must feel that it so belongs. It must be of such a kind as to suit the circumstances, the environment, the genius of the people. Its warp and woof must be spun from their finest heart fibres; it must be, in short, an embodiment of the mental activities of the people themselves.

Is this true of the educational system of this Province; is it at one with itself? As we follow it from the elementary school, through the secondary school, the college, and the university, to that body which is supposed to rule and guide its destinies, are we impressed with the conviction that they are integral parts of the same unit? Do we feel one part respond with heart throb to the heart throb of another? Are we convinced that it fulfils the demands of a true education for a whole people? As we watch that little one yonder with bright eyes and curls, following the dusty road, slate in hand, to the little red school house at the cross-roads, as we think of the educational idea represented by that picture, let us place our finger on the pulse of the body to whose care that idea has been committed, and ask ourselves if that idea is represented there? Can we feel the responsive throb, or can we see, as it were, where the axe of the executioner, opportunism, with cruel stroke, has severed the life-giving artery? I leave the thought with you; it must be faced; it will not down till a satisfactory solution of the difficulty is found. No amount of sophistry will remove the obstruction.

A mighty monarch once called before him the noblest, the wisest, the best of his courtiers, and pointing

* The President's address delivered at the Montreal Convention of teachers by W. J. Hewton, M.A., Inspector of Schools.

to the far horizon where earth and sky melted into one shimmering haze,—"Go," said he, "and find for me the greatest good." Joyful they started on their quest, expecting soon to find that which they sought and receive the reward of their labors. As they journeyed, they came to a spot, a more beautiful than which, never delighted the eye of man. A mighty mountain reared his rounded head above the surrounding country. From base to summit it was clad in vivid green. As they looked in rapture, this changed to a deeper hue, and still again, as the great magician nature waved his wand, scarlet, and crimson, and gold, and russet, and all the prismatic tints snatched from heaven's own treasury, took the place of the duller shade. Anon with rustle, rustle, rustle, the gorgeous garment came floating down, and the mighty monarch was clad in a dazzling garment of diamond-studded ermine. At his feet, with head resting lovingly against his knees, they found a plant of beauty rare, and fragrance marvelously sweet; graceful leaves adorned its stem and luscious fruit pleased eye and taste. "Surely," said they, "this is that which the king desired," and they gathered of its fruit and sent their noblest to bear it to the king. But, alas, they returned sorrowing, with the command to search farther. So they encamped about the tree and ate of its fruit. It, however, was not enough for all, and out from the shelter of the mountain where the north wind blew not, and where the golden sunbeams fell, in pulsatory rays, upon the open windswept plains, shelterless and forlorn, they were forced, in quest of nourishment. O'er stony plain and black morass they travelled with down-cast looks and sorrowful hearts, for where in such a region would they find the greatest good? They sought for food, nor was their search in vain, for

at their feet, with leaves prone on the ground, with blossoms exposed to frost, to hail, to whirlwind, they found a humble plant; hunger driven, they tasted of the humble fruit and found it wholesome. Forced of necessity, they paid some attention to its culture, when, behold, a marvelous thing came to pass, for under the slightest care the lowly plant extended its leaves till they covered barren plain and dank morass with pleasing verdure. Its fruit became larger, and in ever widening circles it extended till it reached the very roots of the glorious mountain sheltered tree they had mistaken for the greatest good, and this, as though it received new life from the lowly plant, took on new beauty; new leaves sprang out as if by magic; its fruit became larger and more abundant. At last, cried the courtiers, we have found that for which we came, and once more they bore the fruit of the royal plant to the king, and once again they returned. What said the king? "Search again, for though ye found it ye knew it not."

Then there arose from the outskirts of the throng one who was a toiler in the flower field, whose experience had not been utilised when the message was sent to the king. He exclaimed, "The message is plain, the fruit of the star plant is not the greatest good, because it is not sufficient or suitable for all, but this lowly plant affords nourishment for all who come, and gives life and beauty to the royal plant itself." And it was even so.

This is true of the educational system of the Province of Quebec. We have been devoting our attention almost exclusively to the lordly university, the stately college, the fine institutions in the centres of population; but the little red school house on the dusty plains sleeps under the dust of neglect. *Learned dons and*

literary dignitaries have labored for superior education ; multi-millionaires have vied with each other in founding names for themselves by building faculties for the children of the classes ; but we yet await the advent of the man, the prophet, who, with the cause of elementary education woven into the fibre of his being, will, with clarion voice, wake this province from west to east, and convince those who have charge of our affairs, educational or otherwise, that the question of common education has sprung to life and must be faced. O, for the eloquence of a Demosthenes or a Cicero, the power to fire men's hearts and stir their blood, then would I make this Province, from the farthest recesses of the Laurentides to the dark waters of the Gulf, reverberate with the grand truth that the common education of its children is the primary duty of every people, that we have no right to expend lavishly of public moneys on higher education, at the expense of the common schools.

It is commonly said that on such occasions as this we ask for the unattainable. I do not do so ; I ask you to face the question as to who is responsible for the indifference to education which obtains in this Province. I say to you that you are responsible, that those who are with me on this platform to-night are responsible, that we, as individual and corporate members of this Association, are responsible. We all know that rural elementary education is not represented on that body which is supposed to rule its destinies ; we know that the legislative grant for elementary education is \$14,000 a year less than at Confederation ; we know that our teachers are underpaid ; we have seen the candidate for legislative honors, with smile and bow and hand shake, seek the public suffrage ; we have, perchance,

worked for him ; we have heard him pledge himself to secure that road, this bridge, the other railway for his county ; but when have we heard the matter of education brought forward ; when have we, who call ourselves educationists, asked what was to be done for education ?

I am, however, thankful to say that I see the dawn of better things. Though the words of those of us who dared, in the past, to raise our voices on behalf of common schools, seemed to have fallen on deaf ears ; though those for whom we spoke listened and seemed to slumber again ; those to whom we spoke forgot or did not hear ; those to whom we, in our inexperience, had looked, as our natural leaders, were found wedded to other interests ; our words have, in the silence of public intelligence, our words have had their effect. A sign of the times was indeed visible when the first minister of this Province, but a few nights ago, spoke from a platform which bore the legends, "Elementary Education," "Better pay for our teachers." It is our duty to do all in our power to assist in carrying such objects to a happy issue. Here, from this platform, feeling the full responsibility for my words, I wish to repeat and emphasize what I said last year at Sherbrooke, when I declared that there was rank, fame and honor for the man who made education a living issue. To-night I say this and more ; I say, judging from my knowledge of a considerable extent of country, that the party which takes up education and gives it the support it deserves will rule this Province for many years to come ; that the man who leads such a party will be like him who found in the mud of a dark valley a jewel of inestimable value, and raised it high on a beacon, where, catching the heaven-strayed beams of light, it illuminated the dark and devious ways of the valley, and guided

the toilers therein from the deep treacherous pits of ignorance and crime, on and upward to the firm ground of knowledge, and opened to their wondering view new vistas in the realms of human activities.

SOME NOTES ON POETRY FOR CHILDREN.

(Concluded from last month.)

WE would have in the Child's Anthology the Raggedy Mau's account of the man in the moon, which there is no space to quote. We would also have Mr. Eugene Field's Dutch lullaby, "Wynken, Blynken, and Nod," which is well known; and William Miller's "Wee Willie Winkie," which is better known. Another but less popular Scotch poem, belonging to the same family, is "Wee Davie Deylicht," by Robert Tennant. This class of poetry, wherein a bold figure (such as Jack Frost) is employed to make the picture more real and vivid, is good for children. It stimulates the imagination, and that, in this world, is a most desirable proceeding. There is a capital poem by William Howitt beginning:—

The wind one morning sprang up from sleep,
Saying "Now for a frolic! now for a leap!"
which I have not heard since I was in words of one syllable, yet to this hour I never see a gusty day without recalling the piece, and thinking momentarily of the wind as a huge, humanized, practical-joking rebel. I don't claim to be a better citizen for this memory; but life is more interesting.

One of the larger sections of the Child's Anthology would consist of what may be called dissuasive verse: the chief producers of which are Jane and Ann Taylor, author of "Original Poems," the first deliberate effort to make a book of verse to please children first and other people afterwards. Although seventy years and more have passed since this collection of lyrics and tragedies first appeared, the

book still sways the nursery. In this continued popularity we may perhaps find another proof of the distaste of children for poetry. The manner is prosaic, almost bald; the matter is, beyond words, alluring. The fascination excited by a history of human disaster is ever powerful; and the author who deals faithfully with elemental faults and passions is assured of longevity. Jane and Ann Taylor did this. They took cruelty and greed, covetousness and theft, impatience and anger, and made them the centre of human narratives; vividly real and human narratives—that is the secret of their power. Children never change; the same things that interested the infant Moses interest infants to-day; and there is still something not unattractive in the misfortunes of others. Hence is it that the "Original Poems" hold little audiences spell-bound in 1896 just as they did in 1826, and will hold them spell-bound in the thirtieth century, it mothers are wise. Their influence for virtue is another matter. They are popular, I fancy, rather for their dramatic interest than their didacticism. Sinners in real life are not so easily daunted. At any rate they would be included in the Child's Anthology, not for their dissuasive powers, but for their capacity to interest.

"False Alarms" is one of the most terrible; the story of Little Mary, who called for her mamma in alarm when there was no cause, by way of pleasantry, and laughed when her mamma came. In the end she catches fire in her bedroom, cries vainly for

help, and is almost incinerated. Who (for twenty-four hours) after this, could play with fire or hoax a parent?

In "The Boys and the Apple-tree," disaster is indeed averted, but so skilfully that we experience a thrill as intense as if the catastrophe had really occurred. Tommy and Billy see apples hanging over a wall. Tommy would steal some, but Billy, the blameless Billy, says No—"To steal is a sin." They call on Bobby, to whose father, it seems, the garden belongs, and he, in the course of the afternoon, shows them a man-trap guarding the identical apples which Tommy had coveted, a weapon of peculiar horror.

Cried Tommy, "I'll mind what my good mamma says,

And take the advice of a friend ;
I never will steal to the end of my days ;
I've been a bad boy, but I'll mend !"

We are to suppose that he did mend. The sisters Taylor were wise not to carry their histories too far.

"Greedy Richard" has a fine aristocratic flavor :—

"I think I want some pies this morning,"
Said Dick, stretching himself and yawning ;

So down he threw his slate and books,
And saunter'd to the pastry-cook's.

There, of course, he ate too much. To this day, if any one were to say to me suddenly, "Quick, tell me who is your ideal among millionaires," the figure that would jump to my mind would be Greedy Richard. I should not think of Mr. Barney Barnato until afterwards. And not only is there his wealth to admire, but look at the splendid liberty of the boy—he could fling aside his slate and books whenever he wished !

One does not realize how admirable was the work of Jane and Ann Taylor until it is compared with that of inferior writers. They had a rival in Louisa Watts, whose efforts—to be found in a volume painfully entitled

"Pretty Little Poems for Pretty Little People"—attempt to cover the same ground. Her style lacks the vigor of that of her exemplars ; but none the less the book attained very considerable popularity, among parents and instructors, in the forties and fifties. She seems to have considered narrative less her strength than the popularization of science, a large portion of the book being occupied by lessons, presented in the most distressing doggerel, in astronomy, mineralogy, botany, and other branches of learning. The lecturer is mamma, and the audience, consisting of Ann, Julia, Harry, and others of a strikingly considerable family, are always disproportionately grateful for the information tendered to them. Thus :—

One evening very fine and clear,
Ann and Eliza walking were,
And being very near the sea,
They viewed it each attentively.

Curious Eliza very soon
Said, "Dear mamma, pray is it known
What water is ? If you can tell,
Ann and myself would like it well."

Mamma delighted to be drawn, breaks
off at once, at a hand gallop :—

The element of water is
Composed of only two gases ;
One part of hydrogen is there,
Four oxygen, or vital air,

and so on.

But Louisa Watts's highest achievement was the ballad entitled "The Benefit of Learning and Good Behaviour." In this poem the progress of a virtuous and industrious child from penury to wealth and position is narrated with convincing spirit. In the hope that we all may profit by her example, I will quote the lines. In reading, mark how inevitably one incident follows another :—

There was a little cottage girl,
Once forced from morn till night to whirl
The spinning-wheel, to earn the bread
With which her mother might be fed ;
But though she had so much to do,
She learn'd to read, and spell and sew.

Soon as her poor old mother died,
 Her wants were comfortably supplied
 By a good clergyman—and she
 Taught all his little family ;
 But soon a dreadful war began
 And many people in the town
 Were kill'd, and had their houses too
 Burnt, then what could poor Catherine do ?
 To hide, she in an oven got,
 But soon the soldiers found her out
 And would have killed her very soon,
 But as she screamed, her voice was known
 By a young gallant officer,
 Who took her home and married her ;
 But he was forced to go away
 To battle, and was killed that day.
 Poor Cath'rine then became a slave
 To a rich man, who one day gave
 An entertainment to the king,
 Whom Cath'rine served, and a sad thing
 He thought it, she a slave should be,
 With so much grace and modesty,
 He heard with wonder and delight,
 Poor Catherine her tale recite ;
 But more delighted was to find
 She had a cultivated mind ;
 And very soon was changed the scene,
 For Catherine became a queen.

The compiler of the Child's Anthology would, after examining, however thoroughly, all previous collections of poetry, have completed but a small portion of his task. For then would come the search for these playful verses which so many men, not professionally writers for children, have thrown off with the aim of pleasing little friends. Just as "The Giant's Shoes," written by Professor Clifford for the entertainment of his children, is one of the best nonsense stories in the language, so are some of these rhymes without parallel. Sir George Trevelyan tells us that Macaulay, posing as The Judicious Poet, a myth in which his young readers more than half believed, was much given to this kind of composition. "Some of his pieces of verse," writes Macaulay's biographer, "are almost perfect specimens of the nursery lyric. From five to ten stanzas in length, and with each word carefully formed in capitals—most comforting to the eyes of a student who is not very sure of his small letters—they are real children's

poems, and they profess to be nothing more." I have not made any extensive search in other biographies for kindred verses—that is a labor for the anthologist—but as a foretaste of the quality of the material now waiting to be unearthed and collected together for the contentment of the nursery, I will quote the following lyric, the authorship of which I have tried in vain to trace :—

There was a little girl, she wore a little
 hood.
 And a curl down the middle of her fore-
 head,
 When she was good, she was very, very
 good,
 But when she was bad, she was horrid.

One day she went up-stairs, while her par-
 ents unawares,
 In the kitchen down below were occupied
 with meals,
 And she stood upon her head, on her little
 truckle-bed,
 And she then began hurrying with her
 heels.

Her mother heard the noise, and thought it
 was the boys,
 A-playing at a combat in the attic,
 But when she climbed the stair and saw
 Jemima there,
 She took and she did whip her most
 emphatic !

Authorities differ as to the opening
 of the poem :—

There was a little girl who had a little curl
 Right down the middle of her forehead,

is a common and preferable reading ;
 and more people than not believe that
 when the word "horrid" is reached
 the poem is over. Few know that
 Jemima was the rebel's name. Few
 but are astonished to learn of the
 versatility of her heels. That the
 above quotation of the whole piece is
 correct may be accepted as gospel,
 for the sufficient reason that the
Spectator says so. In such matters
 (as in records of feline vagaries) the
Spectator is to be followed blindly.
 Technically, the poem is masterly.
 For force and vividness the phrase

“occupied with meals” stands alone in poetry for children.

Perhaps, then, some one will compile for us these Anthologies. That for the child should, I think, come first, because he has been defrauded too long; because, for too long, he has been offered little but doggerel on the one hand, and fine, but to him incomprehensible, poetry on the other. Such a collection might be satisfying enough to discourage parents and guardians in the purchase of other and less worthy new children's books, and so, in turn, deter publishers from adding to the congested yearly output of this kind of literature. For there is no doubt that the children of to-day

are too wantonly supplied with reading. Our grandmothers and grandfathers, whose nursery shelves held a poor dozen books, but who knew that dozen well and remembered them through life, were more fortunate than their descendants, who are bewildered by the quantity of matter prepared for them by glib writers, and who, after reading everything, find little or nothing worthy of recollection. The need for the Grown-up's Anthology is not so pressing. The Grown-up's can harvest it for themselves. Indeed, it probably is the duty of every lover of poetry to be his own Palgrave.—*Fortnightly Review*.
E. V. LUCAS.

THE BIBLE.

ONE of the best known of modern veteran journalists has given it as his opinion that there is no book that it is so important for a journalist to study as the Bible. This is perhaps a somewhat utilitarian way of regarding the Scriptures. Mr. Dana simply meant probably that the young newspaper man should study the Bible for style, for terse English, for simple and forcible expression; just as he might have recommended Defoe, or Shakespeare, or the Pilgrim's Progress. There is no doubt much to be said about the Bible from this point of view. It is a fact that many of our best writers have come of families in which the Bible was a household book, and its words and phrases on the lips of father and mother. The children of such households are furnished, from the time they begin to understand the meaning of words, with a vocabulary at once terse, direct, and full of meaning. He who would write for, or talk to, the people finds Anglo-Saxon a fitting medium for his thoughts, and the Bible is a grand Anglo-Saxon library. But to

many people the wording of the Bible is dear for far other reasons. They do not look at it merely as a mine of pure English. Its sentences have become surrounded with associations and meanings such as gather round the words of no other book. Wilkie Collins, in his famous novel “The Moonstone,” gives us a queer old character whose favorite book is “Robinson Crusoe.” He knows the volume from beginning to end, and in whatever circumstances he happens to be placed some happy sentence or situation, either of Crusoe or his man Friday, comes to his mind. That is but a whimsical invention. But there are thousands of people in real life to whom the Bible is a daily guide and inspirer. Its noble words help them to fight the battle of life, comfort them in sorrow, brim to their lips in joy. The same thoughts put in other words would not be so satisfactory to them as are the antique sentences which for generations have more or less moulded English-speaking people. It was for this reason that when the Revised Version was planned there was much

unuttered as well as uttered distaste for it. The minds of men and women approved, but there was, and still is a clinging to the old "Authorized Version appointed to be read in churches." The inborn conservatism of people is nowhere more apparent than in their dislike of any intermeddling with the Scriptures.

There is still room, however, for intelligent and helpful work in the elucidation of the Bible. To be acquainted with some parts of the Scripture, and to have certain well-known texts and passages ingrained in the mind cannot be regarded as the comprehensive knowledge of the Bible which its greatness deserves. The Bible, as literature, is not so widely studied by the people as it might be. There is time for reading multitudinous novels and magazines, but comparatively few people read the Bible at all thoroughly. Yet there can be no doubt that no course of reading could be more interesting and improving. It is on this account that most attempts to bring the Bible before the modern reader in any fresh and striking way are valuable. Prominent among such attempts must be reckoned the translation of the Bible which is shortly to come from the press of the Johns Hopkins University of Baltimore. It is being edited by Prof. Paul Haupt, a young German scholar, who is not only a competent Orientalist, but deeply interested in the Bible from various points of view. He has gathered to his assistance an array of scholarship such as has seldom been employed in the production of any volume, and the result of their labours must naturally be looked for with eager attention.

The feeling that the same sort of criticism that is applied to other books must be applied to the text of the Bible is one that can no longer be treated as if it were irreverent or unholy. The meaning of the Scriptures

can only be found by continual comparison and inference. Human language admits of various interpretations, and every word and every sentence must be modified and explained according to the subject which is discussed; according to the purposes, feelings, circumstances, and principles of the writer; and according to the genius and idioms of the language which he uses. These things must be considered in any intelligent appreciation of the Scriptures, and it is on a basis such as is here indicated that the new translation of the Bible has been made. The attempt has been made to secure a perfect text. In addition to this, what may be called mechanical means have been taken advantage of in its production. The text will be printed on different coloured backgrounds. Original passages, in which criticism can find nothing to alter, will be printed on white. Interpellations, notes, and various changes that are believed to have been made subsequently will be printed on backgrounds of different colours. From this method the book will derive its name of "The Polychrome Bible." It sounds rather fanciful, and American, and modern, but for all that the method may prove to be a useful one. British, American, and German scholars have combined their efforts in the production of the volume, which will be a very complete compendium on Biblical literature. The work has been described as somewhat revolutionary, but there can be no doubt that it will lead to an interest in the Bible as a book such as could hardly be awakened by any other means.—*Mail and Empire, Toronto.*

You have too much respect upon the world;
They lose it that do buy it with much care.

Merchant of Venice, i. 1.

THE THEOLOGICAL LIFE OF A CALIFORNIA CHILD.

BY PROF. EARL BARNES, OF LELAND STANFORD JUNIOR UNIVERSITY,
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THIS study is not intended in any sense as an inquiry into the child's religious life and feeling. It is intended simply to show the theological atmosphere in which California children live, and their mental attitude toward their theology at different ages.

The materials on which the study is based are :

I. One thousand and ninety-one compositions written by children from six to twenty years old in the various schools of California, on the subjects of heaven and hell. They were simply given the subjects and asked to write compositions in the presence of their teachers without suggestion or comment.

II. Sixteen reminiscences prepared by adults, in which they tried simply to recall and state their early beliefs.

III. Twenty-seven studies on young children made by mothers and teachers through conversations, working along the lines of this syllabus :

God—Where is He? What does He do? Why can not we see Him?

Death—Why do people die? Where do they go?

Heaven—Where is it? Who goes there? What do people do there? What will children have there?

Hell—What must a person do to go there? What is it like?

Angels—What do they do?

Ghosts—Why are people afraid of them?

Witches—What can they do?

Prayer—Why do we pray? What do we pray for? Why do we not always get what we pray for?

Religious ceremonies—Why do we celebrate Christmas? Why do we go to church?

Every variety of faith was represented in the papers — Catholics, Methodists, Presbyterians, Universalists, Christian Scientists, Mormons, Baptists, Adventists, and Spiritualists. With only two or three exceptions the children treated the questions seriously, and the papers bear internal evidence of honest effort to express the truth.

The data were collated in the following groups :

God, His appearance and activities.

The devil, his appearance and activities.

Heaven, its location, its inhabitants, and their appearance and activities.

Hell, its location, its inhabitants, and their appearance and activities.

Indications of a critical attitude ; acts which take people to heaven ; acts which keep them out of heaven.

Since the children were not answering any set questions, we cannot state what proportion accepted any particular idea, but only how many of the children who mentioned an idea accepted or rejected it.

In studying the data an attempt was first made to bring together the theological conceptions expressed in the compositions, and then to determine the attitude of the children toward these conceptions.

The central figure in the theology is naturally God. The pictures drawn of Him are often misty and indistinct, but more than half the papers represent Him as a great and good man. He is so large that "He could stand with His feet on the ground and touch the clouds with His arms upraised." "He is a man that has

six hands and feet and eyes"; or, "He is a huge being with numerous limbs spread out all over the sky."

He is generally an old man with a long white beard and flowing white garments; often He is represented as having wings, and a crown on His head.

He is most often described as good and kind; the stern quality is seldom apparent, but the whole figure is shadowy, unreal, and indistinct.

A considerable number of children speak of Him as being able to do anything, as being everywhere, and as knowing everything. Omnipresence seems hard for the children to conceive, and it probably accounts for His being represented with several heads and members.

Omniscience is easier: "God can see everything you do and hear everything you say, even if you are inside of a house." "I have thought and been told that He can see through anything; it makes no difference if it is iron, steel, glass, wood, or anything." Many of the children feel that God is watching them, and some say "He writes it all down."

Omnipotence is mentioned by many children, but there are few concrete instances given. One girl of twelve says that "God could have an earthquake at any time." His activities are seldom described; less than five per cent. of the children speak of Him as ruling the universe,

making things grow or caring for our material needs. One boy of ten says in perfect earnestness that "God isrcnesgsa the world."

Christ is seldom mentioned, and his relation to the Father is rarely brought out; where it is, in one-fourth of the cases the relation is reversed and God is spoken of as the Son of Christ. The Trinity is mentioned by only two children. Christ is mentioned as our Redeemer by some twenty five children.

Heaven is generally, even with children up to the age of twelve and beyond, simply an improved earth. More than 500 children locate it "in the sky," "in the clouds," or "up." The next most common location is "where the good go," or "where God is," while a few say it is "in the earth," "all about us," "on some star," or "in the east." and "no one in a balloon could reach it, it is so far away." More arguments are produced to prove the location of heaven than to prove any other one point. Christ, they say, ascended; Elijah went up; and several close the argument for locating it in the sky by saying: "Besides, where else could it be?"

Among those who are in heaven, 482 mention angels; 367, God; 412, the redeemed; and 64, Christ. A few mention dead relatives, the saints, Santa Claus, and unborn babies.

(To be continued.)

THE HERBARTIAN "STEPS OF INSTRUCTION."

THE subject matter of each branch is supposed to be divided into suitable lesson-units. In arithmetic, such a lesson-unit might be "The division of a Fraction by an Integer;" in geography, "The Basin of an River;" in the United States History, "The Battle of Gettysburg." In teaching the lesson, the teacher will,

according to the theory of formal steps, observe and pass through the following stages successfully:

1. Preparation, that is, recalling the previous lesson and other knowledge familiar to the child as aids to appreciation, indicating also what is the aim of the present lesson.

2. Presentation, the gathering of all

the facts on the lesson topic in hand. The method of presenting the facts will, of course, vary with the nature of the lesson.

3. Comparison, viz., of facts with facts to discover their meaning. (A fine field for the cultivation of a most useful mental power, too often neglected.)

4. Generalization, that is, the pupil's reaching, as the fruit of his own investigation, those conclusions commonly called principles, definitions, laws, rules, formulas, etc.

5. Application, that is the bringing back of the laws and principles already learned and applying them to new particular cases in science, business, and social, political, moral or religious life. This completes the cycle. The pupil starts from individual facts or events, and returns again to them, but this time with power to interpret them. Higher than this no

knowledge rises; greater power none can possess. Herbart's system is by no means mechanical, although thoroughly systematized and formulated. On the contrary it brings into the elementary school the charm of reality and invests each subject with greater interest. It promotes correct thinking habits, gives clear apprehension of knowledge, economizes thought and effort and furnishes to the pupil the broadest and best basis for future acquisitions. Herbart and his followers have given to Germany a body of over eight thousand enthusiastic teachers, who follow progressive and scientific methods in pedagogy. It is not given to one man to grasp all of truth, or to perfect any system of education, but may it not prove that Herbart, more than any other, has solved the problem of elementary education?—*Selected.*

THE SPELLING QUESTION.

BY EDWARD R. SHAW, SCHOOL OF PEDAGOGY, UNIV. OF NEW YORK.

DURING the past three years four separate investigations upon the spelling problem have been made in the School of Pedagogy. Two of these investigations were made by myself and the other two were carried forward under my immediate direction. The object of these investigations was to see whether some new knowledge might not be gained that would render more specific guidance in the teaching of spelling. Other investigators have been working on this problem but no reports of those investigations have come under the writer's notice, except that of Miss Adelaide Wyckoff, on *Constitutional Bad Spellers*, in the *Pedagogical Seminary* for December, 1893, and that of Supt. H. E. Kratz, published in the *Iowa Normal Monthly*, and also in *The School Journal* for May 16, 1896. Miss Wyckoff made tests

upon an extremely small number of spellers, but her study is especially valuable in its suggestiveness as to lines of investigation.

Spelling is a very arbitrary matter, and yields to but slight extent to the logical and causal helps which are employed in teaching other subjects. Motor elements are important elements in association, and with so arbitrary a subject as English spelling every aid in strengthening the association should be employed. From the experiments made and the verification of the conclusions in actual school application, I am convinced that the motor apparatus used in speech should be employed to a large extent in teaching spelling. All preparation of words to be written should be oral preparation, and very careful preparation at that, particular in the second, third, fourth and fifth

school years. Writing should be the final test, but only after careful preparation orally. And in that preparation the letters should be grouped into syllables and the syllables pronounced according to the method of a generation ago. The poor results now so common in spelling would thereby be greatly bettered. In the end, time would be gained, and the pupil rendered better able to help himself. The method of leading the pupil to grasp the word as a whole through the eye has made confused spellers of large numbers of children. With some, however, it has produced excellent results.

The tests show that in the employment of this method many children seize the first and the last letters of the word, but leave out some of the middle letters or mix them. The naming of the three, four, or five letters, as the case may be, that constitute a syllable, and then attaching a name to these grouped letters, thus binding them into a small unity, aids the pupil to a remarkable degree. And the putting of these small unities together into the larger word unity, gives the pupil a synthetic power to this end and makes his progress more rapid and easy on the long road he must traverse in learning to spell. "Shall we turn the hands back on the pedagogical clock?" it will be asked. Yes, if the hands have got ahead and have been keeping false time.

For the last two decades or more this method has been almost wholly repudiated as an aid in learning to spell. The false notion that the eye is the avenue to which to appeal in teaching spelling began to obtain at that time a very firm hold upon the minds of teachers. Institute lecturers made strong efforts to inculcate this idea and their efforts met with large success. As much greater power was imputed to the eye in this regard, than it actually has, the time devoted

to learning to spell naturally became shortened, and the spelling lesson passed from the place of prominence in the program of work to a place of subordinate importance, and quite generally the spelling lesson was merely the writing of words selected from the reading lessons, with repeated drill in writing upon words incorrectly spelled.

The larger knowledge which has resulted from the great development of psychological study of recent years leads us to see that the teachers of a generation ago were not so wholly wrong after all in their teaching of spelling. They were right as far as they went, but they did not go far enough. Those who repudiated the old method and made the appeal almost wholly to the eye, were right in holding that for most pupils the eye is a stronger sense avenue of appeal than the ear when only these two are considered. But the motor speech apparatus was not regarded as a factor in the matter. It is true that in testing any hundred pupils according to the methods which are supposed to determine whether they are eye-minded or ear-minded, we shall find a large percentage of the hundred eye-minded, and only a small percentage markedly ear-minded. But it will also be found that a very large percentage will give good returns to the tests for determining eye-mindedness and also to the tests for determining ear-mindedness, with the returns usually in favor of the test for eye-mindedness. In every grade of pupils, it must be remembered, such differences will be found. The method in teaching spelling should therefore be broad enough to appeal fully to these differing aptitudes in different pupils and also to those pupils in which these aptitudes are combined. The method already suggested is broad enough to make this varied appeal. —*School Journal.*

RELIGIOUS INSTRUCTION.

THE question of the religious education of the people has been very much under discussion for five or six years, but in a form to cause Protestants rather to slight than to dwell on its importance. Determined that the system of general education, none too effective at best, should not be broken into hopeless fragments by religious misunderstandings, they are inclined either to banish religious instruction from the schools or to accept a very imperfect apology for it. In places like Montreal, where there are two complete systems of schools, it is possible in each to give more or less of what may be called religious teaching. The Roman Catholics teach doctrine and ecclesiastical duty, while the Protestants use the Bible as a classic, and communicate without comment a fair general knowledge of its contents. In many places there is not even this approach to religious teaching in the schools. "Why cannot children be taught religion in Sunday School?" says the advocate of the state secular school, "or at home, which is the right place for it. It is utterly wrong to absolve the parent from responsibility for his child's religious training." Granting that this was done, it would not solve the school problem. It is not desirable that children should learn to look upon religion as a thing that may be put on and off, that ought to be suppressed in the regular occupations of the day and in the institutions by which he is formed. Moreover, the exclusively separatist teaching of religion will leave narrow and sometimes conceited ideas on a child's mind, as though his own people were the only ones who were devout or who were accepted by God.

Taking the facts as they are, however, the Sunday School has become practically the only means of religious instruction for a very large proportion of children. The Sunday school has its origin in England as a means of teaching neglected children, who otherwise passed the day in idleness and vice. In America it was adopted as a means of organizing the religious teaching of the children of the church, which was being eliminated from the courses of the day schools. It was never meant to supersede family training where such existed; but it did very largely. It was certainly not meant to supersede church attendance, but this also it did to a great extent, and so the children grew up with a habit of not going to church, which was afterwards hard to eradicate. Practically, the Sunday school is looked to by the community, if not for the only teaching of ethics or of bible facts the children get, at least for all the teaching of religious doctrine, for all the knowledge of salvation, and for all the incitement to holiness the children are to get. They may, of course, get religious knowledge and impressions from other sources, but this is practically the only means made and provided for them, as the day school is for their secular instruction. It is a curious comment on the faith of our age when thirty hours of well-braced and alert attention is given in the week to worldly instruction, under teachers trained to teach and with authority to rule, and an hour and a quarter in a sort of amateur, go-as-you-please way, to all the supreme interests for which the Sunday school has been practically made responsible.

This may seem to be putting a

slight on the earnest people who in many cases devote themselves most conscientiously throughout the week to preparation for making the half-hour of teaching in Sunday school effective. Yet this class will be the first to admit and deplore the fact that there is not in the scholar the same sense of responsibility and duty to the Sunday school as there is in the same scholar to the day school. Children look upon their Sunday school as a place where they are to be coaxed and where they may yield to coaxing or not, as may best please them. Methods taken to win the children's attention and approval often tend to weaken their sense of duty towards the matter in hand ;

and with many teachers it is a fight to get as much as five minutes' attention from their scholars. While no one can overvalue the importance of substituting in all education attraction for driving and appetite towards the lessons for dislike of them, on the other hand it would seem as though more imperative methods than those which for the most part exist would have to be adopted if even the small fragment of time now accorded to the development of the spiritual nature of the child is going to bear the fruit it is capable of doing. The impression we would leave is that the religious education of children is in the case of most children hardly provided for at all.—*Selected.*

LITTLE THINGS.

THERE are few men and women who do not take pleasure in giving information or making themselves useful to strangers. There is one little reward they expect, and one only, and that is a nicely spoken "thank you." The reward is not a very costly one to the giver, but there are times when the pleasant, grateful smile, and the simple words expressing appreciation for the trouble taken in their behalf, not only produce at the time most pleasurable sensations, but the smile and the sweet spoken words linger in memory, and again and again come back. Dull moments are brightened by the remembrance, and times of suffering and anxiety have been softened by the re-appearance before the mind of a fair young face, or a stately lady, or a lady-like poor woman, or a man courteous and well behaved. The little scene and the trifling incident returns as in a dream ; it becomes a cherished recollection. Still some people deny us this satisfaction, they do not say "thank you." Several little occur-

ces lately have started us thinking upon this subject, and we have been trying to fix a reason for what has appeared to be inexplicable conduct. A gentleman, well dressed and well able to enjoy art and beauty, accosted us the other day as he stood before a large public building, and asked if the public were permitted to enter. We answered, "oh yes !" and then added, "if you will come with us we will show you what there is to be seen." Now we spent some time in this effort to oblige him, but when we parted he did not say "thank you." We think we deserved it. A lady the other day, a stranger in the city, was enquiring of a man for the house of some friend. She evidently had made a mistake as to the number. We were appealed to. Though very busy, we tried to help her, and at last suggested that she should come with us and consult a directory. She walked a short distance with us and then abruptly left us and never said "thank you." A boy riding in a cart shouted out to us as he passed by,

"Say, is that—street over there?" pointing exactly in the opposite direction from where it was. He knew nothing about it, but it was a rough way of obtaining desired information. We put the boy right, but he did not say "thank you." Now, what was the matter with these people? We are sure they did not mean to be rude or uncivil. We think it was simply because they did not see how to perform this little act of politeness, and that very likely, while in their hearts they were deeply sensible of a kindness done, they were too shy to express it. They did not see the way to make a graceful acknowledgement, and so clumsily shirked it altogether. Such people deserve our kindest consideration. It is a thing to be thankful for that the Church comes to our aid in this matter of politeness. Every Church child is taught to say, "My duty towards my neighbor is to love him as myself, and to do unto all men as I would they should do unto me ;

to love, honor, and succor my father and mother ; to honor and obey the Queen, and all that are put in authority under her ; to submit myself to all my teachers, spiritual pastors and masters ; to order myself lowly and reverently to all my betters." Love lies at the root of politeness, and though some people may not like the language of the catechism, it is the teaching of the Church and her Scriptures. It is taught by the example and teaching of our Lord, and in the writings of St. Paul, who besides being a great apostle, was a refined and courteous gentleman. He gives us over and over again precepts concerning courtesy and politeness to others. We are fortunate in having such instruction given us when young, and more fortunate still if we have had parents or friends who have taught us how to act up to it. These good things grow with us and become habits, and bring any amount of happiness and prosperity with them.—*Canadian Churchman.*

TECHNICAL EDUCATION.

THOSE who are interested in the progress of technical education in connection with the school system of our province will be glad to learn that another point has been gained in the opening of classes in Domestic Science under the care and supervision of the Board of Education in the city of Hamilton. For some time the ladies of the Local Council of Women have been discussing the matter, and pressing on the members of the Board the advisability of establishing such classes, with the result that the Board at its last regular meeting decided to undertake the expenses of such classes for the present term.

The progress of these classes will be closely watched not only by those immediately connected with them but by everyone interested in the progress of technical education. Judging by the energy and ability of those

in charge, there is little doubt of the success of the classes, and thus will be furnished a strong argument for the extension of this and similar work. In this connection it is to be hoped that the interests of the boys in technical education will not be overlooked.

There are some who desire to know with the sole purpose that they *may* know, and it is curiosity ; and some who desire to know that they may be known, and it is base ambition ; and some who desire to know that they may sell their knowledge for wealth and honor, and it is base avarice ; but there are some, also, who desire to know that they may be edified, and it is prudence ; and some who desire to know that they may help others, and it is charity.—*S. Bernard.*

WAGES.

Glory of warrior, glory of orator, glory of song,
 Paid with a voice flying by to be lost on an endless sea—
 Glory of Virtue, to fight, to struggle, to right the wrong—
 Nay, but she aimed not at glory, no lover of glory she ;
 Give her the glory of going on, and still to be.

The wages of sin is death ; if the wages of Virtue be dust,
 Would she have heart to endure for the life of the worm and the fly ?
 She desired no isles of the blest, no quiet seats of the jst,
 To rest in a golden grove, or to bask in a summer sky :
 Give her the wages of going on, and not to die. —*Tennyson.*

EDITORIAL NOTES.

THE CANADA EDUCATIONAL MONTHLY has entered upon its career for 1897, with the bright object in view of becoming more than ever an organ for the teachers of the whole Dominion, and it is the intention of those who have charge of its affairs to make improvements in its appearance and matter, commensurate with the encouragement which it receives from those whose interests it upholds. Teachers ought to be loyal to themselves in the professional sense, just as much as are the members of any other profession ; and as we have now a general association of teachers for the confederation under which we live, there is no reason why there should not be a rallying round the journal which assumes the rôle of being a mouthpiece for the general educational tone of those engaged in educational work. And while it is true that the immediate constituency of such a periodical must be teachers, there is no reason why it should not have a support, a very large support, from our colleges, school trustees and commissioners and even the general public. The parent is, or ought to be, as much a factor of school life and work as the pupil, or even as the

teacher ; and when the teachers have shown towards our enterprise that they mean to help it, there is reason to suppose that everyone interested in the educational progress of Canada will follow their example. Come then, we say to our readers, let us counsel together, and consider how in our strivings after a developing professional pride, legitimate in its ambitions, we may help in weaving the threads of a true Canadian nationality.

It has often been asked why so little progress has been made towards the nationalizing of the spirit of the people of Canada. The country has been consolidated now for thirty years as a politically united colony, and yet the Nova Scotian, even after so many years of alliance between his province and the sister provinces, is still as much of a Nova Scotian as a Canadian, if not more so, and an Ontarian is the same. We hear a great deal about a Canadian nationality, but see too little of it. Cape Breton is still all but a foreign country to Vancouver Island, while there may be just a grain of truth in the ravings of an editor of Prince Edward Island who used to classify all who came

from the mainland to the "rosy little circuit" as foreigners. Why the assimilation process should have been so slow is an inquiry we need not press upon our politicians, for these gentlemen will at once tell us, biased by the narrow vision and phraseology of partyism, that such is not the case. The people of Canada are not one, it is true, they will inform us; but they are at least two in one, Grits and Tories; and if any one desires to have a corroboration of the statement he has only to read the history of the Manitoba School Question, or any other question that comes to be discussed in the House of Commons and the daily press. While one political party rushes at the throat of the other political party, partyism becomes the watchword, while the maturing of a true national opinion, and the furthering of a true national interest, may be left to a few, a very few, of our literary men. And to such an extent has this become a prevailing programme in our public discussions, that Canadians are even yet saying to themselves, thirty years after Confederation, "Can any good thing come out of Nazareth?" Have we a national sentiment? Have we a Canadian literature? Have we a true patriotism amongst us?

The Manitoba School Question in itself shows how far we are from the realization of this national spirit. "To be or not to be" in this instance is not to be decided, it seems, by what is best for Canada, but by what is best for a prejudice. A writer lately pointed out that the settlement of this question was not for Canada as a whole, but for the Education Department at Winnipeg. The whole question, he said, was one of administration in which there ought to be no politics. But a politician, one of the prime ministers, of our multi-prime ministered country, sat

down upon the suggestion and dismissed the man who made it from office. The prime minister's trade was politics, and all were fish that came into his net, and as the Manitoba School Question had come into his net, or rather, as he expected to come into higher emoluments and honors through it, he was intent on making the most of it. And is there not in this instance something that should force all Canadians to ask themselves in ordinary parlance: What does our so-called Canadian nationality amount to? Have all our interests been hidden away in our party politics? Is there a national right or wrong in Canada, or is it only a party right or wrong? This journal knows no party politics as its own, nor ever will, as it looks forward to its widening field of usefulness in helping to consolidate a slowly consolidating national sentiment among Canadians. The educational organization of each province of the confederation was left in the hands of each province when the constitution of the country was written in black and white by the Fathers of Confederation; and, as it seems now, with our longing for a closer consolidation, there never was a greater mistake made. But the mistake was the outcome, not of halting wisdom, but of necessity. Confederation was what was wanted in 1867, *coûte que coûte*, and the politicians of the time were ready to sacrifice every interest in order to inaugurate its birthday, wreathed as it was with their own prospective honors; and it can hardly be expected that their successors would ever come to see the mistake that had been made, unless they should happen to be brought face to face with necessity, pressing around their own political aggrandizement. As has been said, that necessity now presses upon both parties. They do not know which way to turn. The Mani-

toba School question is the *hite noir* of Liberal and Conservative alike, and yet they are both unwilling to go back to first principles either for the cause or a remedy.

A nation without a national system of schools is no nation, nor ever can be a nation, and the sooner we Canadians come to recognize this ethical principle, the sooner will there be born among us a true national spirit. "Let me write the ballads of a people, and I will soon make a nation of them," says some one of our so called Canadian statesmen repeating from the statement of another. But the prophet has yet to come into sight who will say in our hearing "Introduce some function in our political administration that will lead to the consolidating and assimilating of our school systems and educational interests, and before long it will not be difficult to see a new force at work, weaving the threads of a permanent sentiment that will bring all the Canadas together as one Canada, working for her legitimate national aggrandizement. To discuss such a broad question as the above will require

time, and yet in its enunciation, there is to be caught a glimpse of what every Canadian desires, if only the means were at hand to bring it about. It will be the policy of the CANADA EDUCATIONAL MONTHLY to keep this ultimate point constantly in view, and to work for its realization. Far be it from us to advocate any change in the constitution of the country which would tend to undermine our so-called provincial autonomy. Each province must be in charge of its own school system. All that may be urged in this connection is that the central government of our country, in whose direct keeping is our national pride, should not be kept at arm's length in regard to our schools and school systems, only to find itself in hot-water now and again when party spirit and denominational strife sets the political pot a-boiling. In other words, the time has come when the Dominion Government must have official cognizance of what is going on in the various parts of the country, and it is our intention to see that this is done, either in connection with some of the present departments, or in connection with a regularly organized Canadian Bureau of Education.

CURRENT EVENTS AND COMMENTS.

A PROPOS of the agitation which Monseigneur Langevin feels bound of necessity to keep up in Canada, the following anecdote may be put on record. It is told by one who had it from the master of a Board School in England.

"The head master of a Board school told me an amusing story this week. We were sitting in the room in which he transacted the business of the school, and wherein he constantly received the parents of the children—he declines to take a child, I may say, until he has seen the

parent. The room was hung with pictures and photographs, and looked uncommonly comfortable. 'Do you see that?' said the master, pointing out to me a photograph of Cardinal Newman. 'Yes.' 'Well, a parent came here the other day, and his eyes at once fell upon the Cardinal.' 'Oh!' says he, 'I'm sorry you are a Roman Catholic'—and his face fell very low, for he was going to place his child under my charge. 'A Roman Catholic!' I laughed. 'I'm not a Roman Catholic. Why, what makes you think that?' 'Well,' says he, 'that

cture, of course,' scowling at it. 'But look here, sir,' said I, 'Now, who's that?' You should have seen his face—all smiles in a moment." It was John Wesley. His child is in the school now. But he was a very artful master, I'm afraid, for not only did I see portraits of Newman and Wesley, but Martineau (a Unitarian), Benson and Dean Stanley (Church of England), and many more, to suit many fancies."

The account given in the newspapers of the Montreal teacher who, in carrying out some of the educational principles of Herbert Spencer, found himself in presence of the ridicule and indignation of the whole community, has its counterpart in a story that comes from St. John, New Brunswick. Mr. Kneeland, of the Montreal Riverside School, who has more than once shown how ambitious he is to be in the public gaze, thought to cure his boys of smoking by making them swallow a decoction of tobacco. The agony of the boys became the agony of the teacher, when he was called before the school commissioners to receive a reprimand. Mr. Kneeland's only consolation, under the circumstances, was no doubt the conscientious feeling that he was acting according to first principles, just as the New Brunswick teacher's reward was in the punishment of the man who sold the tobacco materials.

As the *Review* says: A case of school discipline came up recently in St. John which caused a ripple of excitement—some praising and others condemning the action of the principal. In a building in the city pilfering had been going on for some time, greatly to the annoyance of the teachers. Marked money was placed in one of the teachers' satchels—not exposed as a temptation but hung

upon the wall. The money was found in a shop where cigarettes were sold and it was traced to the boy who had spent it. The principal immediately reported the matter to the police magistrate, who, at the request of the teacher, inflicted no severer punishment upon the boy than a reprimand, but fined the vendor of cigarettes ten dollars.

We are all agreed that quite a number of good things have come out of Nova Scotia. The first Normal School in the country was established there by the Rev. Dr. Forrester, under fearful odds, in the opposition of the politicians, and we now learn that the first Teacher's Union has lately had its birth there. The teachers of the whole Dominion will no doubt linger with interest over the details of its constitution. The object of the union shall be:

1. To elevate and unify the teaching profession in Nova Scotia.
2. To bring the claim of the profession before the public and legislature of Nova Scotia, as occasion may require.
3. To watch the educational outlook, and trend of thought in other countries, with a view to keeping the profession in Nova Scotia abreast of the times.
4. To endeavor to advance salaries by increasing the capability of the teachers, and improving the quality of the work; by educating the public to a proper appreciation of the value of skilled teaching; and by developing among the members of the profession such a feeling of *esprit de corps*, and such a high sense of professional honor, as will effectually put an end to the practice of underbidding.
5. To protect teachers, who through errors in agreements, or otherwise, are in danger of being defrauded by unscrupulous employers.
6. To diffuse among members of

the profession such a knowledge of law, in its bearing on teaching, as will enable teachers to know what is and what is not an actionable offence.

7. To advise teachers against whom legal proceedings, on charges connected with their profession, are being taken; and in case of an unjust decision, to aid in an appeal to a higher court.

8. To arouse teachers, not only to a full sense of their duties as teachers, but also to a realization of their obligations and responsibilities as citizens, in the broadest and fullest meaning of the term.

In the coming contest of a general election in the Province of Quebec, the politicians hardly know which side to look towards. They are not sure whether the story of the Dominion elections will repeat itself in the Provincial. The educational progress of that province for years back—in fact the only educational progress to be reported—has been supervised by a body and superintendent over whom the education department has had virtually no control. The rest of the system has been gradually on the decline. The elementary schools are said to be in a deplorable condition while the Catholic superior schools and colleges cannot, in any sense, be ranked as being very efficient. The Normal Schools are also requiring reorganization—English, as well as French, being at least a quarter of a century behind the times; and the inspection, notwithstanding the enthusiasm of many of the inspectors, amounts to next to nothing in its influence to force the school districts to do their best in the matter of the erection of school buildings and the supplying of the necessary apparatus and furniture. The Conservatives have sanctioned the setting aside of a subsidy of fifty thousand dollars towards school improvements, but they have

kept in their own hands the distribution of this subsidy, and most of us know what that means, the building of a bridge at the double of what it ought to cost, and the bridge a rotten one in the end. Nevertheless, let us hope that the situation is only what a contemporary says it is, in these words: "An agitation is being carried on in the Province of Quebec, looking to radical changes and improvements in the Public Schools of that province. This is one of the cases in which party rivalry seems likely to be productive of good. The opposition are, we believe, making school reform one of the planks in their platform, on which they hope to win at the approaching election. On the other hand, the Government are, it is said, quite ready to introduce and carry through important reforms in the educational system. Consequently, marked improvements may be hoped for in the near future."

The news that comes to us from Prince Edward Island tells us of the death of Ex-Inspector Arbuckle, who, some years ago, became a victim to the "spoils system," which is still in vogue among the politicians there. For eight years he had been an Inspector—an Inspector who gave satisfaction to everybody, but when a change of government took place, he was not of the "faithful," and had to go. For some time he had been Vice-Principal of the Summerside High School, being held in high esteem by his pupils and associate workers.

Considerable interest has been excited in Halifax in a project for gathering into kindergartens those children who are too young for school, but too old to be allowed to go without some suitable training. It is felt that this preparation for school life will render our system more effective,

and it is hoped it may diminish truancy. Mrs. Hinkle Condon, who has publicly advocated kindergartens for the children from three to five years, is urging the churches to unite their forces and take the matter in hand. If all will help there is a reasonable hope of success.—*Review*.

Speaking lately at the Battersea Polytechnic Prize Distribution, John Morley said: "There is a second point on which we all are agreed—that is, it is difficult, it is impossible to teach science, scientific methods, and skill to persons who have not undergone a preliminary training, and my point is that there is a direct connection between Technical Education and an important thing in our national system which does not exist—Secondary Education. I understand that in some Technical Schools in London and elsewhere, instead of beginning to teach the students science and what is called scientific methods and spirit, they have to be started with the three humble R's—reading, writing, and arithmetic. I hope that the Government of which Mr. Thornton is an ardent supporter will, before many weeks are over, bring before the House of Commons a scheme for Secondary Education. You, Mr. Thornton, will allow me to say without offence that I hope they won't muddle it up with a number of other things. There is a third point as to which there is no difference. Everybody sees that a higher appreciation of science and of the Technical arts and of the importance of scientific research and scientific investigation on the part of great British manufacturers is a thing of the very utmost importance. You often hear of workmen being complained of, but it is now being seen that the leaders of industry, whether workmen or employers, especially employers and heads of great manufacturing enter-

prises, must open their minds, which they have hitherto been too slow in doing, as to the importance of science, scientific research, and training, both for those who are the heads of those enterprises and undertakings, and those who have the actual conduct and carrying of them out." While our *statesmen* are wondering what is going to happen to the country if the tariff be, or be not remodelled, where is the statesman who wants to know what is being done in Canada in the direction Mr. Morley speaks of?

The London *Globe* gives us the following, which is well worth republishing: "Is patriotism a virtue, and, if so, ought it to be inculcated in the minds of the young? These questions are suggested by a very interesting discussion which took place at the Finchley School Board. The head-master of the East Finchley Board Schools had asked to be allowed to fly the Union Jack over the building, and Mr. Royston, a member of the School Board, moved a resolution to the effect that the requisite permission should be granted. The "flag," he said, "would help the children to realise the glorious inheritance that had been handed down to them." The resolution was seconded by a lady member of the School Board, and it might have been expected that a proposal so reasonable and so innocuous would have received a unanimous assent. But the sickly cant of cosmopolitanism has permeated, it would seem, even the wilds of East Finchley. A Mr. Kershaw opposed the motion in a speech full of fire and fury. "The Union Jack," he said, "would be out of place at a Board School, and would soon become ridiculous. Votaries of the flag are not in full sympathy with the cause of education, because as education advances the influence of the flag must wane." We are not

surprised to learn that these remarks were received with ironical laughter, or that it should have been shown in clear and unmistakable fashion that whatever may be said of the Union Jack, unpatriotic nonsense of this type was "out of place at a School Board." Nevertheless, the tide of the speaker's turgid eloquence rolled serenely on. "The flag," he said, "has made the people the craven tools of those who lord it over them. It beguiles the mind with false ideas of duty. It is principally associated with barbaric traits which it is the purpose of education to efface. It is a reminder of national jealousies and the symbol of human strife. It is far removed from that ideal in which society is to be led by the little child; and it would be as much out of place at a Board School as would be the feudal system in the present age." Never, surely, was the Meteor Flag of England assailed in such terrible fashion!

The Finchley School Board, to its credit be it said, showed little inclination to accept the cosmopolitan orator's views. When, after metaphorically trampling on the Union Jack, he had subsided into his chair to dream of "the Parliament of Man, the Federation of the World," one solitary word of scornful criticism demolished the pretentious argument which he had built up with so much labor and so much expenditure of midnight oil. "Rubbish!" quoth Mr. Frederick Tinsley, one of the working-men representatives on the Board. We congratulate the Finchley School Board on the possession of Mr. Tinsley, and Mr. Tinsley on his membership of the Board, for in truth the best method of dealing with faddists of this curious species is to snub them with promptitude and decision. The East Finchley Schools are to have their Union Jack, and the flag will teach the children, as Mr. Donald Macfarlane very rightly ob-

served, that "they owe a duty to their country as well as to ourselves." Cosmopolitanism, with its affectation and its specious sentiment, is simply selfishness writ large. The man who affects to regard the love of country as an exploded delusion has generally little love for anything except himself. He may boast, indeed, that his patriotism is merged in that wider and more comprehensive faith, the Brotherhood of Man, but, in his heart, he knows that he has given up the substance for the shadow, and wilfully abandoned an ideal, rich in great deeds and acts of self-devotion, for one which never yet inspired anything more useful than Mr. Kershaw's oratory. If *esprit de corps* is the life of an army, that larger *esprit de corps* which we call patriotism is no less the soul of national existence.

But if we hold, notwithstanding the mawkish eloquence of the Kershaws of this world, that patriotism is a thing to be encouraged, surely it follows as the night the day that we cannot begin to instil its principles too soon. First impressions are proverbially the strongest, and if a child is taught from infancy that the flag is a thing to be proud of, to cherish, and, if necessary, to die for, he will be all the better citizen for the knowledge. Having regard to the splendid part which our country has played in history, it must be admitted that far from over-doing the patriotic education of our children, we are distinctly under-doing it. Nowhere else than in Great Britain would such a victory as that of Trafalgar have had to wait ninety years for adequate celebration, and the fact is significant of much. If anyone is inclined to question the influence of early impressions, let him consider the effect which biased and one-sided school-books have undoubtedly produced in moulding popular sentiment in the United States into antagonism to this coun-

try. That there exists in America an uncurrent of antipathy to Great Britain is indubitable, and it is equally certain that this unfortunate sentiment can be largely traced to the history primers in use in the schools, which dilate exclusively on the combats between England and the United States. If American historians could remember that Agincourt and Crecy and Poitiers were also the heritage of a large proportion of the people of the United States, possibly they would concentrate attention less exclusively upon wars which are by no means the pleasantest recollection in the history of the Anglo-Saxon race. But the mistaken sentiment which results from the abuse of patriotic education in the United States emphasizes, to our mind, the desirability of giving the rising generation patriotic education of the right kind. No one has any desire to stimulate hatred of France or Russia in the minds of our children, but it would be clear gain if, throughout the length and breadth of the country, boys and girls were taught that they were 'citizens of no mean city.'

THE UNIVERSITY OF TORONTO.—The University of Toronto is confronted this year with a probable deficit of about \$18,000, and a deputation from the trustees and the senate recently laid the case before the Government, asking for assistance. In the financial statement presented by Mr. B. E. Walker, general manager of the Bank of Commerce, some remarkable facts were brought out. It was shown that, forty-five years ago, when the number of students was about eighty-four, the annual income of the University from interest and rents averaged about \$60,000. The fees were about \$720, or \$9 a student. In 1887, prior to federation, the income from endowment was \$67,897; from fees, \$13,431, about \$35 a

student; the number of students, 387. For the present year the estimated income from endowments is \$65,313; from fees, \$44,485; from occasional sources, \$2,541; the number of students in arts is 1,044; in medicine, 293; in all, 1,478. It is to be noted that the medical fees are not included in the total of fees, as they do not enter into the general fund, but go entirely to the support of the medical faculty, which receives nothing from the endowments of the University.

While the income from fees has arisen in forty-five years from \$720 to \$44,485, the income from endowment has remained almost stationary. This means that during all that period the province has done nothing for the University, its endowments being derived from the original land grants. The only exception was the gift of \$160,000 from the province to restore the portion of the building damaged by the fire of 1890. This, with the insurance money, was entirely consumed in the restoration of the building.

The deficit at present threatened is due partly to depreciation of interest and to a falling off in fees of about \$2,500, owing to the hard times, but chiefly to the absorption of the capital in the provision of buildings and laboratories, necessitated by the Act of Federation. To that act the present straitened position of the University is largely due. The scheme of federation was initiated by the Government, not by the University. Moreover, that movement was carried out on the distinct understanding that it would enable the Government to deal liberally in providing for the increased expenditures necessitated by the Federation Act, and by the growth of the University. Hence a special responsibility is laid upon the Government to give the assistance so urgently needed, and to which, indeed, it is already pledged.

The progress of the province is very largely dependent upon the efficiency and completeness of the University. As Mr. Walker well said, without the University Ontario could not possibly have been where it is to-day. We would not have had as good a system of government, as good a medical system, as good doctors, as good schools and teachers, as good a banking system, or as good farmers.

No private institution can provide the laboratories and appliances necessary for the efficient teaching of science, and the efficient teaching of science is necessary for the development of the natural resources of the province.

We are glad to notice the heartiness and unanimity with which the application of the University for increased government aid is supported by the two leading journals on the opposite sides of politics. The University has the loyal support of all parties in the province, and in its well-being all take pride.—*The Evangelical Churchman*.

The Bishop of Manchester bore high testimony to the diligence and conscientiousness of elementary teachers, and endorsed Mr. Balfour's recent remarks with regard to the happy results that might be anticipated from the creation of a psychological climate of intelligence, order, and reverence. This is a point which has scarcely as yet received sufficient attention. People talk about the value of this subject of instruction and the other subject, as though education were a mere matter of curriculum, and as though its value were mainly dependent on the number of subjects that the curriculum includes. The "climate," the medium, the moral and religious atmosphere, the character of the circle of ideas, the whole environment of the child—these are more important than any single subject, or

any number of subjects of instruction. We observe that in the Bishop's summary of the questions which the Conference were met to discuss, there were not one that met with a more sympathetic recognition than the reference to the question how to preserve religious instruction in the schools. Teachers know from experience that this instruction is the most important means they have for humanising their pupils, for lifting them to a higher moral plane, and for supplying adequate motive power for every department of right action. Take this instruction from them, and their work is crippled and degraded. Long may teachers take this view of the highest part of their duties! Valuable as are other parts of the machinery of elementary education for maintaining a high standard of religious instruction, they are not to be compared with the spontaneous zeal of teachers who realize for themselves the great responsibility that devolves upon them of educating their pupils for eternity as well as for time.—*Educational Guardian*.

We cannot agree with the Committee of Ten that the study of arithmetic should stop at the end of the Grammar school course. On the contrary, it should be continued through the High school. The fault we find now is that the arithmetic work required of the children below the secondary school age is too extensive; not in topics taught, but in the kind of work required to be done. Speaking broadly, the work of the lower grades should be devoted (1) to training through what is called "mental" arithmetic, and (2) to representation and reckoning upon the slate, or what is called "written work." The work of the High school should be the applying of the knowledge obtained in the lower grades to the working out of the problems of the shops. In other

words, the foundation should be thoroughly laid in the primary grades. What the boy needs at 13 and 14 is a knowledge of the fundamental operations, with integers, fractions, common and especially decimal, skill, and accuracy, so far as it can be obtained, in reckoning, and such a training of the faculties as oral arithmetic will give. That is the work of this age, and is enough. The child does not get it now, simply because he is hurried into work that he very naturally cares little about; and so these processes learned remain in the mind through the examinations, and then most of them are forgotten. We would introduce the algebra into the two upper grammar grades as recommended by the committee (not doing too much, however) dividing the time with the arithmetic, and give one hour a week to the latter branch in the High schools,—the work there being as we have said, the solving of the problems of the banks and the shops.

—*Exchange.*

A writer to the *Times* says:

Let me mention a few instances of doubtful spelling and yet more doubtful English.

In the Authorized Version of the Bible and in the columns of the *Times* we find "judgment," but in ordinary prayer-books and in the Revised Version "judgement" is the form. The introduction of the central *e* seems unnecessary. Again, some writers have a weakness for doubling letters not only at the ends of such words as "downfall," but also in the middles. "Batting" is all right, but why should a man be described as "combatting" the arguments of his opponent? "Coquetting" is all very well, as far as the word is concerned; but ought we to speak of attention being "rivetted" on a speaker?

It would be well if we could all make up our minds as to such words

as "shew" and "show," "enquire" and "inquire." There seems to be a growing tendency to spell the verb one way and the noun the other, as also with "practise" and "practice," "prophecy" and "prophesy."

We must yield to necessity, and accept "bike" as British for "bicycle," and "navvy" as short for "navigator," but we need hardly give up the plural forms "dragomans" and "Mussulmans," and substitute "dragomen" and "Mussulmen." The mythical lady who treated *omnibi* as the plural of "omnibus" has been outstripped by the actual gentleman who regarded *alibi* as the plural of *alibus*! I have read—not in the *Times*—of a *strata*; and a newspaper lately informed us of an Arabic MSS.

You, sir, startled me, and perhaps others, a couple of years ago, by deliberately substituting "Tsar" for the time-honored "Czar."

Perhaps it was done "by command;" otherwise, though phonetic, it seemed needless pedantry. It reminds us, in fact, of the pedantic youth who calmly read out of the Bible, "Hoots his first-born and Boots his brother." It is curious that, whereas since Voltaire's days, the letters *oi* in certain words have given way to *ai*, we still talk of "reconnoitring" the foe; and I hope we shall never do otherwise.

Some speakers and writers tell us of an "union" and an "university;" in fact, this is getting fashionable. If we pronounced "union" like "onion" it would be right, but when the first letter is pronounced like "you" it surely needs no *n* before it.

There is a terrible word "dynamitar" which has grown up since the days of Nihilism, and has probably been imported from abroad. The final *ard* seems to connect it remotely and wrongly with petard. An Englishman would naturally say "dynamiter" if he must use the word at all.

But there is a yet more terrible word, with which I must close—viz., “pandenominational.” It reminds one painfully of pandemonium, but whilst the latter is all right linguistically, the former is a cross-breed. *Pan* is all very well as part of a Greek compound. No one objects to a “panorama” or a “pantehnicon;”

but then the word “pan Anglican” was created—not without protest; and “pan-Presbyterian” followed; and I suppose we may look in time for a crop of Nonconformist “pans.” But why say “pandenominational” when a far better and pleasanter word has been invented—viz., “interdenominational?”

SCHOOL WORK.

EDUCATION DEPARTMENT.

ANNUAL EXAMINATIONS, 1896.

SCIENCE.

Editor.—J. B. TURNER, B.A.

FORM II

PHYSICS.

1. Take a board about 3 metres long with a groove down the centre in which a marble will roll. Elevate the board so that the marble will continue to roll downwards when once started. Suspend a weight by means of a string 993 millimetres long which will beat seconds approximately. Now, while one person counts the seconds from the pendulum, let another mark the distances passed over by the marble in the first, second, and third seconds respectively. It will be found that if the distance passed over from rest in the first second be 2 centimetres, that for the second second will be 6 centimetres, and for the third second 10 centimetres, etc., for the other seconds, the distances being proportional to the odd numbers 1, 3, 5, 7, etc.

If the space passed over in the first second be 2 cms., then the acceleration is 4 cms. per sec. and the velocity at the end of the first

second 4 cms., at the end of the second second 8 cms.

To find the average velocity for any second add the initial velocity and the final together and take half the sum. The motion of the marble will be accelerated from rest, and in a straight line if no force intervene to change its motion.

2. (a) Energy of bodily onward motion—a moving train, a person walking.

Energy of bodily vibration—the pendulum.

Energy of molecular vibration—heat.

Energy of electric current—as shown in the electric motor.

2. (b) Energy of bodily onward motion to molecular energy or heat.

3. (a) Since the water remains on the glass we infer that there is a force acting between the water and the glass. This force is called adhesion.

Since the drops of water take a rounded shape, we infer that there is a force acting between the molecules of the water. This force is called cohesion.

3. (b) *Ductility.*—Take a small tube of glass and heat it in a gas flame. After a while it can be drawn out into fine threads. Glass is, therefore, said to be ductile.

Tenacity.—Attempt to pull a rope apart by attaching one end to the wall of the room and pulling on the other. The resistance the rope offers

to the separation of its parts is called tenacity.

Plasticity.—Place a stick of sealing wax near the edge of a table so that one end projects beyond the edge. Place a weight on the end to hold the stick from falling, and on the projecting end place a small weight and leave for some time. On removing the smaller weight, the stick of wax will be found permanently bent. This property of bending under a continuous force is called plasticity.

4. (a) Place a clean, dry sewing needle on water and it will be seen to float. The needle is held on the surface of the water by the force of surface tension.

Water dropped on a piece of plate glass takes a rounded shape at the edge, due to surface tension.

A mixture of alcohol and water can be made in which a drop of oil will float wholly immersed. While floating in this way the oil will assume a spherical form, due to surface tension.

4. (b) Weigh the body in air and then weigh it wholly immersed in the liquid, and the difference of the two weights represents the buoyant force of the liquid on the body.

5. (a) Weigh the cork in air and let the weight be x grams. Weigh a sinker in water and let its weight be y grams. Weigh the cork with the sinker attached, both wholly immersed in water, and let the weight be z grams. Then the weight of the cork alone in water would be $(y - z)$ grams. Therefore, the loss of weight of the cork in water would be $[x - (y - z)]$ grams. Therefore the specific gravity

of cork would be
$$\frac{x}{x - (y - z)}$$

A piece of wood weighs 12 grams in air, a piece of lead weighing 20 grams in water is attached to it, and the two weigh in water 18 grams. Therefore, the specific gravity of wood is

$$\frac{12}{12 - (18 - 20)} = 3.$$

5. (b) Take two beakers, into which put water and alcohol respectively. Take also a long U-shaped tube with an opening at the bend and attachment to allow a rubber tube connection with the air pump. Stand the U-shaped tube vertical with an open end of it dipping into the different liquids. Exhaust the air from the U tube, and the water and alcohol will rise in their respective tubes. We then have equal weights but different volumes. Their specific gravities will be inversely as the heights of the columns.

6. (a) Wind a wire tightly around a wooden cylinder, and then heat. The wire will become quite slack, showing that it has increased in length.

Take a piece of sheet iron and place it before four fixed supports, one on each side. Apply heat to the iron and it will press the supports outwards in both directions, showing that it has expanded in surface.

Take an iron ring which will just allow an iron ball to pass through. Heat the ball and it will no longer pass through the ring, showing that it has expanded.

6. (b) The compound bar expands and takes a curved shape with the brass on the convex side and the iron on the concave. The experiment shows that metals expand on the application of heat, and that some expand more than others.

7. Take a Florence flask, and a cork with two holes in it, through which may be passed a small tube and a thermometer. Fill the flask with water and then put the cork in tightly and the water will stand a certain distance up in the small tube. Surround the beaker with broken pieces of ice, and after a while the water

will begin to descend in the small tube, and will continue to do so until the thermometer marks 4° C. If a lower temperature be then reached, the water will ascend in the tube. This experiment shows that water has its greatest density at 4° C.

8. (a) Take a beaker of water and place it over a gas flame until the water begins to boil. Remove the flame and the water will stop boiling. Now place the beaker under the receiver of an air pump and exhaust the air. The water will soon begin to boil again, showing that the removal of the air permits the water to boil at a lower temperature.

8. (b) Take 20 grams of shot and 20 grams of water. Let the temperature of the water be 20° C. Heat the shot in a test tube to 100° C, and then put in the water and say the resulting temperature is 22° C.

Then heat lost by shot = 20 (100 - 22) (specific heat).

And heat gained by water = $20 \times 2 \times 1$.

Therefore, if x = specific heat of shot $20 \times 78 \times x$ is equal to 40 or $x =$

$$\frac{40}{20 \times 78} = \frac{1}{39} = .025.$$

Specific heat of shot is .025.

ENGLISH DEPARTMENT.

FOR ENTRANCE.

I.

Analyse the following simple sentences :

1. *There* is still in existence a part of the seminary *built during* his administration.

2. *Meanwhile* several of the prisoners, *taking* advantage of the general alarm and confusion *caused* by the explosion, had succeeded in *making* their escape from the fort.

3. *In* his dim chapel *day* by *day*
The organist was *wont* to play,

And *please* himself with fluted reveries.

II.

Write out in full the subordinate clauses in the following sentences, and tell the kind and relation of each :

1. The head is so peculiarly formed that the ball either passes over the brain, or lodges in the solid bones and cartilages that contain the roots of the tusks.

2. Before he wrote the sketch of Rip Van Winkle he had never visited that part of the Catskills where Rip was supposed to live.

3. Thy grasp is welcome as the hand Of brother in a foreign land ;
Thy summons welcome as the cry That told the Indian isles were nigh

To the world-seeking Genoese.

III.

1. Parse the italicised words in the three sentences of I.

2. Give all the infinite forms of *wrote*, telling which are active and which are passive.

3. Tell what changes take place when a verb in a sentence is changed from the active to the passive, and give two sentences illustrating your answer.

4. Give all the separate inflections of *know*, *who*, *child*, *lazy*.

5. Form nouns from *part*, *please*, *form*, *solid*, *hand*, *foreign*.

6. Write sentences using *off* and *on* as prepositions ; *up* and *down* as adverbs ; *since* and *till* as conjunctions ; *there* and *now* as nouns ; *far* and *near* as adjectives.

7. Correct any grammatical errors in the following sentences, giving your reason in each case :

(a) Please, sir, can't Tom and me go when we finish this?

(b) She don't seem to care who she gets it from.

(c) He could do it easy enough if he was only in earnest.

FOR PUBLIC SCHOOL LEAVING.

And *she*, the mother of thy boys,
Though in her eye and faded cheek
Is read the grief she will not speak,
The memory of her buried joys,
And *even* she who gave *thee* birth
Will, by their pilgrim-circled hearth,
Talk of thy doom without a sigh ;
For thou art Freedom's now and
Fame's,

One of the few, the immortal names
That were not born to die.

1. Write out in full the subordinate clauses, and tell the kind and relation of each.

2. Parse the italicised words.

3. Select the prepositional phrases, and classify them according to their grammatical value, giving the relation of each.

4. Write out in full the subordinate clauses in the following, classify each, and give its relation :

(a) Not a step can we take in any direction without *perceiving* unmistakable traces of design ; and the skill we see everywhere *conspicuous* is calculated, in so vast a proportion of instances, to *promote* the happiness of living creatures, and *especially* of ourselves, that we can feel no hesitation in concluding that if we knew the whole scheme of Providence every part would appear to be in harmony with a plan of absolute benevolence.

(b) He who ascends to mountain-tops shall find

The loftiest peaks most wrapt in clouds and snow ;

He who surpasses or subdues mankind

Must look down on the hate of those *below*.

Though *high above* the sun of glory glow,

And far beneath the earth and ocean spread

Round him on icy rocks, and loudly blow

Contending tempests on his naked head,

And thus reward the toils which to these summits led.

5. Parse the italicised words in No. 4.

6. Select, classify, and give the relation of the prepositional phrases in (a).

7. Account for the use of *shall find* instead of *will find*, and *glow* instead of *glows*.

8. (a) Form adjectives from *Providence*, *harmony*, *appear*, *sun*, *ocean*, *tempest*.

(b) Form nouns from *hate*, *perceive*, *appear*, *calculate*, *ascend*, *conclude*.

9. Give examples to show that *when* and *that* may begin noun, adjective, and adverb clause respectively.

10. Which of the following forms is correct and why ?

(a) Who (whom) do you suppose it could have been ?

(b) Who (whom) did he say I was to give it to ?

(c) One of the men that works (work) in the mill caught it.

(d) How long is it since you have heard (heard) from him ?

(e) I don't believe there is (are) more than one boy in the class that has (have) seen a copy of it.

FOR PRIMARY CANDIDATES.

1. Write out in full the subordinate clauses in the following, classify each, and give its relation.

(a) I don't care where he goes, provided he does not trouble me any more.

(b) It is evident that all will depend on who the arbitrators are and whether they treat the question as one of law or of equity.

(c) What were you thinking of that you did not send me word the very day that you were told what they had decided to do ?

2. Classify the italicised words in the following and give their relation.

(a) You should not drink so *much just* before dinner.

(b) *What* I have is scarcely *worth carrying* home.

(c) He happened to *have taken* somebody *else's* book that *day*.

(d) I feel a *little* doubtful of its *proving* a *success*.

3. Have nouns person? Give reasons for your answer.

4. Show that *his* and *their* cannot always be treated as pronominal adjectives.

5. Write sentences exemplifying an anacoluthic nominative, *as* used as a relative, *but* used as a so-called negative relative, a syntactical sense construction, a subjunctive mood used to express a wish.

6. How and why did the introduction of printing affect the spelling of English?

7. Explain clearly the origin of the term "The Queen's English."

ANSWERS TO CORRESPONDENTS.

A P. S. teacher writes: "I understand that you object to parsing *like* as a preposition or as an adverb. If not too much trouble please state your reasons."

I object to parsing *like* as a preposition because (1) to use the word seems to express *quality* or *manner*, and not merely a *relation*; (2) because *likes* and *likest* may be used in precisely the same way as *like*, and I am not prepared to admit that prepositions can be compared; (3) because in every case where I have heard it parsed as a preposition it seemed to me quite satisfactory and more natural to parse it as an adverb or an adjective. The mere fact that it is followed by an objective case, does not prove it to be a preposition, else we shall have to call *Ah* in "Ah me! what a sight that was!" a preposition. The objective may be accounted for by sup-

plying *to* or *unto*, or more simply by treating it as a survival of the old dative, used as in Latin, after some adjectives and adverbs.

The question whether *like* should ever be parsed as a conjunction depends simply on the answer to the question "Does good English literary (not collegial) usage sanction such expressions as 'Do like I do,' 'If you had done like we did.' 'He behaved like a gentleman does.'" If it does, *like* is a conjunction; if it doesn't, it is surely wrong either to parse *like* as a conjunction, or to teach children to supply a verb after it in analysis. Speaking generally, if *like* has the force of *similar to* or *resembling* it may be parsed as an adjective; if it means *similarly to* or *in the same manner* it may be parsed as an adverb.

CLASSICAL DEPARTMENT.

PRINCIPAL STRANG, GODERICH.

QUESTIONS BASED ON CÆSAR, BOOK II., CHAPTERS 29-35.

I.

1. Translate Chapter 30 into good idiomatic English.

2. Account for the tense of the verbs in the first sentence.

3. Account for the mood of *irridere*, *instrueretur*, *est*, *confident*.

4. *contemptui*. Classify this use of the dative, and give two other examples of its use.

5. *turrim*. Mention any other words of the 3rd declension that make the accusative in *im*.

6. Exemplify from the chapter five different ways of forming nouns.

II.

1. Translate Chapter 35 into good English.

2. Classify the subjunctives in the 1st sentence.

3. *daturas*. Account for the gender.

4. *inita*. Give the other participles, and the 3d pl. of each tense in the indicative active of this verb.

5. What is peculiar in regard to the case of *dies*?

6. What is the antecedent of *quod* in the last sentence?

III.

Translate idiomatically:

1. *Sibi præstare, si in eum casum deducerentur, quamvis fortunam a populo Romano pati, quam ab his per cruciatum interfici, inter quas dominari consuessent.*

2. *Celeriter, ut ante Cæsar imperarat, ignibus significatione facta, ex proximis castellis eo concursum est, pugnatum que ab hostibus ita acriter est, ut a vivis fortibus in extrema spe salutis pugnari debuit.*

3. Rewrite the 1st sentence in *Oratio recta*.

IV.

1. Mention, with examples, any diminutive endings you have met with in Cæsar.

2. Why may we write *proeliis nuntiato*, but not *Cæsare nuntiato*?

3. Mention any peculiarity of the verbs *revertor* and *confido* respectively.

4. Mention any peculiarity of *moenibus*, *viribus*, *nemo*.

5. Mark the penult of *cortice*, *iniquo*, *movet*, *inimicos*, *collocat*.

6. Give the 3d sing. pres. subj. act. of *retenta*, *refractis*, *intextis*, *redactas*, *daturas*, *inita*, *poterant*, *consuessent*.

7. Write explanatory notes on *vinia*, *vigilia*, *supplicatio*.

8. Derivation of *vendidit*, *debeo*, *nemo*, *mansuetudine*, *cruciatum*.

9. What construction follows *sine*, *spolio*, *propinquus*, *prope*, *prae*?

10. Exemplify as many meanings of *pro* as you can.

V.

Translate into idiomatic Latin, based on Cæsar:

1. With the unanimous consent of the soldiers we have decided to set fire to all the baggage that we can't take with us.

2. On reaching our camp the old man whom they had sent to beg for peace addressed Cæsar as follows:

3. We learned afterwards from the captives that although they had promised to give up all their arms, they had retained and concealed nearly a third part.

4. He informed me that he hoped to bring all the region lying between these two rivers under the sway of the Romans before the end of the summer.

5. We adopted this plan, in the belief that the approach to their camp from this quarter was easier.

6. On learning what had happened he ordered the gates to be broken open and the survivors to be brought forth and slain.

7. Let us sally forth and fight like brave men who know that their only hope of safety lies in their valor.

8. We learned from the letter which the messenger had brought, that the Senate had decreed a thanksgiving for eighteen days.

9. We were afraid that some of the states adjoining the seat of war would revolt on hearing of this disaster.

10. Feeling confident that this place, protected as it was by woods and marshes, could not be stormed by our men, they refused to surrender.

SCHOOL WORK.

EXERCISES IN DECIMALS FOR ENTRANCE STUDENTS.

1. Find the value of $17\ 68219 - .0013 + 144.2971 - 125.964321 + .432189 - .00011$.

2. From 101-hundred thousandths take 683-ten millionths, and multiply the difference by 101-hundred millionths.

3. Find the difference between the product and the quotient of 3.125 by .64.

4. How many times can .013 be subtracted from 125.78, and what is the remainder?

5. What must 1562.5 be divided by to give 6250000 as quotient?

6. Subtract .00061765 from .001 and give the answer in words.

7. Divide 02048 by .0003125.

8. Simplify $10.101 \times .0001$

9. Simplify $\frac{.04478257 \div 548}{.036 \times 2.043}$

10. On Monday I spend .5 of my money; on Tuesday .25 of what is left; on Wednesday .125 of what is still left; what decimal part of my money is left on Wednesday night?

ANS. (1) 36445748. (2) .00000000951117. (3) 2.8828125. (4) 9675 times and .005 over. (5) .00025. (6) Thirty-eight thousand two hundred and thirty-five hundred millionths. (7) 655.36. (8) 1010.1 (9) 1/9. (10) .328125.

PUBLIC SCHOOL LEAVING ARITHMETIC.

BANK DISCOUNT.

1. A note for \$584 drawn June 1st at 3 months is discounted by a bank on June 21st at 6 per cent. per annum; find the proceeds.

2. For what sum must a note be drawn so that when it is discounted at a bank 100 days before maturity at 10 per cent. per annum, the proceeds may be \$639?

3. Find the present value of a bill for \$7,051.75, drawn on March 21st at 7 months, discounted on August 12th at $2\frac{1}{2}$ per cent. per annum.

4. Show that a bill broker who deducts as discount 5 per cent. of the amount of a bill due in 1 year gets $5\frac{5}{19}$ per cent. per annum for his money.

5. A note for \$143 20 drawn on 13th June, and payable 4 months after date, was discounted on 27th June at 7 per cent. per annum. Find the proceeds.

ANS. (1) \$576.80. (2) \$657. (3) \$7,016 67. (5) \$140.15

PROBLEMS INVOLVING REMAINDERS.

1. If $\frac{2}{3}$ of a farm is planted with potatoes, $\frac{3}{4}$ of the remainder with turnips, and $\frac{1}{2}$ of what still remains is planted with mangolds, what fraction of the field is not planted at all?

2. A person sold $\frac{3}{4}$ of his land to A, $\frac{1}{5}$ of the remainder to B, $\frac{5}{6}$ of what then remained to C. If there still remained $\frac{5}{6}$ of an acre, find the number of acres he had at first.

3. A man's income is divided as follows:— $\frac{1}{4}$ in paying groceries, $\frac{2}{3}$ of the remainder in paying life insurance, and $\frac{1}{5}$ of what still remains is spent in taxes; what was his income, if he had \$50 left?

4. $\frac{1}{7}$ of a farm is given to a man's oldest son; $\frac{2}{3}$ of the remainder to the second son, and the remainder to the third son; the second son gets 30 acres more than the third, how many acres in the farm?

5. A man having a certain sum of money, spent \$2 more than $\frac{1}{4}$ of it, then \$2 less than $\frac{3}{8}$ of the remainder; then \$1 more than $\frac{2}{3}$ of what still remained. He has left at the last \$2.25, how much money had he at first?

ANS. (1) $\frac{1}{2}$. (2) 100 acres. (3) \$1,000 (4) 210 acres. (5) \$19.20.

How would you be,
If He, which is the top of judgment,
should

But judge you as you are?

Measure for Measure, ii. 2.

CONTEMPORARY LITERATURE.

The January *Cosmopolitan* presents an attractive new serial by Conan Doyle. Its name is "Uncle Bernac," and the hero to whom the uncle belongs lands upon the shore of France in darkness and mystery. There is also a timely article on "Mascagni and His New Opera," by Alma Dalma.

Scribner's Magazine in its January number begins a series of illustrations entitled "Scenes from Great Novels," thereby deserving much gratitude from those of us who keep a corner for other reading than wet print. The first is from "David Copperfield," and is by L. Reven-Hill, engraved by Florian. This number cannot be done justice to in a short notice. Such a short story as "Story of a Second Mate," nor such a re-visiting as "Thackeray's Haunts and Homes," we are not often given.

Mary E. Wilkins has "A Quilting Bee in Our Village," in the February *Ladies' Home Journal*. "The Burglar," conducted by Herbert D. Ward, is still moving Paradise in ways heard of before, but most interesting at the same time. There is an account of the famous Mrs. Rorer, which will be read with pleasure by many.

In the *Sunday School Times* for Jan. 23rd will be found an interesting paper on the "Harmony of the Old Testament," by Matthew Newkirk, D.D. Wilma Jacobs Brown writes of "Child Life in Mexico," and on the editorial page appears "The Interest of Jesus in Common Things."

The new literary departments in *Littell's Living Age* have proved most successful, especially the extracts from the books of the month.

"Danny and the Major" is the name of a charming story of child life among soldiers. It will be found in the January *St. Nicholas*, along with other stores of good things. Few serials have the color and life of John Bennett's "Master Skylark," and "June's Garden" is an admirable counterpart for girls.

"The Chronicles of Kartdale," "Our Jeams," edited by J. Murdoch Henderson, has recently been issued by William Drysdale & Co., of Montreal. It is a pleasant Scotch story which will find its way to many hearts, and is a renewed evidence of the power of the Scotch revival.

From the American Book Co., of New York, we have received "The Story of the Romans," by H. A. Guerber, a book well adapted for supplementary reading in history. Also "Immensee," by Theodor Storm, a pleasing German story, edited for school use, by F. A. Dauer. The same firm have recently published a "Handbook of Greek and Roman History," by Georges Castegnier, B.S., B.L.; Racine's "Iphigénie," edited by B. W. Woodward, of Columbia University, also an "Elementary Meteorology for High Schools and Colleges," by Frank Waldo, Ph.D. This textbook opens a new field for study for secondary schools, one which will doubtless prove beneficial in its effects.

We have received from Macmillan & Co., London, through their Toronto agents, The Copp, Clark Co., "Reynold's Hygiene for Beginners," a book which will be welcomed by all those who have used his primer, and an edition of "Steele's Essays from the Tatler," prepared for the

press by L. E. Steele, of Trinity College, Dublin.

The Copp, Clark Co. have lately published "West's Elements of English Grammar," a book which has already been of assistance to many of our teachers, and which through this edition will reach the hands of many more.

From D. C. Heath & Co., of Boston, we have received "Molière's Les Femmes Savantes," edited by Alcée Fortier; "Moser and Heiden's Kopnickstrasse," edited by Dr. Wells, and an Italian Reader, by Benjamin L. Bowen, of Ohio State University. The same firm have forwarded a fine school edition of Tennyson's "Princess," with introduction and notes by A. J. George, M.A.

"Napoléon," edited by Alcée Fortier, Ginn & Co., Boston; A French Reader consisting of extracts from various writers on Napoleon; also, the "Children's Third Reader," by Ellen M. Cyr, published by the same firm, consisting of selections from some of the best modern writers for children.

"Topics for Students of Medicine," by Alfred Daniell, F.R.S.E. Macmillan & Co., London and New York. Since 1892, when the General Medical Council of Britain made the study of physics obligatory, it has frequently been necessary for the student, in order to obtain the general knowledge of the subject required (and also in order to find adequate treatment of those parts of physics indispensable to the proper understanding of his professional work), to have recourse to advanced and difficult text-books as specially adapted for his use. Mr. Daniell, besides being lecturer and examiner in physics to the School of Medicine, and the Royal College of Physicians, Edinburgh, is a great

authority on Physics, and has written a book which is at once specially adapted for students of medicine, and broad enough to give those students a good general view of the whole subject.

LORD ROBERTS' REMINISCENCES.

Forty-one Years in India. From Subaltern to Commander-in-Chief. By Field Marshal LORD ROBERTS. Cloth, 2 vols., pp. 511, 522, \$12. New York: Longmans, Green & Co.

No one whose mother tongue is English and whose instincts are those of the Anglo-Saxon race can read the reminiscences of Lord Roberts of Kandahar without emotions of pride and pleasure, of wonder and of admiration; admiration for what the race has accomplished in our own times, for the deeds of gallantry, devotion to duty and unselfish heroism displayed by those whose actions are therein chronicled; wonder, that a single individual could pass through so many stirring scenes and live to tell the tale. Almost every page gives refutation to the cynic's claim that the days of chivalry are dead; that sordid aims have altogether superseded those of nobler mold, that love of mammon has blotted out all taste for what tradition sanctified as "martial glory." That the story—or history, as its literary worth and the conscientious care with which it has been prepared entitle it to be termed—is told by one who played a prominent part in nearly all the military operations touched upon adds much to its interest and value, and gives the work a charm that will render it irresistible to any one fortunate enough to take it up. The style is so free, simple, and soldier-like, and the diction so wonderfully vivid that one is forced to pay tribute to Lord Roberts' mastery of pen as well as sword, and to regret that the almost lost art of direct narrative is not more generally cultivated. He has not, how-

ever, sacrificed the dramatic in his evident desire to tell a plain and simple tale. War in all its aspects is clearly, though almost unconsciously depicted; in its hour of victory and in its hour of disaster.

HARVARD SUMMER SCHOOL.

One needs no better proof of the enterprise of American teachers and their desire to take every possible advantage of opportunities for improvement, than to look over the list of students attending the Summer School at Harvard University. There were 637 students registered there last year, and among these were professors of colleges, superintendents, and principals of high schools and academies. Some went for the purpose of learning methods, while others sought subjects with which they were not familiar. The University authorities have steadily maintained these courses for the benefit of teachers, although considerable effort has been made to have the courses more popular in their character.

That *Sturm und Drang* of the spirit, as it has been called, those

ardent and special apprehensions of halftruths, in the enthusiastic, and as it were prophetic advocacy of which, a devotion to truth, in the case of the young—apprehending but one point at a time in the great circumference—most naturally embodies itself, are levelled down, surely and safely enough, afterwards, as in history so in the individual, by the weakness and mere weariness, as well as by the maturer wisdom, of our nature:—happily! if the enthusiasm which answered to but one phase of intellectual growth really blends, as it loses its decisiveness, in a larger and commoner morality, with wider though perhaps vaguer hopes. And though truth indeed, lies, as has been said, “in the whole”—in harmonisings and adjustments like this—yet those special apprehensions may still owe their full value, in this sense of “the whole,” to that earlier, one-sided but ardent preoccupation with them.—
Walter Pater.

We cannot all be masters, nor all masters
Cannot be truly followed.

Othello, i. i.

THE CANADA EDUCATIONAL MONTHLY.

THE CANADA EDUCATIONAL MONTHLY, we beg to inform our readers, entered upon a new term of service in educational work on the first of January of this year. It is to be hoped that after the following announcements have been carefully considered by our subscribers and fellow-teachers, that their assistance will be secured on behalf of the MONTHLY in more ways than one.

The MONTHLY is by this time one of the oldest educational periodicals in Canada, and it is the intention of all connected with its management to

make it of increasing interest to the teachers of Canada and others interested in the educational progress of the country as a whole. Its *corps* of contributors already includes the most prominent of our educational workers, and what with an improved classification of topics, additional help in the editorial work, and a cordial co-operation on the part of subscribers, publishers and advertisers, it may not be too much, perhaps, to expect it to become, in the near future, one of the best and most readable of our educational journals.

It is the intention of the editors to add to the reading matter two new sections at least, perhaps three. One of these will contain a *resumé* of the current events relating to educational movements in Canada and elsewhere. Arrangements have been made to have a record of such events sent by special correspondents from all parts of the Dominion in time for publication at the beginning of each month; and it is needless to say that paragraph contributions will be gratefully received from all teachers, when events of more than local interest take place in their district.

The second section will comprise hints from and to teachers, with correspondence. In the past, our teachers have been perhaps a little too timid in making suggestions through the press, particularly suggestions founded on their own experience. Fault-finding is a very different thing from honest criticism, and to the latter no teacher should fail to subject every proposed educational change, before finding fault with it or advocating it. Making use of the MONTHLY as a medium, it is to be hoped therefore that our teachers will join with us in an open and above-board campaign against all defects, and in favor of all improvements in our school work as well as in our school systems, so that eventually through the co-ordination of educational views from all the provinces, our various school systems will tend towards the unification of our Canadian national life, and not towards its disintegration. In future any question of an educational tendency may be discussed in our correspondence section, and when a *nom de plume* is made use of, the personality of the writer will under no circumstances be revealed.

The third section, when fully organized, will refer to all matters connected with a proposed BUREAU for the purpose of finding situations for

teachers or promotion in the service. Every subscriber will have the privilege of inscribing his or her name on the lists about to be opened for those who wish to have their names thus enrolled. As an experiment we hope many of our teachers will find this section of great service to them.

To the subscribers who have stood by us so loyally in the past, we present our most grateful thanks, while to our new subscribers we make promise that their tastes and wishes will always be carefully considered in the management of the paper. Indeed, we feel it is only through the co-operation of our readers that our enterprise can be fostered to its fullest fruition.

During the year, the publishers of the MONTHLY will call upon advertisers under the improved circumstances of the periodical. To our faithful contributors we trust we will be able, as soon as the revenues of our enterprise improve, to return thanks in a more tangible way than heretofore.

The CANADA EDUCATIONAL MONTHLY, our subscribers must understand, is a journal for the whole Dominion, and not for any section or province.

Communications in connection with the editorial management of the paper are, in future, to be sent from Ontario and all the provinces west of Ontario, to Arch. MacMurchy, M.A., Box 2675, Toronto; and from the province of Quebec and the provinces east of Quebec, to Messrs. William Drysdale & Co., St. James St., Montreal, who will also attend to all matters pertaining to the publishing and advertising departments for the Eastern Provinces, and Wm. Tyrrell & Co. will attend to the like business for Ontario. Publishers. Wm. Drysdale & Co., Montreal; Wm. Tyrrell & Co., Toronto; A. Hart & Co., Winnipeg; J. & A. McMillan, St. John, N.B.