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THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

APRIL, 1896.

TWO WAR-SCARES IN ENGLAND.

C. OCHILTREE-MACDONALD.

SPENDING the last three months in England I witnessed the effects upon the English nation of Cleveland's declaration and the German Emperor's telegram to the Transvaal government. I was immensely struck with the two incidents, because it is oftentimes asserted that the martial character of the British is in decline; and truly the British as a people are languid and apathetic, resembling more than anything else the demeanour of the royal animal which the race has chosen for its symbol. But this languidness and apathy is very deceptive, the blazing wrath of a great people slumbers beneath it, and I saw the flames leap up and illuminate the national character with the fierce red light of war.

The reception of the American President's manifesto was moderate; the people realized that scarce a gun need be fired to admonish the United States of North America. A blockade of the ports of the British Isles against American produce, whether carried in British or American bottoms, appeared the proper and least costly solution of the problem of war with the States. This would be followed by the most complete and active demoralization of American securities and finances in the history of the United States. Although the United States is a great

country in theory, it is weak actually; its external liabilities are enormous. The history of all nations with a vast external debt makes it clear that they are vulnerable and weak to a degree that minimizes and practically removes the danger of aggressive war on their creditors. The English realized all this and on the whole, treated Cleveland's manifesto as an eccentricity. I imagine that there is in some degree an analogy between this action of the American President and the past tactics of some of the crowned heads of Europe. The Emperor Napoleon III. and many European monarchs before him were masters of the art of turning the national eye from internal corruption, and the chaos of national finances by demonstrations or even war-like declarations against neighbors. The internal condition of the States; its scandalous and improper laws relating to sound money, the enormous pressure of debt upon the toiling populace, the subtle transition from a home-owning, free and independent people to a tenant-holding people, the creation of a class of large land-owners, and the revival of the old European feudal baronies and lordships of the manors in an altered guise, but equally as grinding and

offensive to popular ideas of liberty, are all working with each other to create a profound national discontent with both parties, Republican and Democratic, and even with the Federal idea itself. In Canada the Federal power gives and defines to the Provinces their status and powers; in the United States the reverse obtains. Each state is a "Sovereign State," and all, for purposes of mutual convenience, have delegated to a Federal organization certain functions. If the Federal functions are but indifferently performed the "Sovereign States" have as much right to dismiss their unfaithful stewards as a master has to dismiss a servant. And there is as grave a dissatisfaction with the prostitution of the Federal idea at Washington as there was with the Napoleonic idea of popular government, which accomplished, in that vain attempt to turn the national eye from internal abuses to external war, the collapse of the last empire.

The American President has blundered into an American rendering of the Napoleonic burlesque, and

the indignation through the States of the Union at the suggestion by a responsible government of war with England, was just as emphatic as the disgust of the French at the idea of war with Germany 25 years ago; when the real resources of the government should have been directed to the national reforms which all classes desired.

The action of the German Emperor in writing to a vassal of the British Crown over the head of and without the cognisance of the suzerain, a congratulatory message, which by its very tenor seemed to imply that, in the opinion of the Germans, the Transvaal could expect no honorable treatment from the British, roused the people. The nation, as it were, laid its left hand on the sword, and the young men were ready for war. The British merchants trading with Germany curtailed their orders and German trade distinctly suffered while the national indignation lasted. The incident has left a poisonous sting in the mind of the nation and has resulted in making England draw yet further off into a "splendid isolation."

THE DOCTRINE OF INTEREST.

BY W. E. WILSON, STATE NORMAL SCHOOL, PROVIDENCE, R. I.

INTEREST is neither a modern nor a distinctively Herbartian idea. Moses and Homer felt and expressed interest, and they knew well how to excite it. It is a common everyday conception, and its value as a condition for successful study is commonly recognized. Everyone knows that what is interesting is influential, and everyone thinks that instruction should be interesting.

But it is surprising how insignificant

a place the subject holds in the literature of psychology and pedagogy. The term does not occur in the index or in the table of contents of very many standard books on philosophy or psychology, even recent ones, except those belonging to the Herbartian school. The word is not very easily found in the text of such authors as Sully, Ladd, Baldwin, and Dewey, and the idea appears only in subordinate relations. In the great work

of Sir William Hamilton the nearest to a discussion of interest that we find is a passage on "The love of action signalized as a fact in human nature by all observers." Turning to books on education especially, we expect to find the topic treated at length. But where do we find any extended discussion of it? Laurie, Payne, Fitch, and Compayre make only slight, though clear, reference to it, and do not attempt to analyze or elucidate it. Even Bain and Herbert Spencer, whose undercurrent of thought suggests it all the time, do not give anything like prominence to the idea. Our own well-known educational writers until very recently, have referred to interest as something taken for granted rather than as a fundamental matter calling for distinct and earnest treatment.

What is to be inferred from this rather meager and incidental disposal of the subject in psychological and educational literature? Is it not a fact of primary consequence? Is the idea a subordinate or incidental one, rather than fundamental? Is it not a salient thing in education? Or, has it been neglected? It is certainly true that every great poet, epic or dramatic, who has charmed generation after generation, and has put his conceptions into the common thought of the race, did so through his power to awaken interest. Every prophet, every orator, every artist, and every teacher who ever spoke or sung or taught with *power* attained his mastery through the interest which he was able to develop, first in himself and then in all whom he influenced.

The educational reformers of the sixteenth century, and since, did not discuss interest; but did not Montaigne and Ascham and Comenius and Locke and Rousseau condemn the methods of their time because they failed to nourish the interest of the learner? What but appreciation

of the importance of awakening interest led Comenius to make an illustrated text-book? What else produced the *Emile*? When we come to Pestalozzi at the threshold of our own century, we do not hear even from him much on the subject of interest, but he is always showing you how to be interesting and making you feel interested; he is himself aglow with interest, so that for him to talk about it would be quite superfluous.

Is interest, then, something to be assumed—to be allowed to spring up spontaneously, or not, as may happen—or ought it to be investigated and understood and then intelligently cultivated? The Herbartians have assigned to interest a prominent place in pedagogy; they have attempted to study nature and the conditions and means of its development, and they have sought to make its cultivation a direct object of instruction and training. Surely, in doing this they have rendered education very great service.

What do we mean by interest? Is there in the idea anything more than is obvious? Is not the common meaning of the word the correct one? We sometimes lose the sense of a common word by trying to explain it. But sometimes the very familiarity of a term conceals its true and larger significance. I think it is so in this case.

First, let us glance at the etymology. *Interesse*, "to be between." Between what? Between the thing and everything else, that is, close upon it, or in the midst of the matter. If you are interested in a thing, you are "right in it." If you are not interested in a matter, you might as well have no connection with it for any good it will do you because you are "not in it." Indeed, I think that this word brings to us, down from the old practical Roman days, the very same subtle idea that the favorite colloquialism of the day expresses. But more

exactly, what do we mean when we say we are interested? We usually mean, do we not, first, that we are attracted toward something; second, that we find pleasure in attending to it; and third, that attending to it is easy? But we know that these characteristics of interest do not constitute its essential nature. Interest is something deeper. Commonly what is interesting is attractive and pleasurable, but we are not attracted toward everything that interests us. We may be intensely interested in a thing that is repulsive or even disgusting. A rattlesnake in the attitude to strike would command our interest, but would not attract us. Sometimes the thing which chains our interest is painful instead of pleasurable. And while attention to an interesting object is spontaneous, sustained pursuit of it may not be easy. Interest is not at all the sensation of gliding down hill on ice. It is rather the sensation of exertion, of rising to a higher position against gravitation. The pleasure of interest is not the sensation of moving in the direction of least resistance, but rather the zest of overcoming resistance.

The chief element in interest is spontaneous activity, a tendency of the soul of greater or less strength to go forward in the pursuit of an object. It is mental momentum. To use physical terms, a man's ability, his mental power, is the potential energy of the man. His interest in any matter that engages his attention is the kinetic energy of his mind at the time.

Is interest, as a mental state, intelligence, feeling, desire, or will? It is all of there. It is *intellectual*; the energy of the soul in apperceiving, in imagining, in thinking, is interest. But we *feel* interest in whatever we attend to with sufficient spontaneous energy. Emotion and desire enter into every intellectual state that is energetic enough to be called interest.

And we *take* interest in the thing that is interesting to us. We choose or consent to be interested, or else we never really become interested.

The objects toward which the interested soul tends or faces are various—at least they should be. There are various kinds of interest. The interest with which we examine a strange-looking package left on our table, which might be a token of affection or a dynamite cartridge, is *very different from the interest with which we study an exquisite picture*. The interest we take in the first check that is handed to us payable to our order after the long vacation is genuine interest, but it is not much like that we feel in the outcome of a yacht race—on which we have no money staked, of course; nor is it like the interest we feel when informed that a note which we endorsed a while ago is in the hands of an attorney for collection, and that he does not know where to find the maker.

Herbart classified the kinds of interest under two heads, as follows:

I. Interest from knowledge, embracing: 1. Empirical interest, that is, pleasurable mental excitement produced by the apperception of what is novel or varied. It is curiosity, wonder, inquisitiveness. 2. Investigating or speculative interest, which is directed toward causes, consequences, relations, and uses of things. It is the interest which impels the child to ask questions. This interest has developed science, philosophy, history, and much of literature. 3. *Æsthetic* interest, which, of course, is directed toward the beautiful.

II. Interest from relationship with: 1. Man. Sympathetic interest, that which one takes in the welfare, happiness, and things of another. 2. Society. Social interest, which is the same thing, only extended to many and to bodies of fellowmen. This interest may be patriotism or philan-

thropy or loyalty to any body with which one may associate himself, as his church or school or club or set.

3. God. Religious interest.

There are surely other kinds, some of which seem as if they were as distinct as these, and as important to take account of in education. For instance, the interest, which everyone feels and which every child manifests—in his own efforts and performances. The *interest of achievement* seems to me to rank by the side of speculative interest, and to precede, in the process of development, sympathetic interest. Then there is the interest with which everyone regards events that affect his own well-being, success, comfort, convenience, and the like. The interest which we take in the prospective changes of the weather is not always strictly scientific. The interest of the candidate in the returns, of the culprit in the verdict, etc., are examples of a kind of interest for which I see no place in the Herbartian classification.

If now the nature of interest is correctly and clearly discerned, its value in education and in life must be evident.

Its relation to education is twofold, as a means and as an end. In the first aspect its value is generally appreciated; in the second, it is not. Every teacher and every intelligent parent knows that the pupil learns, not only more easily but more thoroughly, what is interesting to him than what is not. That interest is one of the best, if not the very best, means of securing attention and effort is a common assumption. It is, of course, better than fear, better than hope of reward, better than shame or pride or emulation, better than even the conviction of duty and the desire to become wiser or nobler or more useful; it is, at least, a more *effective* motive than these last, for if a real interest in any matter exists, the energy of the

soul—intellect, emotion, desire, and will—is enlisted in its pursuit.

But suppose my pupil is not interested in what he should do or learn, what am I to do then? Interest would be the right motive, of course, and it will cause him to do his duty if it existed, but it is lacking, and I cannot seem to produce it. Must I not find a substitute? My boy ought to learn this thing. Must I not compel him? Well, certainly if he *ought*, he *must*. You are entirely sure about the *ought*? Then it is his duty and yours that the thing be done. Duty is imperative. Are we, then, done with interest, granting that we have found an effective motive in its place? May I, a teacher, say I wish my pupils were interested in their work? They would enjoy it so much better, and teaching would be so much more agreeable; but they are not, and, to tell the honest truth, I do not succeed in making them interested, so I have to make them learn some other way. Then suppose I have taken high ground and have found in a sense of duty a substitute for interest. My pupil consents that it is his duty to study, and he goes to work faithfully. He accomplishes his task and does it well. Still he is not interested and finds no delight or spontaneous going forth of his mind upon his task; but he is loyal and obedient, and my substitute for interest is effective. I might have found an emulation, or something else, as effective a motive as duty, but that would be lower and attended with moral peril. I have chosen the highest motive, and succeeded with it. Have I not done well? A good many of us are impelled to our daily tasks by a sense of duty. Is that not right? Certainly the conviction of duty is a high motive in education. Whatever happens or does not happen, we ought zealously to perform our duty. If we have not interest in learning to

lead us on as fast as we ought to go, our conviction of duty should impel us forward.

Then duty as a motive for learning is more imperative than interest? Yes; imperative is just what duty is. But interest is *necessary*. The relation of interest to duty is plain. Interest is the natural and appropriate means leading to learning; and since interest is the appropriate and necessary motive for real and effective study it becomes *duty to develop interest*. We cannot dismiss the matter of our pupil's interest in learning,—or our own,—even if we think we have found as effective a means of causing him to learn, because interest is not *merely* the best *motive* for learning, but it is itself among the primary ends of education. Learning itself is not more important to the man than becoming interested in what is worthy. If interest is the drift and tendency of life, what is more important than that that be set right? This is the aspect of the subject which Herbart and his followers lay emphasis upon. I quote from Ufer:

“Interest is the magic word which alone gives to instruction the power to evoke the spirit of youth, and to render it obedient to the call of the master; it is the long lever-arm of the education, which, easily and joyfully moved by the teacher, can alone bring the youthful volition into the desired motion and direction.

“In the *many-sidedness* of interest the pupil is by and by to find moral anchorage and protection against that bondage which springs from the desires and passions; it shall guard him against all those errors that are the consequence of idleness; it shall arm him against the vicissitudes of fortune; it shall reconcile him with life again, even when a sad fate has robbed him of his dearest; it shall find him a new vocation, when he has been crowded out of the old one; it

shall elevate him to that point of view from which all earthly possessions and all earthly endeavor appear as something incidental, by which our real self is not touched, and above which the moral character stands sustained and free.”

The cultivation of interest, then, ought not to be an *incidental*, but a *principal*, object of instruction and training. Can interest be created? Or, is it only to be developed?

If we are right about the nature of it, the answer is evident. Interest arises *spontaneously* whenever the conditions for it exist. At an early hour of its conscious life every normal child begins to be interested. The development of this incipient interest depends primarily upon the child's inherited qualities and environment, and it is sure to proceed in a natural way through the first months. But it depends secondarily upon nurture, training, and instruction, as well as experience and intercourse, so its later development becomes an *uncertain* and *varying* quantity. It cannot be created nor can it be wholly destroyed; it always springs into activity and grows as the child grows, but it is liable in every life to be perverted and deadened.

The kind of interest that manifests itself earliest, I suppose, is curiosity of a feeble sort, a gentle interest in movements of objects, flitting lights and shadows becoming gradually a more lively enjoyment of sights and sounds and touch-sensations, until it becomes unmistakable interest in things and what they are made of and what they are good for. If conditions are at all favorable, this first kind passes into investigating and speculative interest, and the inquiring child becomes by and by the student.

But the infant's interest in his own performances must arise about as early as the interest in external things. The baby's unconscious interest in his

fists and toes, and in the noises he can make, and in his success in furnishing entertainment, has been remarked by many observers. After a little this interest manifests itself in mimic arts and industries, and in juvenile deeds of daring and emprise. It may, by skilful nurture, become a strong inclination to some useful industry or devotion to an art. The child's interest in his own achievements, which always shows itself early, is a most important factor in the whole process of his education. By and by it will enter into the youth's ambition, and that will be noble or base, wise or misguided, according to training and influence. Out of this interest will arise that which in a large degree will determine the aims and ideals of life.

The egoistic interest of the child is not long in showing itself, perhaps first in baby's listening for mamma's coming, and in the lively joy that greets her when she appears. Appreciation of the immediate needs of self and regardlessness of concern beyond self now characterize the early months. This self-interest must grow and widen until far on in the future it becomes foresight, prudence, and care for what is most precious and substantial in life.

Out of this self-interest must come, eventually, interest in the things of others. To transform this egoistic, into a lively sympathetic, interest and then into a general social interest is one of the exceedingly delicate tasks of child-training.

The development of the æsthetic and the religious interests, beginning a little later, is dependent more than the others upon nurture and training.

The development of interest then belongs to the general life process which forms the individual. It is a part of the evolution of a person, and is likely to be as imperfect as the

development of the character in other respects. But the interest of the child at any period of its life is as susceptible of special cultivation as any other factor of his character. To understand how to nourish a weak, or to correct a perverted, interest is no more difficult than to remedy any other equally fundamental weakness or perversion. To find this way, in a particular case, must be the task of the one whose case it is, just as it is her task to find out how to develop ability to see or think or speak correctly where the power is wanting.

1. The primary condition of arousing interest is a well-nourished, vigorous brain. There is little use trying to develop a strong, healthy interest in anyone whose physical processes are feeble or deranged. The playground, the gymnasium, the fields and woods, where mirth and action abound, nourish interest, because they generate brain power.

There is a law of life which is too little regarded—the law of rhythm. In it may be found a secret of power and of the growth of interest. It requires the rightly timed alternation of rest with exertion, of physical with mental activity, of the light with the heavy, of the comic with the serious, of the calm and placid with the wild and impetuous. We must not demand a steady, constant flow of interest. If we would call to strong, earnest action we must give place to relaxation. The teacher who requires his pupil to be at his best all the time, never gets his best out of him at any time.

If interest wanes or fails, ascertain first of all whether it may not be a symptom of brain fatigue, or of feeble circulation, or insufficient nutrition, or impure air. When you have made sure of the physical conditions then

2. Turn your attention to apperception. Give your pupils that to learn which will fit them. What they ought

to learn depends on what they are prepared to do and to feel, as well as upon the intrinsic value of the matter. Remember that boys and girls have eyes and hands as well as ears, and that words are less significant to them than things and action.

3. Interest is contagious. Cultivate in yourself sympathetic interest. Manifest your interest in your pupils freely and warmly. Be sincerely interested in their efforts. Show them how you wish them to succeed. When a pupil has struggled bravely with his little task, and has accomplished it, do not mind if an exclamation of sympathetic joy escapes you. "Well done, my boy!" uttered in a really triumphant tone has sent the blood thrilling through many a boy's

veins, and made his heart throb with a bounding joy. Cultivate in yourself sympathetic interest, and you can easily nourish the investigating and the æsthetic interest of your pupils. Do you love nature or art or literature? Admit your pupils who lack interest, not too many at a time, to the enjoyment of some of your treasures. Let them see and feel your enjoyment of what is fine and wonderful and beautiful. They will surely catch the infection. You will find in this last, if I mistake not, the entrance way to success in nourishing into vigorous life that spontaneous self-activity toward good objects from which must spring all worthy achievement in life.—*Educational Review.*

PREPARATION OF TEACHERS FOR SECONDARY SCHOOLS.

BY A. E. NIGHTINGALE.

THIS is a hackneyed subject. In accordance, however, with the ever-fruitful laws of agitation, it must be discussed and re-discussed, until the men and women who are about to enter upon a profession whose responsibilities are incalculable and whose duties link us to the Great Teacher, shall study much and hesitate long before they pronounce themselves ready for the great work.

You have listened to the profundity of thought, the psychological laws of training, and the pedagogical arguments from a college president, a university dean, and a normal school principal, until there is little for a humble practical secondary educator to add without traversing the fields which have been so carefully gleaned. I bring you, therefore, no learned dis-

quisition, no studied thesis, no exhaustive treatment of an exhaustless subject, but only a few homely truths, written in a hurried, homely way amid the wearing and worrying cares of an office which entails the supervision of fourteen high schools, over eight thousand pupils, and more than two hundred and fifty teachers.

One of the divisions of this subject which is attracting much attention, provoking much dissension, and bringing into view a startling array of statistics, is the ratio of women to men in the public schools of the United States. While this discussion pertains with special significance to the common schools, it is a factor which cannot be eliminated in the solution of the high school problem, and enters with irritating effect into our reflec-

tions as to the quantity and quality of those credentials, physical, intellectual and moral, which the welfare of our secondary schools demands of every teacher.

The storm-centre recently has been in Chicago, resulting from a disturbance of the elements in the arraignment of the public schools in an eloquent post-prandial speech by His Reverence, the eminent Bishop Spaulding, of Peoria. He said, in substance: "Women are employed almost exclusively in our public schools, because their services are cheap," and added that the same motive would justify us in employing convicts as a still more frugal method of securing teachers. It was an unhappy illustration, and brought down upon the head of the distinguished and eloquent celibate the imprecations of nearly four thousand women teachers of Chicago.

Without any argument as to the difference in the qualifications (which I conceive to be radical and fundamental) between men and women as teachers in our secondary schools, is not the statement of the bishop absolutely correct, when we get down to the final analysis of the motive which prompts the employment of such an abnormal ratio of women in our schools?

It is a maxim in all other kinds of business that the best is the cheapest, but in securing teachers, boards of education seek to be justified in reversing this truth, and making the cheapest the best. Go where you will you hear it said, "We need more men, but we cannot offer the salaries they demand. We do not blame them for refusing to accept our small stipend, and therefore we are compelled to employ women." This is a true statement, and as sad, as degenerating, and as degrading as it is true, and therefore ought not the sex, which represents the pathos, the purity, the

piety of this world, through whose nurturing influence the flowers of hope are made to bloom perennial in the garden of the heart, whose solace is a surcease of sorrow, and whose soul, instinct with the love of maternity, goes out toward childhood, to mould it through sympathy as does no other influence save the directly divine—ought not, I say, the sex to combine in their majestic potency to make this statement a libel rather than a truth?

You have doubtless seen in the series of articles now being written for *Harper's Weekly*, that in Massachusetts, of all its public school teachers 90.5 per cent. are women and only 9.5 per cent. are men. In Illinois 77.3 per cent. are women and 22.7 per cent. are men, and in your own state of Michigan 78.4 are women and 21.6 per cent. are men, while the average salary of men in Massachusetts is \$118 dollars a month and of women \$48; in Illinois, men \$56, women \$46, and in Michigan, men \$47 and women \$33. I am one of those who believe that the same work performed with the same skill, and producing the same beneficent results should receive the same pay. I also believe that at present there are more men than women thoroughly well qualified to teach in our secondary schools, and that therefore the large ratio of women to men in these schools militates greatly against the quality of the work they ought to turn out, as the crown of our public school education and as fitting schools for colleges. To this extravagant and unfortunate disproportion of women to men among the teachers of our secondary schools, is due, in some measure at least, the lamentable fact that in our public high schools 75 per cent. of the pupils are girls, and that 75 per cent. of the boys preparing for college attend the private fitting schools where the male influence largely predominates.

Do not misunderstand me; I be-

lieve in the higher, the highest education of women. I am in hearty accord with her purpose and ambition to enter all the professions, all the trades, all the departments of industry. She is entitled to the right of way along every avenue where moral character is to be moulded, intellect developed or support secured. I only insist, and I believe my position is sustained by the divine will, by the logic of nature, and by the necessities of the age, that a parity of number shall be maintained in our high schools, that where education, experience and ability are alike, there shall be as many men as women employed, and that there shall be no discrimination of salary based upon sex.

In view of these opinions, and in support of this position, it may be interesting to you to know that exclusive of the special studies as Drawing, Music, Physical Culture, French and German, and not including principals, there are employed in the high schools of Chicago eighty-eight men and eighty-six women, and including all departments, all studies and all teachers, except the principals, there are a total of two hundred and sixty-one (261) of whom 127 are men and 134 women—and that Chicago among the large cities of the United States is entitled to the proud distinction of making no discrimination of sex whatever in fixing the salaries of the teachers in her high schools.*

With this principle established throughout the country, this vexed question of salary dependent upon sex disposed of, we can approach the main question of the qualifications of secondary teachers in a broader spirit and with an eye single to the one

thought of obtaining the best talent the market affords.

It is a trite saying that education is a primal qualification for those who would mould the pliant mind of childhood, and shape it into a character that shall bless the world by its influence, but education is a term which in our time is too loosely defined.

I have great respect for specialists who fill the measure of their days in investigation and research, seeking after and delving into the hidden things in the universe of God's thought, in the realm of nature. I honor the philosopher who spent his life upon the Greek Article, and in dying sighed that he had not given his years to the Dative case, but I would not employ him as a teacher of Elementary Greek in our secondary schools. We look to the laboratory and the cloister for those revelations which revolutionize scientific thought, and present to us the origin and development of physical entities; we bow in silent awe before those who discoursed with such eloquent and unlimited verbiage about child study and the concentration, correlation and coördination of the various branches of learning, but the student who gives his life to the laboratory, and the teacher who stands before the living child are two different individuals. The physicist and chemist who teach our youth should sit not only at the feet of Helmholtz and Leibnitz, of Faraday and Thompson, but at the feet of Homer and Dante and Shakespeare as well. The classicist who unfolds the beauties of Cicero and Homer should also be well tutored in mathematics and science. Our colleges differentiate too early. Candidates for positions in our secondary schools should not commence a university course at their entrance to college.

I desire to make a plea for broad culture, symmetrical training, an all-

*See statistics compiled by Superintendent Nightingale, together with replies to pertinent questions upon this subject of "Ratio of men to women" in the high schools on pages 86-98 of the February number.

around education in language, mathematics, science, and history, and for a persistent and never-ceasing study of English classics and English literature." For, as President Elliot says, "The power to rightly understand, to critically use the mother tongue, is the consummate flower of all education." I believe in departmental work in our secondary schools as in our colleges, but the spire should be built on the top of a finished building, resting on solid foundations. One, then, who gives all his college life to a single subject, pursuing besides only those studies which are intimately collateral, may be giving full rein to a marvelous genius, and preparing himself to become a benefactor, in the discovery of some secrets in the physical or psychological world, which shall ameliorate the condition of humanity and hasten the millennium, but such a person deserves no place as a teacher of youth in our secondary schools. The education of a teacher should be first general, then special. I have seen it written, "All art seeks the highest form of expression for what it creates. The cathedral is the highest expression of art in architecture; the oratorio and symphony in music; poetry in literature and eloquence in oratory. As the human soul is God's expression of what is greatest in man, so that is the greatest of the fine arts which shall express the most of man's greatness. Knowledge in all its forms, is the marble in the quarry, or dragged up on sledges a little way from the primeval mud. Literature is the subsequent statue, full of grace and snow-white in purity. Language then as the gateway to the soul's highest expression is the center about which all studies correlate." I would make language then, ancient, modern, foreign, native, the basic study for all who would become successful teachers. Upon these found-

ations laid deep and strong, I would build a superstructure, scientific in character, mathematical in correctness, historical in breadth, and upon this building, poetical in its symmetry, beautiful in its proportions, richly plain and plainly perfect in all its inner furnishings, there should rise some magnificent turret, original in design and typical of a special genius, which shall tell to all around its exact location and for what it is specifically adapted.

The very minimum of preparation in scholarship should be a college education; an education general in character, removed at least four years from high school training; and where circumstances may permit I would add one year of resident graduate work along specific lines, and two years of study and travel abroad.

This education, however, to the real student, to the scholarly scholar, will be but a beginning of those intellectual possessions which shall be easily and delightfully acquired as the years unfold; but one who, having secured the meager discipline of a high school, attempts to acquire the knowledge and power sufficient for a secondary teacher, through university extension circles, Chautauqua courses, summer schools, normal schools and private study, will ignominiously fail to secure that kind of scholarship which the need of our secondary schools demands.

The real teacher will always be a student. He will not spend his years in riotous living, his evenings in social pleasures, nor his leisure in flattering his own conceit by writing books for an already congested market. He will be furnished with an ever-increasing library of his own, he will be a patron of the public library if one is at hand; he will be a social power in the community where he lives, the inspirational center of every literary circle, and more than a Delphian

oracle to all the young people around him.

But, "pity 'tis, 'tis true," intellectual attainment, education, is only one of the essential elements of a teacher's equipment. You may call it the headstone of the corner if you please, but the headstone of the corner is only a small part of a great structure.

Much, I shrink from thinking how much, depends upon the temperament of the teacher. Many a school has been ruined, many a pupil's life has been spoiled, and the current of his activities turned into wrong channels, by some teacher, whose words, sharper than a serpent's tooth, have produced irremediable wounds. A dyspeptic, the victim of a disordered stomach, who enters the school-room under the influence of "an undigested bit of beef, a blot of mustard, a crumb of cheese, a fragment of an undone potato," is a maniac, and a patient public should insist upon his retirement. A cross, peevish, nervous, sarcastic, wizen-souled, torpid-livered man or woman has no business with the profession of teaching. To be a teacher, a guide, a trainer, a safe counselor of youth, one must be a paragon of kindness, patience and love; not a kindness that encourages disorder, not a patience that brooks an insult, not a love that borders on maudlin sentimentality, but a kindness, patience, love that are divinely given, divinely developed; these virtues, these graces, should be so enthroned in the mirror of the soul, so interwoven into one's intellectual attainments, that a company of youth sitting day by day under the benignant influence of such a character, would be moulded into such a oneness of industry, ambition and appreciation, that the memory of that teacher would forever be the Mecca of their deepest gratitude. While a pupil, bright, industrious, keen in per-

ception, quick in adaptation, appreciative, thoughtful, excites our admiration and tempts our best attention, it is rather the dull pupil, whose hereditary possessions are few, but whose application is diligent; and the indolent pupil, who has genius for all work but study, and has never yet felt the touch of a master hand upon his sleeping talent; and the mischievous pupil, who is in a constant state of natural ebullition and whose intellectual fermentations find vent in most inopportune times, that call forth our highest talents, and test our real ability. These are the pupils that try our patience, and exhaust our kindness, and yet these are the pupils whose welfare demands the richest products of a most serene temper, and who will not brook either acrid words or an attitude of indifference, and the teacher will become the true teacher only as he secures the respect, wins the confidence and gains the absolute affection of the dull, the indolent, and the mischievous, and these will only come as a result of an exhibition of patience and kindness which is only second to scholarship in a teacher's equipment.

The silent influences of nature are stupendous in their results. We see them in the blade of grass, the unfolding leaf, the bursting blossom. They are everywhere present, night and day, noiseless yet nurturing, producing all that is beautiful, and sad to say, all that is baneful. In the very breeze that fans us as we walk the streets may lurk the bacteria of disease as well as of health. It is equally true and equally demonstrable, and without the aid of a microscope, that every person carries with him an atmosphere of good or evil, and far more eloquent and infinitely more impressive than all his precepts and all his professions, is the silent influence of his daily example. Personal appearance then bears no insignifi-

cant relation to a well-appointed teacher. I do not refer to beauty of face for sometimes upon the homeliest features there sit those qualities of soul that transfigure the person until "his face shall shine as the sun and his raiment be as white as the light." I refer rather to that personal appearance that manifests itself in tidiness of person, in neatness of dress, in grace of posture, in correctness of gait, in civility of manner, and in all those graces and amenities, whose silent influence will metamorphose character, and establish right habits in those who are to us as clay in the hands of the potter—but a teacher, I care not if his scholarship approaches perfection, who is careless of his personal appearance, slovenly in his dress, awkward in his gait, boorish in his manners, whose taste for the graceful and the beautiful has not been developed, and who forgets that the way he sits and stands and walks, the way he dresses and addresses, is having a silent and incalculable influence upon the character, life and destiny of all his pupils, is not fit to be in the schoolroom. It is no place for cranks and dudes, for people of eccentricities and idiosyncracies who take more pride in being unique and peculiar than in being civil and gracious. When one's instruction is such as to inspire confidence, then his every attitude will provoke imitation, so that the better the instructor, the more important is it that his personal appearance, his manners, his dress, his conversation, his every movement shall reflect the Christian gentleman.

Time permits me to speak of but one more essential characteristic of the real teacher, a gentle, well-trained cultivated, mellow, musical voice, a voice so attuned to pleasing harmony as to attract the listless, stir the ambitious, inspire the thoughtful. A harsh, rasping, shrieking voice, the mouthing of one's words, carelessness

and lawlessness of utterance are faults so glaring that their toleration is a constant surprise. There is no sense so acute as that of hearing, and it is through the ear rather than the eye that pupils learn the form and use of words. Poor spelling, the absurd application of technical terms, and the strange answers to questions set for an examination are often more the fault of the teacher than the pupil.

A distinct articulation, a clear enunciation, a proper pronunciation, the taking off of one's hat in respectful courtesy to every English word and to every syllable of that word is an all-important culture to one who would be an exemplar of the English language before his pupils. The reading of the English classics in our high schools is something abominable.

In our intense anxiety to teach literature we have abandoned all attention to voice culture, and while I would not sacrifice thought to utterance, they are to my mind inseparable when one is reading aloud. I am not arguing for elocution in its vicious sense, not for Delsarte in its excessive forms, but do I contend that we shall not be able to cultivate a literary sense in our pupils, unless we are able to read literature with a full application of its emotional feeling, and awaken in our pupils such an appreciation of the style as well as the content, that they will be aroused to cultivate the ability to differentiate between the pathetic and the humorous, the didactic and the descriptive, in vocal expression as well as in thought comprehension, and not read the "One Hoss Shay," the "Sermon on the Mount," "The Death of Paul Dombey," and "Rienzi to the Romans," all in the same tone, with no stirring of the passions and no change of the features. This is all out of nature. The young woman standing at the bedside of a dying mother, the young man, with all his nerves at full

tension contending on the football ground, will each show, in the play of every feature, emotions befitting the occasion, and it is quite unpardonable that in our high schools where there should be the freest exercise of the organs of the voice to insure not only good tone, but a healthy development of other physical functions, the natural should be so subordinated to the artificial, that we are forced sometimes to say that pupils seem to make progress in spite of their teachers.

In this honest but homely way I have presented some of the qualifications which I deem essential for those who would enter the profession of secondary teaching. Have I overdrawn the picture? Have I exaggerated the conditions? Do I exalt too highly the teacher as an exemplar of physical health, mental acumen, moral power? Can we be too erudite as those who are to guide, direct, control the mental trend, fashion the moral habits and shape the destiny of

the youth of this generation? If, as Emerson says, "the true test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man the country turns out," then as men and women largely responsible for this civilization, we cannot have our voices too thoroughly trained, we cannot be too careful of our personal appearance, we cannot have our morals and manners, and our relations to society too nicely defined, we cannot cultivate too even a temper in all our methods of discipline, we cannot enter the profession with a scholarship too rich, ripe and rare, nor improve upon it in our experience with too much reading, reflection and study. With all our faculties thus fully and ornately developed, we shall not only reap the reward for our diligence, and succeed as teachers in every present position, but we shall constantly hear from an appreciative public the welcome summons—"Come up higher."—*The School Review.*

THE RENAISSANCE AND THE SCHOOL—1440—1580.

BY S. S. LAURIE, UNIVERSITY OF EDINBURGH.

I.

THE Renaissance, or the Revival of Letters, is the name by which we distinguish the period which saw the revolt of the intellect of Europe against Mediævalism. It has correctly enough been called a "Humanistic" revival; but the word "Humanistic," if it is to be a true designation, must be interpreted broadly.

The revival was inevitable from the day on which the intellect of Europe had built for itself a house to live in and put on the roof, and made fast the doors. Thought on moral and relig-

ious questions had on certain lines exhausted itself and been rounded off, after having been organized into a system, provided with administrators and guarded by penalties. Of the Church Secular, the Church Monastic, and the Church Political this is true. Nay, of the Universities, presumed to be the centres of a living intellectual activity—the mind of Europe—it was also substantially true from the day St. Thomas Aquinas died in 1274. The disputations which gave zest to Academic life contained,

many of them, grave issues; but they were all within certain recognized authoritative lines. And even where they stirred questions that might have called forth answers fatal to the prevalent theological system, these were constantly discussed as matters purely intellectual, which, however they might be settled in the dialectical arena, could not disturb the dogmas of Faith. Even after the revival was in full swing, doctors had, not seldom, one opinion for philosophic schools, another for the Church and the world outside. They were scarcely honest, as we now count honesty: but intellectual honesty is in these days a cheap virtue; and yet, spite of this, a good many think it, even now, too dear at the price to be paid for it.

The House which mediæval subtlety, faith and administrative genius had built for itself, was, because of its very completeness, a prison. Perhaps it may safely be said that there is no possible organized system of thought and life, which could sustain for long its despotism over the mind of man. Reason is in its essence free, and will always react against uniformity of opinion and custom; of this I think we may be assured. The joy bells that announce the laying of the last stone of a temple, announce at the same time the beginning of its decay.

Any rebirth of the free human spirit runs in two main streams, which have a common source, and that common source is simply Reason itself as a free, and even rebellious, activity. These two streams are Art and Religion, or—if we may put it otherwise—that life in the seen, which yields joy; and duty to the unseen, which, while inspiring awe, gives repose by bringing the finite spirit of man into harmonious relations with the universe and its moral order.

Thus, in the 14th century we see living Dante, Petrarch, Chaucer, and also Wyckliffe and Huss. The old

organization of religious thought was, as yet, too powerful for those who sympathized with the latter; but it was only the state of Europe which prevented an unbroken continuity in the new literary or humanistic life inaugurated by the former, and first represented by these great names. Not that the Humanistic stream was ever dried up. Men kept going to Italy to drink of it. But there certainly was an interval of comparative quiescence after the death of Petrarch in 1374. Until the discovery of the art of printing about 1450, it was manifestly impossible that any great new movement could be popularized. The first Revival, accordingly, had no succession except among the learned few. The seeds of the second revival were, however, sown. And their subsequent growth was largely due to the invention of printing.

The difficulties by which the diffusion of learning was beset may be gathered from the historians of the period. Even of the time after the invention of printing, when books were yet scarce, Hallam (*Literature of Europe*, Chapter IV., § 2, 131) says: "The process of learning without books was tedious and difficult, but not impracticable for the diligent. The teacher provided himself with a lexicon which was in common use among his pupils and with one of the grammars (he is referring to the teaching of Greek) published on the Continent, from which he gave oral lectures, and portions of which were transcribed by each student. The books read in the lecture room were probably copied out in the same manner, the abbreviations giving some facility to a cursive hand; and thus the deficiency of impressions was in some degree supplied, just as before the invention of printing. The labour of acquiring knowledge strengthened, as it always does, the memory; it excited an industry which surmounted

every obstacle, and yielded to no fatigue ; and we may thus account for that copiousness of verbal learning which sometimes astonishes us in the scholars of the 16th century, and in which they seem to surpass the more exact philologers of later ages.* Unquestionably learning without books had its advantages, but without the cheapening of the art of printing neither learning nor education could ever have been wide spread.

In seeking for an expression of Life and Art, the more advanced spirits were naturally drawn to what was ready-made, but had been forgotten. Latin Literature and the study of Greek accordingly were the two great occupations of the Humanists. Although these pursuits received an immense impulse after the dispersion of Greek scholars in 1453, on the taking of Constantinople (just as Greek studies received a powerful impulse at Rome after the fall of Corinth), the rise and progress of the Humanistic movement were not determined by that event. And yet we may fairly date a second revival from the fall of the eastern capital, a revival which, for 100 years, occupied itself with Hellenic and Roman literature, before the slowly-growing vernacular and original literatures of Europe began to take form, and gradually to oust the ancients from exclusive possession. Art in painting and architecture all along shared in the general activity, and in many other ways the mediæval fabric had the hand of the critic and reformer laid on it.

The other great stream of the rebirth anticipated by Wykliffe and Huss, whom I have named above, was the religious. Here, too, man longed to see through form and dogma and ritual into realities. The

Humanistic movement was thus closely allied with the theological. We find this longing for "reality" in divine things, as opposed to mere dogmatic form, in the Mystics, and in such men as Wessel of whom both Erasmus and Luther speak in laudatory terms. But prior to him, Florentius Radewin, with the consent of his master, Gerard Goote, had founded the "Brothers of the Common Life" (Hieronymians), whose governing idea was life rather than doctrine, and who allied their religious aims with humanistic study. Florentius died in 1400, Wessel in 1489, and Thomas à Kempis in 1471. Up to the year 1500, though there was a strong Pagan and unbelieving spirit among the Humanists of Italy, we find little or none of this among the Northern men. With them, Humanism and a reformed Theology based on the original Gospels went hand in hand. There was no separation of the Humanistic and the reformed religious movements ; nor was it ever recognized that there was any necessary antagonism. The houses and schools of the "brethren of the common life" spread throughout the Netherlands, Germany and France. The central motive-force was a religious one—an attempt to return to a simple New Testament life, and to rest faith on a vernacular Bible accessible to all. They had, as I have said, a tendency to Mysticism. They were in fact Mystics, in so far as subjective feeling and an intense personal life arising out of this, governed their Christianity. It was natural that such men should think more of the education of the mass of the people than dogmatists, schoolmen, or the literary humanists could be expected to do. They welcomed Humanistic learning, but always as subordinate to the religious life, and for a time, only in the restricted form of classical Latin and the literature of Romans.

* In connection with this see a very interesting passage in *Plato's Phædras*. *Fowett's Plato*, I., 613.

They were called, as I have said, Hieronymians, and were succeeded in a higher and sterner form by the great reformers. Even in the struggles of the Reformation period, we find in Luther [d. 1546] and Melancthon [d. 1560], the Humanistic and the Theological in perfect harmony. It has been usual to regard the more literary Erasmus, because he disapproved of some of Luther's methods and of his doctrine of justification by faith, as a kind of literary sceptic, like the Italians. This accusation, it seems to me, is no more true of him than of Colet and Sir Thomas More. They represented what in this century has been called evangelical Broad-Churchism, and worked in the genuine spirit of Protestantism. Their moderation does not detract from their earnestness.

The old order soon took alarm and quickly gathered together its forces. With the help of the Jesuits, the mediæval Church made great way in recovering its hold on the rebellious mind of Europe. Humanism and the Reformed Religion had now to fight for their lives. The larger human interest necessarily obscured the lesser: what concerned the life of the roused masses dwarfed the claims of humanism and culture which were for the few.

Meanwhile the spirit of freedom which had been finding an outlet in Art and Religion could not be arrested within these limits. Political changes were in the air, Nationalities were asserting themselves as against the one papal empire, and considerations of every possible kind began to enter into the calculations of the opposing camps. Protestant and Catholic alike in strengthening their defences, had to surround themselves with the buttresses of dogma; and thus the reformed religion, while retaining at its heart the principle of freedom, yet narrowed itself to an orthodoxy which

was, and still is, wherever it exists, as great an enemy to the Life and Art which are the essential characteristics of pure Humanism, as the mediæval system ever was before it was put on its defence. With this new orthodoxy, as on the other side with the Catholic faith, was inseparably bound up not only the civil life of men but their hopes beyond the grave. Where could literature and art find a footing, in the face of such tremendous eternal issues? Those belong to the "world," and the true Christian, it was felt, can know nothing of them, or at best only play with them.

The outburst of passion in the 16th and 17th centuries was succeeded by indifferentism in the 18th and by a general skepticism, directed by literature now reinforced by science, and a superficial philosophy that struck at the foundations of all forms of Christianity, and even the primary truths of religion in any form.

As we look back, we feel that the result has been, on the whole, good; the Humanistic and the Theological now tolerate each other's existence and respect each other's aims—the theological spirit having now become alive to fundamental questions, which can only be answered by the help of a free philosophy which unites religious thought with the humanistic theory of life. But the two parallel streams have not yet wholly mingled their waters: that can not happen until Religion shall have been wholly humanized and literature and science have been in their turn consecrated.

This second revival of letters of which we have been speaking and which brought in its course the full flood of the reformation, may be best dated from 1440. "The spirit of ancient learning was then diffused," on the Italian side of Alps. "The Greek language might then be learned in four or five cities, and an acquaintance with it was a recommendation

to the favor of the great ; while the establishment of Universities at Pavia, Turin, Ferrara and Florence" (during the preceding generation) " bore witness to the generous emulation which they served to redouble and concentrate." [Hallam I. Pt. I. Chap. 2]. Ambitious scholars from Northern lands visited Italy to participate in the new learning. Wessel was there, as I have said, in 1470, Rudolf Agricola in 1476. The invention of printing dates from about 1440-50, and this finally secured the permanence of the Revival. It put a powerful weapon into the hands of the critics of the old order. The number of pamphlets on religious and cognate topics which appeared in the latter portion of the 15th century is said by Hallam to have been "incredible." In every direction and on every subject, there was an upheaval of the mind of Europe, ending in the accomplishment of the Lutheran Reformation, which again was preceded and accompanied by a reform in the schools.

We may take the date of the death of Melancthon [1560] as sufficiently well indicating the period up to which the Religious Reformation and Humanism maintained a close alliance. The Humanism of the Reformation is, indeed, well represented by Melancthon's text-books. To this date the Humanistic and Religious streams had not yet separated their waters. They now, however, began to diverge. The order of the Jesuits to which I have already referred, was founded in 1540 and flung down the gauntlet to Protestantism, taking up into its system as much of the new Humanism as was safe. And here it was that the reformers of church and school made an irretrievable blunder—doubtless owing to internal dissensions. There was no educational agency capable of coping with the Jesuit organization. The Hieronymians, or

a Protestant order on the same basis and with the same aims, could alone have done for modern ideas what the Jesuits did for mediæval doctrine and papal supremacy. The scattered efforts of a great teacher here and there were helpless in the presence of an organized force, with an educational method, and backed by all the power of the Roman Catholic church. The educational zeal of the reformers meanwhile expended itself on the common school and catechetical instruction. Their belief in literature and learning, which had made their existence possible, was now no longer thorough. They paid a heavy price for this.

The enjoyment, interpretation, and imitation of classical literature characterized Humanism in its first movement. After 1560, the age of criticism and learned editions began, culminating in those scholars, of whom the younger Scaliger and Casaubon may be regarded as *principes*. It is curious to note in the divergent movement of Religion and Literature, the same tendencies to criticism, revision and formulation. But certainly down to the year 1600 at least, Latin style was still the mark of the humanistic man of culture, just as a genuine faith in the substance of the religious life was the mark of the theologian.

We can easily see how the study of language became the common bond between the Literary and Religious promoters of the revival. A barbarous and monkish Latinity was the vehicle of a barbarous and monkish thought. We cannot separate Language and Thought. Hence the identification of the Humanistic Revival as Literary and Æsthetic with the study of Latin and Greek—the two great vehicles of literature and art common to the European world. Hence, too, the identification of the renaissance of a pure Christianity with the critical study of the same lan-

guages, and of Hebrew. Latin and Greek literature contained models of literary excellence, while Greek and Hebrew contained the primitive record of a great historical faith. To understand the true significance of the faith it was necessary to understand the original records, in which it was given first to the world. The great weapon against the religious corruptions of the time was the Bible and nothing but the Bible, and its interpretation in the spirit of antiquity. Men had to receive the truths of God anew and to start afresh, as it were. Hence, too, the necessity of still maintaining scholarship in a historical church, if it is not to become an organ of ignorant fanaticism, and alienate all save the unhistorical vulgar; nay, even because of its extravagances and superstitions, shut out the majority of reasonable men. In Philosophy, Literature and Art, and Theology alike, we must ever and in all ages fall back on original sources and be constantly bringing to light the original meaning of what has been achieved by our ancestors, and this by a critical study, not only of their language, but also of the conditions of past life. This, in fact, is History in its fundamental sense; and it will be granted universally that if Man is a progressive being, he must understand the steps of his past progress, or go on repeating the barbarisms, not only of language, but of thought and life, which preceded the great intellectual epochs of the Hebrews, the Greeks, and the Romans—the nations which have laid the foundations of our modern political societies, and our individual culture.

Language, then, being the common bond of all the workers of the Renaissance period, we must not be surprised that it should, as with the Ciceronians, itself become an object of idolatry with many. This was one of those extravagances that belong to

all great movements, whether they be intellectual or æsthetic, political or religious. Note also that the idolatry of language was a restoration of the ideal of education from the time of Augustus, viz., Oratory. But we must never forget that the revival of Greek and Hebrew had other than literary objects in view. Reuchlin, in first introducing these languages into Germany, truly prepared the way for Luther, by fixing attention on the original records, and thus on the true meaning, of Scripture.

(To be continued)

NIAGARA.—Electricity, the greatest modern revolutionizing force, is about to bring about another great change in Niagara Falls, having created a demand for increased facilities which have resulted in the Niagara Falls and Clifton Suspension Bridge companies taking steps to erect a fine, large new steel arch bridge across the gorge to replace their present suspension bridge. This latter bridge was built in 1889, and was so constructed as to create the impression that it would last almost forever. Then, however, the uses of electricity were not so widely known as now, and the trolley-line development not so great. Since then trolley-road construction at Niagara has been very active, and there is a demand for a bridge to allow of an international trip around the gorge. To meet this demand the bridge companies referred to will build a steel arch. The width of this structure will be 49 feet, 23 feet of which will be devoted to a double-track trolley line, on each side of which will be a carriage way eight feet wide, and beyond these elevated walks for pedestrians, each nearly four feet in width. The abutments of the proposed structure are now being built, and the superstructure, it is expected, will be erected next Spring.—*The Electrical World.*

LANDMARKS IN HISTORY OF EDUCATION.

BY A TRAINING TEACHER.

AS we open the door upon the educational means and ends of the Christian era, let us stand a moment on its threshold, and cast a glance backward as well as forward. Here the ways part. A new and softer influence arises, and the spiritual side of education, inaugurated by Socrates in Greece, is enlarged and beautified by the advent of the great Teacher from Palestine.

Certain points in the lives of Socrates and Christ have a startling similarity. Perhaps a moment will not be lost if past in reviewing the points of coincidence, in the experience of these two sources of inspiration. Both were poor; both had disciples; both were persecuted; both were accused of corrupting the public mind by their false teachings; both inaugurated new methods of instruction; both were tried and condemned to death; neither desired to save the present life; and each was confident that truth would spread more widely and rapidly by his death. The persecutors of Socrates were the popular teachers, called Sophists; the persecutors of Christ were the same, known as Pharisees.

In method both believed that the teaching instrument is interrogation; and used it in order to bring to view essential marks or qualities, of the parts of the lesson. The whole was then reduced to unity and made clear on the principle of similarity.

With Christ the object lesson, and the questions involved, characterized all teaching,—the material truth preceding the spiritual; the question being used to resolve and to integrate.

The mission of Christ was not identical, but parallel, with that of Socrates, one dying for intellectual, the other

for spiritual truth, each endeavoring to start and purify a stagnant stream. Christ came not to destroy but to fulfil, to restore to words their lost content, and his persecution was the culmination of bad teaching, the result of following literally, the words of the Old Testament. Christ said: "Ye have made the law of God of none effect by your traditions."

During the time of Socrates and Christ, the tendency was toward great spirituality—and then, the climax being reached, the educational pendulum began to swing around and back until the time of Bacon, or the practical age.

The historical line of educational progress shows that one sharp reaction follows another. The suppression of one error is usually followed by the ascendancy of another in the opposite direction. History gives us as an example the establishment of Quaker simplicity following the most extreme formalism. If graphic representation were attempted, the historical line of progress might be represented by sharp deviations; the ideal line, by every point falling directly over every other point, but the safe and sure course, flexible yet tenacious, would follow the gently upward and onward line of grace.

Leaving, then, our examination of the past and pagan, at the portal of the Christian era, before plunging into the silent centuries, let us give an hour to the Influence, which introduced new elements; brought the conception of the equality of all human beings; taught that man as man was free and owed allegiance only to God; raised the poor; educated the ignorant; and to the idea of equality added that of liberty.

Out of what environment came this influence, which, after a thousand years of spiritual captivity, has driven cruelty and barrenness from the school-room, and replaced it with whatsoever things are pure, lovely, and of good report?

Passing in time to the first third of the first century A.D., and in space to Palestine in Asia, the birth-place of man and of the New Education, we find no schools. In Europe and in Africa, germs of future universities had been deposited; but "round about Jerusalem," there were neither schools to promote intelligence, nor books to feed it. The only university was the universal congregation of the people themselves.

Three times in each year, every male inhabitant was commanded to appear, and to remain for a week, at Jerusalem. Here the people mingle in the same festivities, utter the same songs of praise, and offer the same sacrifices. To be thrown into this mighty stream of pilgrims, for Josephus tells us that in A.D. 65, the number was about three millions, was, for the time, an education in itself. The hills were white with tents, covered as with an encamped host, flocking to the temple.

A kind of ecclesiastical exchange, for public, literary, or professional business was established in the Royal Porch, on the south side of the Temple; and it was here that the great Teacher gave lessons to the people, and discoursed with the Scribes and Pharisees. Here, also, early Christians used to assemble for conversation and worship.

Through the cathedral-like aisles of the Porches, through the Temple itself, at once brain and heart of the nation, surged the whole people in the great annual visitations. Then, like blood renewed and purified, it carried back new life and enthusiasm to every extremity of the land. Out of this school came the Teacher, ten-

der in sympathy, gentle in manner, loving in habit, warm in friendship.

Christ is not a mere ideal of thought, but is known as a member of actual history, whose life, sufferings and death, brought a new system of education,—a system founded on the Christian, as opposed to the former pagan idea.

One of his greatest lessons to teachers is found in the use made of the parable. Men will remember an illustration longer than a principle. Again we learn much from the exquisite distinction as to method applied. In no case did he confound the measures employed to secure spiritual and physical results. In his career as teacher not an instance is given, in which the two realms, matter and mind, are treated alike.

By a direct act of will, pride was never changed to humility; the slender stores of ignorance were never changed suddenly, into the riches of knowledge; no miracle was ever wrought upon the human soul; the storm of human passion was never commanded to obey him, or controlled by his irresistible will. Physical material was managed, according to its nature; but the human soul he left free, treated it according to its peculiar constitution.

Here we have the most admirable illustration of "conformity to nature," in a sense intensive and radical, and in almost open contrast to that usually attached to the phrase. All former movements had acted upon the character from without. Christ transferred the seat of action to the soul itself, in order to render it capable of self-control. Former dispensations had sought to overcome and put down. The master developed new forces within, excited new growth, sought to bring to new birth a whole and perfect manhood and womanhood, that needed not special patterns, and trivial rules for every act.

Until this time inward growth had been strangled with outwardness. The fruit hidden by leaves could not ripen. Christ aimed not at new systems of morals or philosophy, but at a new soul, with new capabilities under new spiritual influences. The new life thus began, and soon demanded new and better conditions, and fewer rules. Little by little it was slowly learned that new wine could not be kept in old bottles.

It is for those who regard the Gospels not as history, but as gradually unfolding myths with perhaps a germ of fact, to explain how, in that early age, this exquisite distinction, so difficult to maintain after two thousand years of training, was then and by him invariably observed. The furrow was open and the seed sown, but it was left to germinate by its own laws, and according to its own nature.

The highest philosophy of education was applied by divinely artistic measures. Then—in the first century—truth was addressed to the understanding, motive to the will, and feeling to the emotions. Yet the nineteenth century philosophers tell us, that it was not until the eighteenth century that the first appeal was made to the world, for the training of the threefold nature of man.

Then and later few caught a clear vision of the true spirit—kingdom; but it was the birthday of new ideas, which from that time began to agitate minds. It is difficult to-day to send through the ear that which can only be truly discerned through the spirit that giveth understanding.

The introduction of a new conception of the ends of human life struck a blow, destined to be fatal sooner or later to pagan education; but already the schools themselves had become so degenerate, if not corrupt, that a revival, amounting to a revolution, was greatly demanded. Some great new spiritual force was necessary to reform

society, and particularly the education of the young. That force was at hand in Christianity, ready to take the first step in the new ethical ideal.

In little more than two hundred years from the birth of Christ, Constantine had placed the Christian cross upon his banner; and in three hundred years the life had departed from the eastern as well as western heathen schools.

At Constantinople, Alexandria, Athens, Antioch, Carthage and Rome, decay had begun, which in half a century ended in death. Every effort was made to arrest the decline; but the causes lay too deep. All educational institutions must die, which do not promote the spiritual interests of man. This the Romano-Hellenic schools had ceased to do. The new formative force of Christianity was winning its way, and disintegrating ancient morals, philosophy, and religions. Other causes worked in harmony with Christian antipathy, and in less than five hundred years after the death of Christ, all pagan schools were suppressed by the edict of Justinian.—*Exchange.*

TRY THIS.—I wish that some teachers would try the following plan: Get hold of the examination questions given to your pupils last year. Without warning, examine them again on the same questions. If possible, compare the results with last year's papers. Besides the immediate value of such studies as this last, they might prove of a wider value. These things that no child remembers for a year—what about teaching them for this year? If they must be known, how must we change our method to make them stay known? If they only give discipline, is it possible that something which the child seizes upon with more hunger will give even more discipline?

FOREIGN FORESTRY LAWS.

MR. B. E. FERNOW, the forestry expert of the department of agriculture, at Washington, D.C., has summed up in the *Century* the forestry legislation of Europe. Continental experiences should have their lessons for Canada. A brief summary of Mr. Fernow's article follows:—

In Germany the various governments own and manage, in a conservative spirit, about one-third of the forest area, and they also control the management of another sixth, which belongs to villages, cities, and public institutions, in so far as these communities are obliged to employ expert foresters, and must submit their working-plans to the government for approval, thus preventing improvident and wasteful methods. The other half of the forest property, in the hands of private owners, is managed mostly without interference, although upon methods similar to those employed by the government and by trained foresters, who receive their education in one of the eight higher and several lower schools of forestry which the various governments have established.

The several states differ in their laws regarding forest property. Of the private forests, seventy per cent. are without any control whatever, while thirty per cent. are subject to supervision, so far as clearing and devastation are concerned.

The tendency on the part of the government has been rather toward persuasive measures. Thus, in addition to buying up, or acquiring by exchange, and reforesting waste lands, —some 300,000 acres have been so reforested during the last twenty-five years,—the government gives assistance to private owners in reforesting

their waste land. During the last ten years, \$300,000 was granted in this way.

In Austria, by a law adopted in 1852, not only are the state forests (comprising less than thirty per cent. of the total forest area) rationally managed, and the management of the communal forests (nearly forty per cent.) officially supervised, but private owners (holding about thirty-two per cent.) are prevented from devastating their forest property to the detriment of adjoining. No clearing for agricultural use can be made without the consent of the district authorities, from which, however, an appeal to a civil judge is possible, who adjusts the conflict of interests.

Any cleared or cut forest must be replanted or reseeded within five years; on sandy soils and mountainsides clearing is forbidden, and only culling of the ripe timber is allowed.

In Hungary also, where liberty of private property rights, and strong objection to government interference, had been jealously upheld, a complete reaction set in some fifteen years ago, which led to the law of 1880, giving the state control of private forest property, as in Austria.

Under a law adopted in Italy in 1888, the department of agriculture, in co-operation with the department of public works and in consultation with the forestal committee of the province and the respective owners, is to designate the territory which for public reasons must be reforested under governmental control. The owners may associate themselves for the purpose of reforestation, and for the purpose may then borrow money at low interest from the State Soil-Credit Institution, the forest department contributing three-fifths of the

cost of reforestation upon condition that the work is done according to its plans, and within the time specified by the government.

In Russia, until lately, liberty to cut, burn, destroy, and devastate was unrestricted; but in 1888 a comprehensive and well considered law cut off, so far as this can be done on paper, the liberty of vandalism. For autocratic Russia this law is rather timid, and is in the nature of a compromise between communal and private interests, in which much, if not all, depends on the good will of the private owner.

A federal law was adopted in Switzerland in 1876 which gives the federation control over the forests of the mountain region embracing eight entire cantons and parts of seven others, or over 1,000,000 acres of forest. The federation itself does not own any forest land, and the can-

tons hardly 100,000 acres, somewhat over four per cent. of the forest area, two-thirds of which is held in communal ownership, and the rest by private owners. The federal authorities have supervision over all cantonal, communal, and private forests so far as they are "protective forests"; but the execution of the law rests with the cantonal authorities, under the inspection of federal officers.

In France not only does the state manage its own forest property (one-ninth of the forest area) in approved manner, and supervise the management of forests belonging to communities and other public institutions (double the area of state forests) in a manner similar to the regulation of forests in Germany, but it extends its control over the large area of private forests by forbidding any clearing except with the consent of the forest administration.

LITTLE TOMMY'S MONDAY MORNING.

All was well Sunday morning,
All was quiet Sunday evening;
But behold, quite early Monday,
Came a queer, surprising weakness—
Weakness seizing little Tommy!
It came shortly after breakfast—
Breakfast with wheatcakes and honey
Eagerly devoured by Tommy,
Who till then was well as could be.
Then without a moment's warning,
Like a sneeze, that awful Aw-choo!
Came this Weakness on poor Tommy.
"Mother dear," he whined, "dear
mother,"
I am feeling rather strangely—
Don't know what's the matter with
me—
My right leg is out of kilter,
While my ear, my left ear itches.

Don't you know that queerish feeling?"

"Not exactly" said his mother.

"Does your head ache, Tommy dearest?"

Little Thomas, always truthful,
Would not say his head was aching,
For, you know, it really wasn't.

"No, it doesn't *ache*," he answered
(Thinking of that noble story

Of the Cherry tree and Hatchet);

"But I'm tired, and I'm sleepy,
And my shoulder's rather achy.

Don't you think perhaps I'd better
Stay at home with you, dear mother?"

Thoughtfully his mother questioned,
"How about your school, dear
Tommy?"

Do you wish to miss your lessons?"
"Well, you know," was Tommy's
answer,
"Saturday we played at football;
I was tired in the evening,
So I didn't learn my lessons,
Left them all for Monday morning,
Monday morning bright and early—"
"And this morning you slept over?"
So his mother interrupted.
"Yes, mama," admitted Tommy.
"So I have not learned my lessons;
And I'd better wait till Tuesday.
Tuesday I can start in earnest—
Tuesday when I'm feeling brighter!"

Smilingly his mother eyed him,
Then she said, "Go ask your father—
You will find him in his study,
Adding up the week's expenses.
See what father says about it."
Toward the door went Tommy slowly,
Seized the knob as if to turn it.
Did not turn it; but returning,
Back he came unto his mother.
"Mother," said he very slowly,
"Mother, I don't feel so badly;
Maybe I'll get through my lessons.
Anyway, I think I'll risk it.
Have you seen my books dear
mother,—
My Geography and Speller.
History and Definitions,—
Since I brought them home on
Friday?"

No. His mother had not seen them.
Then began a search by Tommy.
Long he searched almost despairing
When the clock was striking loudly.
And at length when Tommy found
them—
Found his books beneath the sofa—
He'd forgotten all his weakness,
Pains and aches were quite forgotten.

At full speed he hastened schoolward.
But in vain for he was tardy.
All because of that strange Weakness
He had felt on Monday morning.
Would you know the name that's
given,
How they call that curious feeling?
'Tis the dreaded "I don't want to"—
Never fatal, but quite common
To the tribe of Very Lazy.
Would you know the charm that
cures it—
Cures the Weakness "I don't want
to?"
It is known as "But you've got to,"
And no boy should be without it.

Now you know the curious legend
Of the pale face little Tommy,
Of his Weakness and its curing
By the great charm "But you've got
to."
Think of it on Monday mornings—
It will save you lots of trouble.
St. Nicholas.

NOTES FOR TEACHERS.

IN the complexity of student life, we should not lose sight of the primary aim. Association with fellow students has untold influence in moulding character. The campus, the rink and the gym. well repay their votaries. Student organizations remind us that isolation, no matter how splendid, does not make a man; and that, in the social organism, it is needful to work with those whose ideas are not identical with our own. Social functions furnish air for social lungs, and cannot be neglected by the student who would breathe freely and with robust organs; nor can anyone, with impunity, turn a deaf ear to the claims of religion. Indeed, one of the advantages of modern college life is that it affords many means of rounded growth. The secluded pale-face of yore is at a discount.

But what about study? Many a would-be student has learned from his Arts' course how hard it is to learn how to study. The very wealth of ways that call for energy in good "side lines" increases the charm of dissipation, so that a man may graduate without having learned concentration. To earn mere smattering by work on lectures, with exams. in view, by snatches of reading and by a final spurt, is not to study. And surely the special aim of an Arts' course is missed if a man does not thereby grow to be a real student.

The "grind" or "plug" is regarded to-day as an obnoxious animal. Whatever may be said in his defence, he is out of touch with the times. By study, then, we do not mean mere *grinding*, though grinding involves an element of perseverance that is "of the saints." Was it not Anthony Trollope who could work like a Trojan by keeping a good sup-

ply of beeswax on his chair? Such work is never of the highest value, but give us some beeswax nevertheless.

Is there, then, an art of study? May a student become one with his work, absorbed in it and giving expression to his whole and best nature. We believe he may. For man is not a mechanism, much less a mere fragment, and as there are artists in words, and tones, and colors, and actions, are there not also artists in study? Nay, are not all true artists students, else how could they teach?

When we look at this, we are reminded that "straining after the unattainable" is sorry work. Who can pass "the invisible line which separates the man at work from the man at play, the craftsman from the artist?" And yet methinks that the right student-spirit, the spirit of our rarer moments, can answer—"Truth, Lord; yet the dogs eat of the crumbs that fall from their Masters' table." Surely we can enter into sympathy with the thoughts of the great, and so catch something of the artist spirit, making the dry bones live.

A love of systematic study—reading *plus* interpretation—is well worth the seeking. "*Homo sum, nihil humani a me alienum puto.*" We are not in the service of the inhabitants of Mars, but in our own—not our individual selves merely, but some micro-organism of the great Whole. Having learned to study, a man may go forth into the world, come under new conditions, attach himself to practical interests and yet fail not to infuse fresh life and interpretation into whatever he handles. He may thus "pour a stream of consciousness" around the objects that demand his attention and become a centre of pure influence, a person of culture.—*Exchange.*

ANY teacher who has used dictation exercises every day in her language work has surely found that the children now readily master the mechanics of written work, that their manuscripts contain fewer errors and that she is saved much of the drudgery that was formerly occasioned by their compositions. Complaint comes from the teachers in the higher institutions of learning, that most students are unable to punctuate a paragraph correctly, and that in the later years of school life, it seems almost impossible to teach them to do so. It is much easier to teach a child of ten to capitalize and punctuate than to aid the student of twenty to form the habit.

Persistence and perseverance alone will enable a child to master the mechanics of written work, and he should have daily practice in such work from the first year of his school life. He should use capitals, commas and periods in their proper places, just as he would cross his *t*'s or dot his *i*'s.

The work of reading and correcting manuscript is dreary and tedious at best, and after it is all done, who has ever felt that the child was benefitted in a measure commensurate with the teacher's toil? Of course, the children's compositions must be looked over, but much of the drudgery connected with such work may be obviated by dictation exercises. Ten minutes each day devoted to this work will be a most profitable investment of time.

The exercises are easily managed by sending one or two children to the board, while the others write at their seats. The sentences should be short, and the teacher should read the whole sentence before the pupils are allowed to write. After all the sentences are written, the work on the board may be criticised and corrected, and then the children in their seats should correct their own exercises.

Five or six sentences a day will suffice, but it is important to have one definite point in view when selecting them. One exercise, for example, should consist of sentences in which the apostrophe is in the possessive singular; another should have for its aim, drill in writing contractions; a third, quotations, and so on. With the little children, too much variety would lead to confusion. If one exercise consisting of the five or six sentences, included quotations, contractions and possessives, there would be no one fact impressed on the pupils' minds. Miscellaneous exercises are profitable only after each principle is thoroughly mastered.—*Primary Education.*

Reverence for children is one of the first essentials which ought to be taught to girls of every class. Owing to our inefficient teaching of the better-class girl, she is, when she becomes a mother, too often careless in her selection of a nurse or maid for her children.

If every girl were trained to regard young children with profound reverence, a revolution might be effected in society. The tragedies of the nursery have yet to be written—its threats and brutal punishments, its frequent miscarriage of justice, its ghastly terrors by night, its misconceptions and misunderstandings. To return for a moment to the ordinary domestic servant. What a pleasure it is to receive into one's house a girl who has had the inestimable advantage of home-training under a good mother! C. F. is a tidy, orderly, punctual, capable housemaid, well versed in her duties, and, in consequence, valued by her employers. She was trained by her own mother, the wife of a small farmer whose family was a large one, and every child was systematically taught on a

kindergarten system invented by the mother herself. With the help of a cupboard full of dolls, her little daughters were taught to cut out, make, and mend many tiny garments, and to wash, starch, and iron them. From this beginning they gradually learned to assist their mother in the various departments of household work, including the general management of the younger children. Consequently, these girls are equally prepared for good household service should they remain single or for household management should they marry.

Can some such system of training not be initiated for girls of the upper and middle classes? Would it not be possible to take a hint in this matter from our German sisters? No doctor attempts to practice till his college studies are reinforced by the steady work of the hospital. It has occurred to me that there may be many a lady in our midst, a capable mother and mistress of servants, though perhaps of restricted means, who might be willing, for due remuneration, to receive a young lady into her house, for a few months, so as to give her a little insight into the proper conduct of the nursery and kitchen, the best way of dealing with tradespeople and managing household accounts—*Journal of Education*

THE Chautauqua College started out to do a work done by no other institution—to give college training to those who wish it, but cannot leave home. The possibilities of correspondence instruction are the highest in Chautauqua College. Identified with no one institution, Chautauqua has its instructors in many of our best colleges and universities. With the vast army of home readers and students in the C. L. S. C. the College has a larger field upon which to work than

any other similar agency can hope to reach. Chautauqua, through the *Circle*, teaches something of the value of a college education, and as a result children of its members go to college. The parents in considerable numbers do the next best thing—study by correspondence.

The instructors in Chautauqua College are men of recognized ability and authority in the educational world. They do their work personally, and their students know with whom they are corresponding. There is nothing anonymous or unauthoritative. Among the institutions represented by the college faculty are Yale, University of Chicago, Wesleyan, and three of our best state universities. The courses offered are on a par with those offered in the best colleges. The curriculum is the regular college curriculum, not a Chautauqua College course merely. It is not a poor substitute for a college course that Chautauqua offers, nor a cheap imitation. The courses are genuine, the work is genuine, and the results are genuine.

Working under a charter granted by the Legislature of the State of New York and organized as a department of the State University, Chautauqua College is empowered to award diplomas and confer degrees, a prerogative, however, which she has exercised with only the greatest caution, having conferred the degree A. B. but twice. No honorary degrees ever have been or ever will be granted. Degrees in course will never be conferred except after the most rigid examinations upon *bona fide* college courses. Comparatively few students are candidates for degrees, the great majority working for improvement along special lines.

The annual Calendar of the College shows a faculty of seventeen members, and gives a brief statement of the professional record of each. The

courses outlined include all that is usually prescribed in a college curriculum and a large number of elective courses as well.

The office address is Chautauqua College, Station C., Buffalo, N. Y.

THE only strange thing that there could be about it is that anybody should think that it is strange that men should turn aside for half an hour from their ordinary business

pursuits, that they should come from the details of life to inquire in regard to the principles, the everlasting principles and purposes of life; that they should turn aside from those things which are occupying them from day to day, and make one single hour in the week consecrated to the service of those great things which underlie all life—surely there is nothing very strange.—*Phillips Brooks.*

PUBLIC OPINION.

TELLING what we have heard to another's disadvantage is not so bad as starting a slander without provocation, but it is next to it. Slanders do more harm through being repeated by those who just tell what they have heard, than through being first told by the one who invented them. If a slanderer could find no one to pass along his slanders without being sure as to their truth or falsity, he would have no success in his infamous occupation. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Before we tell anything to another's discredit, we should first know (not merely think) it is true; and then we should be sure that good is to come of its repeating.

"Evil is wrought by want of thought
As well as want of heart."

—*Sunday School Times.*

ANIMALISM IN MAN.—When God wanted to make the best thing He knew how to make He composed it of one part spirit and one part matter—one grain of deity to one of dust," writes Rev. Charles H. Parkhurst, D.D., in *March Ladies' Home Journal*. "There is nothing in the history of

that transaction to indicate that man without body is man, any more than man without spirit is man. All such reference to the body as that it is a casket for the occupancy of the jewel, or a cage for the temporary retention of the imprisoned spirit, is sheer gratuity, and is like the language that the more favored classes sometimes use of those less favored, who forget that those who are at the top are so in considerable degree because those who are underneath furnish the foundation and make the opportunity. Animalism is an ingrained factor, and we shall be a great deal more sensible and far better off if we accept the situation with serenity. The whole doctrine of the resurrection is a way that scripture and the church have taken to record the importance they attach to the body as an inalienable element of our being. The body is so framed in with the other elements of our being that they will not be at their best unless it is at its best, which will not be the case except as consequence of the respect we show it, and dignity we accord to it."

ARE WE DEGENERATING?—Not even the wealth of Croesus was

more extraordinary and unexampled, or more conducive to self-delusion, than our National prosperity has been during the century which is just coming to its close. History affords no other such splendid spectacle of material growth and well-being. Beginning the century as a small, weak people, we end it one of the greatest and most powerful nations that the earth has known. Never before have such vast numbers of men enjoyed such wide-spread peace, comfort, and freedom from fear. The mass of men which from the beginning of human life have been depressed and suffering have here risen swiftly, and without disturbance, into equality of opportunity, freedom from arbitrary restraint, consciousness of individual rights and with power to maintain them. And this is the meaning of modern democracy, of which America has set the first example,—the rapid rise to comfort and to power of masses of men. This is what makes America, in spite of the loss of many of the most precious legacies of the past; in spite of the lack of the beauty, the grace, and of that appeal to the poetic imagination which inhere in some portions of the traditional life of the Old World; in spite of the many evils which accompany the new conditions of society,—this equality of opportunity for all men is what makes America dear to her children.

But a more serious, because a more widespread and permanent exhibition of the lack of due regard for manners, if the neglect—common to all classes of society—of the proper domestic training of children. The hoodlum of the street corner and the rough loafer of the village find their mates among the students of our colleges.

The newspaper is not a mere mirror; it does much—nothing does more—to shape the image which it reflects; and the enormous power that it exercises in this respect invests its editors with a responsibility which they may refuse to acknowledge, but which they cannot evade. If the majority of them do little harm because of the intellectual feebleness of their editors, there are some among the so-called leading newspapers of which the influence is wholly pernicious because of the perverted intellectual ability with which they are conducted.

But such political, economical, and social conditions as exist here are especially favorable to the growth of popular delusions in respect to their significance, while to the nourishing of these delusions both nature and science have alike contributed. The American has become apt to ascribe to his own capacity and to his institutions blessings which are in large measure the free gift of nature or the consequences of the increase of knowledge. The necessity of popular education for the maintenance of free institutions has been, indeed, a fundamental doctrine with us, and an article of the popular creed. But, as is so often the case, the existence of the theoretic article of faith affords no evidence of its effectiveness as a rule of life. It is a fallacy to suppose that any schools, however good they may be, can educate. The education which shapes a child for his duties as a man and a citizen is mainly that which he gains from the influences of his home and of the community to which he belongs. The work of the school has no direct tendency to prepare the child to become a good and intelligent citizen. In spite of our free-school

system, ignorance has increased and is increasing among us. The foreign boss of Tammany Hall, who rules the city of New York, who has assumed the garb of civilization and sits at rich men's feasts, is still a semi-barbarian. The free school has not educated him, nor the hordes of his tribal followers. It is not only the ignorance of the foreign immigrant which is a danger to the commonwealth, but that also of the native-born who are on the outskirts or outside the pale of civilization.

And thus we are brought face to face with the grave problem which the next century is to solve,—whether our civilization can maintain itself, and make advance, against the pressure of ignorant and barbaric multitudes; whether the civilized part of the community is eventually to master the barbaric, or whether it is to be overcome in the struggle. The signs are dubious. The average American is unquestionably good natured; the easy conditions of life tend to promote his good humor and self-satisfaction; he is generally kind hearted, and not indisposed to render service to others when it can be done without much personal trouble. But such manners as have their root in genuine unselfishness; in principles of conduct strong enough to control temper and to resist the wear and tear of familiar fretting circumstance; in the desire to be pleasant,—such manners as are considerate of minor needs, and give sweetness, elegance, and grace to life, can hardly be said to be characteristic of the American people. The deficiency does not exist in the lower classes alone. It is conspicuous among those favored by fortune.

The open and abundant bribery of voters in New Hampshire, Con-

necticut, and Rhode Island is matched by the "floaters" and "blocks of five" in the West, by the corruption and intimidation of voters and the false returns of the polls in the South. The spectacle of the control of public affairs in New York passing from the hands of a man like Governor Hill to another like Platt, and of Pennsylvania stowed in the pocket of a man like Quay,—all three of them men of a low order of ability and without a single trait that would justify popular regard; not statesmen or orators, not educated men or gentlemen; this spectacle is but the most conspicuous among a thousand of similar order in other States and upon a more limited stage. The members of Congress—alike in the Senate and in the House—very fairly represent the body of their constituents. It is not so much a lack of native talent and individual capacity which is observable in Congress to day, as it is a lack of the trained intelligence requisite for dealing with complex public interests, and still more of the moral character which is superior to motives of mere personal ambition and partisan advantage. Even in the most civilized parts of the country the sentiment of the independence of the individual is often misdirected and depraved, while in the vast half-civilized and half-settled regions it becomes the very manifestation of barbarism and of a relapse toward savagery.

The first need is that we clear our minds from illusion, in order that the peril may be distinctly recognized and fairly estimated. To deny or to undervalue the forces ranged against civilization is to increase their power. An intelligent understanding of them is required to direct the effort to subdue

them. The appeal to every reflecting and worthy citizen of the United States to do his part in the work of securing the safety and progress of the Republic is direct, is urgent. It is on the minority of the people and on the individual effort of each member of it that the issue depends. What we want is not exceptional service or exceptional ability, but plain virtues and common uprightness. To raise the level of his own intelligence, to keep his moral sense clear and unperverted, to use his influence in maintaining the simple ideals of private and public

virtue, is within the power of every right-minded man; and thus only, by the slow processes of self-improvement gradually embodied in public opinion, is the secular fight, on the issue of which the happiness of mankind depends, to be carried on. In the heat of the contest there is no question as to victory. He who "sees life steadily and sees it whole" is neither elated nor depressed. We must fight, each with his best strength. The fight will not be ended with our lives, but all good men are enlisted for the war. — *Forum.*

GEOGRAPHY.

THE INTERNAL TEMPERATURE OF ROCKS— For several years past I have, with the assistance of our engineer, Preston C. F. West, been making rock temperature observations as we increased the depth at which the mining operations of the Calumet & Hecla Mining Company were carried on. We have at the time of writing attained at our deepest point a vertical depth of 4,712 ft., and have taken temperatures of the rock at 105 ft.; at the depth of the level of Lake Superior, 655 ft.; at that of the level of the sea, 1,257 ft.; at that of the deepest part of Lake Superior, 1,663 ft.; and at four additional stations, each respectively 550 ft., 550 ft., 561 ft., and 1,256 ft. below the preceding one, the deepest point being 4,580 ft. We propose, when we have reached our final depth, 4,900 ft., to take an additional rock temperature, and to then publish in full the details of our observations. In the meantime it may be interesting to give the results as they stand. The highest rock temperature, obtained at a depth of

4,580 ft., was only 79° Fah.; the rock temperature at a depth of 105 ft. was 59° Fah. Taking that as the depth unaffected by local temperature variations, we have a column of 4,475 ft. of rock with a difference of temperature of 20° Fah., or an average increase of 1° Fah. for 223.7 ft.

This is very different from any recorded observation; Lord Kelvin, if I am not mistaken, giving an increase for 1° Fah., 51 ft., while the observations based on the temperature observations of the St. Gothard Tunnel gave an increase of 1° Fah. for 60 ft. The calculations based upon the latter observations gave a thickness of the crust of the earth, in one case of about 20 miles, the other of 26. Taking our observations, the crust would be over 80 miles, and the thickness of the crust at the critical temperature of water would be over 31 miles, instead of about 7, and 8.5 miles as by the other and older ratios. With the ratio observed here, the temperature at a depth of 19 miles would only be about 470° C, a

very different temperature from that obtained by the older ratios of over 2,000° Fah. The holes in which we placed slow registering Negretti and Zambra thermometers were drilled, slightly inclined upward, to a depth of 10 ft. from the face of the rock, and plugged with wood and clay. In these holes the thermometers were left from one to three months. The average annual temperature of the air is 48° Fah.; the temperature of the air at the bottom of the shaft was 72°.

It is in Africa, not in America, that shots are fired which involve serious consequences. The Italian defeat at Adowa has kindled the fires of fanaticism in the deserts and made expedient a British demonstration of military force on the Nile. The defense of Wady Halfa by an advance

to Dongola and the expulsion of the Dervishes seem a sympathetic movement in behalf of Italy rather than a necessary precaution for the protection of lower Egypt. Yet Lord Wolseley, who attended the last cabinet meeting, must have advised it, and he knows the Nile Valley and understands how explosive is the Mahdist enthusiasm after a victory. It hardly seems possible, although today's *Times* plainly foreshadows it, that the occupation of Dongola points the way to the reconquest of the Soudan. In that event, Gordon's death would be avenged through Italy's reverses. England surely renders a great service to Italy's demoralized forces by this timely movement, which may tend either to quiet or to excite the Dervishes around Kassala and Suakim.—*New York Tribune*.

EDITORIAL NOTES.

ARBOR DAY.

We commend to the attention of our readers, the summary of "forest laws" published in this number. Such a summary shows very clearly the value attached by the peoples of Europe to forests and the great care bestowed by them on the life of trees.

Ontario was a province of trees, most valuable and beautiful. Every one should join in preserving our forests, and these should be cultivated as any other crop. Many tracts of land can produce nothing else, and in producing this they are neither barren nor unfruitful. Many a farmer in Ontario now regrets the severity of the "clearing" process. He well knows the additional beauty a few tall elms, graceful maples, or wide

spreading beech, gives to the homestead, and in heart would much rejoice if such tall sentinels had been left standing to remind all passers by of the primal crop of his well tilled farm. Spare trees, plant trees, cultivate trees everywhere.

EXAMINATIONS 1896.

Attention is directed to the dates on which the various examinations begin, viz:—Specialists' (non-professional) 1st. May; School of Pedagogy, 26th May; Normal School, 9th June; High School Entrance and Public School Leaving, 2nd July; High School, Form I. 7th July; High School, Form II. and Commercial Specials', 9th July; High School, Forms III. and IV., 11th July.

EXAMINATIONS AND EXAMINERS.

"Some of our teachers tell extraordinary stories of what has happened in connection with the examinations (departmental), but they are so afraid they would not be re-appointed examiners that they are afraid to speak except in confidence." The above is an extract from a letter recently received by the editor of this magazine. Similar expressions of opinion have been received by him from others who are actively engaged in the educational work of Ontario. We must not forget that there is a time to speak and a time of silence. But when silence is the result of fear from such causes as mentioned in the above extract; then, evidently, the education of the country suffers loss.

Another cause has also been mentioned to us, viz., fear of opposition or even coercion on the part of the department of education through and by the Inspectors. The suggestive word "cowed" has been applied to the teaching profession as descriptive of the teachers' attitude towards

the discussion of public educational questions.

To many teachers this state of matters has been so obvious that they have been seeking for a remedy to account for such an unusual state of inactivity on the part of those who are so competent to instruct and guide public opinion in matters affecting the weal of the community in educational affairs.

Two suggestions have been offered: 1. Restore, in spirit, the council of Public Instruction; 2. have a permanent Board of Examiners. The Minister of Education is dealing with the first suggestion during this session of the Ontario Legislature. What shall be done with the second? Is there any relief in it for the educators of the Province?

What about the granting of certificates to teachers? Are teachers to have any part in the admission of members to their calling? or can they have? What do the teachers of Ontario say on these important questions? The people ought to hear from them.

SCHOOL WORK.

CLASSICAL DEPARTMENT.

SENTENCES BASED ON CÆSAR FOR TRANSLATION INTO LATIN.

Editor: Principal Strang.

I. For Primary Candidates

(a) The British chieftains having collected their forces made a fierce attack on the two legions which had landed from the Roman ships.

(b) Perceiving that his men were not able to stand their attacks he sent the tribune with one cohort and about 200 cavalry as a reinforcement.

(c) When they came to the camp

next day he asked why they had not sent the grain which they had promised a few days before to give us.

(d) We learned from the scouts whom we had sent to visit the island, that the tribes which inhabited the coast were accustomed to use larger boats than the Gauls.

(e) Several of our men had been very severely wounded by the darts which the enemy were hurling from the heights at those who were landing.

2. For Matriculation and Junior Leaving.

(a) Not wishing to set out for Britain till he had ascertained these facts, he sent one of his most experienced officers with two ships of war to visit the island and if possible see what kind of tribes inhabited it.

(b) Before setting out for nearer Gaul to hold the assizes he gave orders to the lieutenant whom he had put in charge of the port to have all the old vessels repaired and as many new ones as possible built before the end of the winter.

(c) We were informed by the traders who had visited these tribes that they paid very little attention to agriculture and lived mainly on milk, flesh and birds' eggs.

(d) Knowing how great an influence these chiefs had with the neighboring States we were afraid they might induce them to revolt in our absence, and therefore determined to take them with us to Britain.

(e) Thinking they would return by the same route next day he posted a large part of his force in a woody spot not more than two miles distant from the river.

NOTES AND QUESTIONS ON ENGLISH GRAMMAR.

Editor : Principal Strang.

I.

Words in *ing* may be :

1. Adjectives, expressing merely a quality or property ; as, "an amusing instance," "a very interesting story," "a living skeleton," "a standing invitation," "a heart-rending scene," "a burning fever," "a smiling face," "cheering news," "a thriving settlement," "threatening letters."

2. Participles, partly adjectives and

partly verbs, expressing action rather than quality ; as, "I found them playing marbles," "the people living in the house," "strangers visiting the school," "logs floating in the stream," "the benefits resulting from it," "the boys sitting in the front seats," "fearing this he decided to return," "becoming alarmed his parents went to look for him."

3. Gerunds (sometimes called infinitives in *ing*), partly nouns and partly verbs, having case and expressing action, may govern a noun or pronoun and be followed by a predicate noun or be modified by an adverb ; as, "Seeing is believing," "He accused me of taking it," "His being absent makes it worse," "He praised her for doing it so neatly," "There is no prospect of his being elected Mayor," "After reading the letter he handed it to me," "I can't help suspecting him," "I'm tired (of) telling you," "He burst out (into) crying."

4. Verbal Nouns, have lost their verb power, as "That was a strange proceeding," "He stood at the crossing," "Is this your writing?" "Give me his marks for reading, spelling and arithmetic," "He could hardly earn a living," "We kept a record of his sayings and doings," "Explain the meaning clearly," "The burning of the bridge delayed the train."

5. Prepositions, originally participles governing the noun or pronoun, or forming with it an absolute phrase ; as, "It rained during the night (*i.e.*, while the night dured or lasted)," "He would go notwithstanding her entreaties (*i.e.*, her entreaties notwithstanding him)," "Pending the judge's decision we refrain from comment (*i.e.*, while the decision is still pending)," "I wrote to him (a letter) concerning that

matter," "He did very well, considering his age (*i.e.*, we considering, if we consider)."

6. Adverbs, originally participles or gerunds; as "Passing rich with forty pounds a year," "He was dripping wet (*i.e.*, wet to dripping)," "The water was boiling hot."

Notes.—(a) In addition to verbal nouns we have a number of common nouns, such as *thing*, *morning awning*, which happen to end in *ing*, but are not of verbal origin.

(b) It is not possible always to determine absolutely whether a word should be classed (1) as an adjective, or a participle, *e.g.*, "crying babies," (2) as a gerund or a verbal noun, *e.g.*, "Stop your crying."

(c) In such compounds as "sewing machine," "printing office," "walking stick," the first word is properly a gerund governed by a preposition understood, as "a machine for sewing," but may, if passed separately, be classed as an adjective describing the article mentioned.

(d) Compounds, such as "having heard," "being seen," "having been told," are used either as participles or as gerunds.

(e) The so-called progressive form of an active verb is made up usually of the verb *to be* and a participle; as, "They were learning their lessons," "He was digging his garden," sometimes of the verb *to be* and a gerund governed by *in* (a) understood; as, "Trouble is (a) brewing," "The meat was (a) cooking." "The roads are (a) drying up."

II.

Classify the words in *ing* in the following, and give the relation of each:—

Knowing that he believed in early

rising we expected him to accompany us in our morning walks.

I felt like telling what I had seen the children doing.

In spite of my warning he stood so long talking to her that he came near missing the train. He kept on talking about the touching scenes he had witnessed till he had several of the girls crying. On learning that, I gave up trying to improve his writing. We are going to have a spelling match some evening. I spoke to him regarding the letter which he was charged with writing. We stopped writing and sat listening to the reading of the regulations. He denied having taken it. He went raving mad in a few days. Is there any possibility of its having been stolen? A scum was gradually forming on the surface of the spring. We all went fishing.

III.

Distinguish carefully between the adverbial and the prepositional use of such words as *up*, *down*, *off*, *in*, *out*, *over*, *above*, *within*, *between*, and note also their occasional use as nouns or adjectives.

Classify the italicized words in the following, and give the relation of each. He jumped *off* the fence and pulled *off* his coat. Pick *up* that rope and climb *up* that ladder. Read *over* that list and then turn *over* the leaf. He drew *down* the blinds and then went *down* cellar. Rub *out* that name and fill *in* this one and then look *in* the dictionary for the spelling. He rushed *out* doors and took *out* his revolver.—

The room *below* is full of smoke. A voice from *within* replied: I left it *close* beside the gate. Come *inside* and see it. Take *round* the list

You must go *right* away. Above the door hung a picture. At the *close* of his lecture. Those *behind* will not be able to see. I shall *right* the *wrong* before I leave. Turn *off* the gas and put *out* the lamps, and then hide *in* the cupboard. He took it from *between* the leaves.

IV.

Note that the infinitive mood may have a subject, but that it and the predicate noun or pronoun, if the verb is followed by one will be in the objective, and not, as with a finite verb, in the nominative.

Thus compare :

"I believe he is a honest man,"

"I know it is he," with

"I believe him to be an honest man,"

"I know it to be him."

So in the following :

He felt it to be an hour.

We judged this to be the wisest plan.

I suspected her to be the writer.

He acknowledged it to be his duty.

She wanted us to wait for her.

We expected him to win the prize.

V.

1. Analyse the following simple sentences, and parse the italicized words :—

(a) *Among* the celebrated tombs *to be found* in Winchester Cathedral is *that* of William Rufus.

(b) *After* the experiment in California and *at* the mouth of the Columbia, Russia had given *up* her

designs of *extending* her *settlement* on the American coast.

(c) *According* to this treaty these rivers shall forever remain free and *open* for the purposes of commerce *to* the subjects of Her Majesty and the *citizens* of the United States.

2. Write out in full each subordinate clause in the following and give the classification and relation of each :—

(a) *As* will be seen in a country *like* Alaska, where the mountain ranges are not well defined, and the *coast* line is very irregular, the true boundary line could not be known without an exact survey.

(b) *On pursuing* the inquiry the secret revealed itself in the fact that while the companionship of youth, with its chance associations, taught him his French, as it does *most* of us our English, his *English* he taught himself from books *alone*, on the selection of which he was most guarded and severely *careful*.

(c) When on my bed the moon-light falls,

I know that in thy place of rest
By that broad wa'er of the west,
There comes a glory on the
walls ;

The marble *bright in dark*
appears,

As slowly steals a silver flame
Along the letters of thy name,
And o'er the number of thy
years.

3. Parse the italicized words in 2.

CONTEMPORARY LITERATURE.

Appleton's Popular Science Monthly for March contains a translation of an address by Dr. Wilhelm Oswald on "The Failure of Scientific Materialism" in which he affirms that the theory based on matter and force should be replaced by one resting on energy. Herbert Spencer in this number contributes a chapter in his series on "Professional Institutions" dealing with the Painter. Prof. M. V. O'Shea gives a thoughtful treatment of "Educational Values" in the Elementary School.

The editor of the *Ladies' Home Journal* contributes to the March number an interesting sketch of "Mary Anderson as She is To-Day," there is also an account of "Paderevski's Daily Life" which will be appreciated by his admirers. Along with other special contributions the usual departments and continued fiction will be found most readable. We must not omit to mention the first story, by Eugene Field, which is announced to be the only unpublished manuscript left by him and which is powerful and well-written.

It is probable that the majority of *Scribner's* readers are at present more interested in "Sentimental Tommy," than in any of the other excellent work that may be found in the March number. It is in many ways an odd story, but there can be no doubt of the hold it takes upon the mind of anyone reading it. The characters have the supreme merit of existence and are not merely shadowy figures. Personally we have to confess to a passion for the little sister.

H. C. Bunner writes a story of "A Lost Child" which reads so convincingly that it must have been

experienced. "The Little Field of Peace," a poem by C. G. D. Roberts, in which a child appears again, is not the least touching of them all.

"Fontenoy," by Frederick Dixon, an historical article of unusual merit, which originally appeared in *Temple Bar* is reproduced in *Littell's Living Age* of March 14th.

The last issue of the *Youth's Companion* comes in a very attractive spring dress of blue and white. The first story is a very pretty one for girls, and it is a harder thing than it seems to get a good story for girls. Now and then the readers of the *Companion* find modestly put forth for their pleasure some strong and stirring tale with the name of Edward W. Thompson at the end. Such a story appears in this number of a man and his companions who were overtaken in the region of the Ottawa by the spring floods.

In the March *Atlantic Monthly* there is a second installment of Mrs. Lathrop's recollections of her father, Nathaniel Hawthorne, which give a stronger impression of the charm of his personality than we have found in any other treatment of his life. "Pirate Gold," a story in three parts, by F. J. Stimson, is concluded in this number. In artistic finish and pleasing conception the author has achieved a marked success. Sarah Orne Jewett, in the "Country of the Pointed Firs," is at her best. There is an able review of the recently issued volume of "Matthew Arnold's Letters," and the usual comment on new books.

The *Youth's Companion* gives the following as the results of calculations

of the time necessary to stop ocean steamships: "To stop the *Etruria*, whose 'displacement' is 9,680 tons, horse power 14,321 and speed 20.18 knots an hour, 2 min. and 47 sec. are required, and during the process of stopping the ship will forge ahead 2,464 ft., which is only 176 ft. less than half a mile. The United States cruiser, *Columbia*, with a displacement of 7,350 tons, 17,991 horse power and a speed of 22.8 knots, can be stopped in 2 min. and 15 sec., and within a space of 2,147 ft. The little flyer, *Cushing*, also of the United States navy, whose displacement is only 105 tons, and horse power 1,754, while its speed is 22.48 knots, can be stopped within a distance of 301 ft. in 18.4 sec. In each case the vessel is supposed to be going at full speed and the stoppage is produced by reversing the action of the propelling machinery."

English Grammar. By W. M. Bastervill and J. W. Sewell. New York: The American Book Co. This grammar, from the number and excellence of its exercises, will be of great use to teachers who are wise enough to keep another text book at hand for purposes of comparison and variety in their work. It is a well prepared book, and though we find that *Voice* is somewhat conservatively treated, and possibly that *Mood* is made more difficult than it need, on the whole we can recommend it to our readers as a good text-book—one of the very best that we have seen. It is well printed and bound, and has an index.

"The Civil Service Reader," by T. E. Jacob, Principal of the Civil Service College, London. This reader consists of a number of selections from standard English authors which the student is to read and carefully analyse, and afterwards

use as a foundation for essays in composition.

The Copp Clark Company have recently issued *Later American Poems*, edited by J. E. Wetherell, B.A. This book is intended as a companion to *Later Canadian Poems*, and, like it, is to be used for supplementary reading in High Schools. The authors are well chosen, and include many of the better known American poets. A high standard is maintained throughout and we have no doubt that the careful study of the various selections will do much toward fostering a true ideal in political literature. At the same time it must be confessed that on the whole the work of the *Later American Poets* is a little disappointing. There is not that beauty and originality in expression nor the charm in versification which might have been expected, judging by the poetry which appears in current periodicals. Interesting portraits of some of the authors are given.

Elements of Botany, by J. Y. Bergen. Ginn and Company, Boston. The author has prepared a text book from notes drawn up for the teaching of Botany in the Boston English High School. Emphasis is laid on plant anatomy and physiology. The student is encouraged to observe the modifications produced in plants by which they adapt themselves to their surroundings rather than merely to collect and catalogue specimens. In a second part a brief key to some of the commoner orders of Phanerogams is given which is adapted from the one in use in the elementary course in Botany in Harvard University.

D. C. Heath and Co. have issued *Le Gendre de Monsieur Poirier*, by Augier and Sandeau, edited with introduction and notes by Prof. Wells.

From the American Book Com-

pany, New York, we have received the following books. *An Introduction to the Study of American Literature*, by Brander Matthews. The work of this talented author is familiar to readers of the more literary of American magazines; the present volume is a worthy presentation of its value. The book consists mainly of short and interesting lives of the most celebrated of American writers, treated in a way that can hardly fail to awaken a desire to become better acquainted with their productions. The edition is in every way an attractive one and would be useful as a book of reference to any teacher of literature.

In the *Eclectic English Classics* have been issued "Paradise Lost," Books I. and II., "Southy's Life of Nelson," and "Macbeth and Hamlet." This is an excellent school edition with carefully prepared notes, and short introductions.

The Elements of Algebra, by Prof. Lyman Hall, adapted for use in high schools. This is intended to introduce the study of Algebra but covers more ground than is usually found in a first book of Algebra. Special care has been taken in the preparation of review questions and examples.

Robinson's New Higher Arithmetic—a modernized edition of a text book that has been for many years used in the schools of the United States with success.

Elements of Plane Geometry, by John MacNie, edited by E. E. White. This is a carefully prepared text book in which stress is laid on the logical bearing of the different principles introduced. Exercises will be found at the foot of each page illustrating the points considered in the various propositions.

Laboratory Work in Chemistry, by Prof. E. H. Keiser, of Bryn Mawr.

By means of a series of experiments in inorganic chemistry this book is intended to render more effective the work of an instructor in a large class. Along with these are given some demonstrations suitable for presentation by one or more before the class.

Elementary English, by R. C. Metcalf, Supervisor of Schools, Mass., and Orville T. Bright, Superintendent of Schools, Cook County, containing preparatory work in grammar, composition and literature, and intended as an introduction to *Metcalf's English Grammar*. The plan is adopted of teaching by means of pictures which are to be described by the children first orally and then in writing.

In the *Eclectic School Readings* has been issued a book entitled "Old Stories of the East," by James Baldwin. The author's aim has been to produce a book that children might read with pleasure prepared from the stories contained in various parts of the Old Testament. Hebrew names are largely changed into their English equivalents. Everything that may tend to attract children to the presence of the wholesome and the divine is to be commended, and certainly the book before us is healthy and charming, but the question is irresistibly suggested whether children would prefer these tales to their originals which have all the proof of immortality that time can give them. It is quite certain that we do not, but then it is no longer a question of judgment with us, it was a question of birth.

The unconscious needs of the world are all appeals and cries to God. He does not wait to hear the voice of conscious want. The mere vacancy is a begging after fulness; the mere darkness cries for light.