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THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

DECEMBER, 1890.

PRECISION OF DICTION.

BY M F LIBBY, B.A., PARKDALE COLLEGIATE INSTITUTE.

THE platitude that every movement is followed by a reaction has another instance in the present fashion of ignoring "False Syntax" and "Slips of Tongue and Pen" and kindred exercises. Five years ago in Ontario, a great part of the time assigned to the study of composition in our High Schools was spent in correcting errors in English; not usually the pupil's English but that of some other, often fictitious, author. To-day many masters do nothing of this except the correction that comes in the regular criticism of the pupil's composition. It is probable that a great deal of time was wasted by following the old method; looking over "The Verbalist" "Hodgson's Errors" and other works of that class one sees that only very judicious use of them could have been profitable in High School work. In the authorized text-book on practical English, the exercises on purity seem to be compiled with a great disregard of the needs of our pupils, while in some of the other hand-books of "bad English," the examples are interest-

ing on account of their absurdity, but of absolutely no use whatever in High School work. Besides the unfitness of the selections given for investigation, there is often observable in this class of books a petty and carping spirit of fault-finding and purism, which disgusts teachers and pupils and even strikes at freedom of expression, and that large and figurative use of language which is one of the great beauties of English, and above all of the literary style. Fancy a man's objecting to the expression "My dearest Maria" on the ground that it suggests bigamy; probably Ayres inserted this as a joke. Think of asking for "iced-cream" because it is illogical to say ice-cream, as if logic were the ultimate authority in determining conventional expression. We must not say "above paragraph" because forsooth "above" is not an adjective; of all absurdities this surely is the chief, that in a language where there is scarcely a word that is not capable of functional interchange, poor "above" must be pounced upon for slipping out of its orthodox part of

speech; to say that conventional usage forbids "above," this right would be sensible, if true. Perhaps "silver" must not be used as an adjective because it is a noun: is there not danger of cutting out half our vocabulary by using this kind of argument? The other half would follow if we admit the truth of the argument against such usage as the following: "preposterous" in the sense of "absurd," and "restive" in the sense of "uneasy." The ground taken is that these words must be used in their "etymological," which here means *radical* force; can a student of English point out any word, except the most simple, that has not changed meaning entirely or acquired secondary and tertiary meanings? Mr. Long objects to "He did as well as he could," on the ground that it is an improper contraction, but it is not a contraction at all; it is a very simple and allowable ellipsis and no child in his senses could supply "did" for "do" at the end of such a sentence; to rule out this sentence on "logical" grounds would be to rule out thousands of excellent constructions. The author objects to "It would be desirable" and thinks it should be "It is desirable;" as well rule out "astonished" in favour of "astounded"; each has its use. Again, we must not say "ever so many horses," because we would mean "never so many." Now this critic was born too late to settle the English usage in regard to the omission of negative particles, but respect for all the great writers from antiquity forward might have made him less positive in his remarks. What is the use of constantly telling us not to confuse "few" and "a few," when it is impossible to frame a sentence in which they could be confused? We cannot: "promise faithfully," because a few purists cannot understand what a faithful promise could mean; but doubtless a legion

of great writers and speakers would object to the assassination of this fine old British expression and suggests that they proffered *intelligenda non intellecta*. We must not say "sit down" nor "stand up," because "the adverbs are implied in the verbs." When will grammarians learn that they have not the making of English idioms? We must not use the word "graphic" to describe sounds; well one would try in vain to do so. It is "a quarter of ten" not "a quarter to ten," because the latter is "illogical"; logic again, and this time governing the vagaries of those most fickle of all English words—modern prepositions! Poor "of" has sixteen definable uses yet it is *illogical* not to give it another. Say "usage," say "taste," say "the fashion of the hour," but do not invoke logic to settle the trifling conventionalities that are really determined only by the whimsical caprice of the times.

Time—not material—fails me in this enumeration of ludicrous verbal criticisms, but I cannot pass on without a word for that time-honoured phrase, "standpoint." This compound would strike me as peculiarly happy and poetical—a flowery oasis in the desert of disquisition in which it is most frequently found; but some heartless wretch discovers that it is also illogical, and many thoughtless people take up the cry, and many thoughtful people shun the word because it has a bad name. Now let me exhibit the ground on which a word endorsed by every great master of Modern English has been well-nigh hounded out of our language. Here it is as offered in the "Slips of Tongue and Pen," a work of much merit and of many and grievous faults. "*Point of view* is preferable to *stand-point*, as the latter expression is logically absurd; one cannot stand on a point. If *stand-point* is used, do not say

'He approached from the *stand-point*;' as *approach* denotes motion, *stand-point*, rest." One would think this was meant for humour, but that sort of nonsense has been the loss of as proper a term as we have. It reminds one of the logic-monger who declared that no man could worst an atheist in argument, "because logic says a man cannot be expected to prove a negative." Throw logic to the dogs, I'll none of it; common sense is better for ordinary use.

In pointing out these faults as types of those which have produced the reaction against the investigation of errors in English, I have not wished to discredit the efforts of men of learning and taste at furnishing us with the means of purifying our writing and speech. On the other hand the reaction be begun against the reaction, and that an effort be made to find the mean between hypercriticism and carelessness. In the writer's opinion it is impossible in two years to give a boy so great a knowledge of his own errors as he needs in life, merely by criticizing what he can write in composition classes. He will make many gross and unpardonable errors that the teacher could strike out of his vocabulary by a judicious selection of examples taken from every day life here in Ontario. This opinion has been reached after the common experience of trying both methods. I have come to the conclusion that "truth lies between" or, in other words, that a boy's diction is to be purified by criticism of his compositions and by leading him to consider the use of words systematically—always of course in sentences, not abstractly. As a beginning I would suggest that the following list of words, taken partly from the very books just criticized, be presented to the pupil in a series of lessons, and that he be required to show that he understands

the use of them and the distinctions between them. These seem to be words the average man must use and at the same time words that the average boy misuses more or less. But every teacher should make his own list as every locality has its own errors. Every Canadian in the true sense of the word, says: *becuz, wuz, wich, wite, gawn*, for *because, was, which, white, gone*, but it is only in particular spots that one hears *Canada algebray* for *Canada algebra* or the nasal sound in "*man*" "*town*," or the Irish vowel in "*fight*," or the low English "*pile*" for "*pail*," and as in pronunciation so in choice words. Many of the list will be useful in any Ontario school:—

Individual, man; sin, crime; like, love; brave, courageous; bravery, fortitude; long, lengthened; at last, at length; distinguish, discriminate; habits, customs; despot, tyrant; common, mutual; *grow*, become; guess, surmise; practical, practicable; *quantity*, number; *except*, unless; *likewise*, also; *directly*, as soon as; *condign*, severe; prodigal, wandering; excite, incite; *stop*, stay; annoy, *aggravate*; *transpire*, take place; expect, imagine; replace, take the place of; caption, heading; balance, remainder; vocation, *avocation*; *females*, women; contemptible, contemptuous; demean, lower or bemean; antiquary, antiquarian; appreciate, value highly; *round*, around; sit, set; beat, defeat; bound, determined; baluster, balustrade; by, with (means agency); *beg*, beg leave; between, among; *climax*, acme; celebrity, celebrated man; *in our midst*, among us; *curious*, odd; *differ with*, differ from; empty, flow (of a river); *fix*, repair; grow, produce, or raise; have, *have got*; if, whether; idea, opinion; pronunciation, orthoepy; infallible, inevitable; sick, ill; *leave alone*, let alone; lit, lighted; *misaken*, in error; "Is that so?" "Indeed!"; "*What's that?*" or

"How's that?" or "Which?" or "Eh?" or "What is it?" "I beg your pardon?" ; *never remember*, do not recollect ; observe, say ; proposal, proposition ; future, subsequent ; partly, *partially* ; rights, privileges ; period, point of time ; and others, etc. ; scarcely, hardly ; a year ago, a year since ; so, as, (in comparisons) ; able, superior ; benefits, *advantages* ; such, so ; though, if ; in, into ; lie, *lay* ; shall, *will* ; two, couple ; fewer, *less* ; on, upon ; exceed, excel ; *infer*, imply ; learn, teach ; gaze, stare ; pile, heap ; live, dwell ; high, tall ; right, just ; fault, defect ; certain, sure ; safe, secure ; learning, wisdom ; artist, artizan ; haste, *hurry* ; lovely, amiable ; brute, beast ; boyish, boylike, puerile ; handsome, beautiful ; cry, weep ; purpose, intend ; news, tidings ; want, lack ; necessary, essential ; wants, necessities ; sufficient, enough ; bleach, whiten ; discovery, invention ; complete, perfect ; apparent, obvious ; friend, acquaintance ; adjourn, prorogue ; amend, emend ; amid, among ; bring, fetch ; character, reputation ; clearly, conspicuously ; energy, vigour, force ; aid, assist ; idle, lazy ; farther, further ; act, action ; empty, vacant ; alone, only ; acknowledge, confess ; social, sociable ; recollect, recall, *remember* ; introduce, present ; affable, friendly ; aware, conscious ; neglect, negligence ; allude, refer ; continuous, continual ; luxurious, luxuriant ; *healthy*, wholesome ; sensitive, sensible ; evidence, testimony ; expected, anticipated ; due, owing ; decided, decisive ; answer, reply ; hanged, *hung* ; benefits, privileges ; truth, veracity ; identity, identification. It cannot be denied that these are mostly common words and that ordinary precision requires their discrimination even in speech. Yet in the regular criticism of compositions, not many of them would come up in the school-life of any one pupil. Even to dictate the list to a class and to urge them to find the distinctions for themselves, would be to do much in the way of giving precision and power to our Canadian speech. Let us avoid both narrow and petty hypercriticism on the one side, and vulgar looseness of expression on the other.

The words in italics are among those most frequently and seriously misused in our schools.

ART IN LITERATURE.

BY A. H. MORRISON, BRANTFORD.

(Continued from November No.)

THE middle age has been limned with a dark pencil, and the result is a gloomy and forbidding picture ; but the blackest cloud may have its silver lining. Hope may trim her quenchless lamp in the window of the meanest tenement that shivers on the dreariest waste. The night is ever darkest and coldest before the dawning, and as with the phenomena of nature, so with the

phenomena of epochs. That dark age was the precursor of Luther, the harbinger of the Reformation. No gallery of literary art would be complete without the portrait of Luther, without a memento at least to his art, for Luther is Protestantism and Protestantism, Luther. Luther the sturdy, Luther the self-reliant, Luther the earnest, Luther the humorist, Luther, who, to use his own words, having

been a monk and a bigoted papist, at 42 married his wife Catharina, for three reasons, to please his father, to tease the pope, and to vex the devil. Luther, the grand old oak, with bark so rugged and impenetrable, but with heart so fresh and green. Luther, the man, with instincts so alive to the feelings, the wants, the humours, the wrongs of the great throbbing heart of the vulgar world. The age—the heart; its pulse—Luther. The man born for his age, its outcome, and at once the indicator and satisfier of its needs, who came, as some one has said, late enough to be tinged with the hues of modern thought, to be swayed by the impulses of modern progress, to be in unison with the sympathies of modern learning, yet early enough to inaugurate a religious movement that has proselytized a new found continent. Columbus is synonymous with North America alone, Luther with North America and Protestantism combined. And he was the reflex of his age, of the German type of his age, of the art spirit of his age, fit representative of the viking of old, born under a northern sky, nurtured on the pabulum of the forest and the marsh. "I am rough," he says, "I am boisterous, stormy, and altogether warlike, born to fight innumerable devils and monsters, to remove stumps and stones, to cut down thistles and thorns and to clear the wild woods." What wonder he has found an American home! Nearly 400 years have rolled away since the peasant's son, at the Diet of Worms announced his final position: "*I must be convinced* either by the witness of scripture or by *clear arguments*," and to-day his followers by thousands, by tens of thousands, by hundreds of thousands, by millions are silently or openly reiterating the same statement and testifying to the same truths, are formulating the same doctrines for which he fought

and suffered, grand old man, grand old artist. His work of translation has never been surpassed, beautiful for its simplicity. He was made for his age and will never die till the age itself expires, which cannot be so long as there remains one clerical household united by the ties of conjugal love, of family affection.

'Tis strange how everything in nature repeats itself, is in fact another phase of the same principle. The delineation of character for instance is but literary sculpture. Colour, light, shade, texture introduced into narrative is merely painting by means of verbal expression. The subjective writer, *i.e.* the critic, the casuist, or the moralist, moulds his creations from the plastic clay of human frailty or carves them from the rock of human stoicism. His perceptions are intuitive and mental. On the other hand, the objective writer, *i.e.*, the romancer, the simple narrator, or the poet, reproduces visible nature, its hues, its odours, its very motions and changes by the magic of his sympathetic pen. The first is a delineator of soul, animate and human, the second a painter of inanimate, but not soulless, nature.

There is nothing new under the sun, merely variety, offshoots from the great unity. Emerson speaking of Plato says: "Plato is philosophy and philosophy Plato—at once the glory and shame of mankind, since neither Saxon nor Roman has availed to add any idea to his categories," and he goes on to add, our modern philosophy, our literature, nay Europe is Plato. We might go further and say that our morality, our best religious instincts, pre-eminently Christian, are Gautama, who preached peace and good will 25 centuries ago on the plains of Hindostan. Our science is but the matured and articulate utterance of the incoherent because infant babblings of 20 centuries ago.

Darwin is but an adult Lucretius. And so with art; not only are artists with pencil and pen carving the same deities, painting the same scenes, telling the same tales and singing the same songs, which were carved and painted and told and sung thousands of years ago, they are merely repeating nature's earliest promptings, as when first the great arch-artist moulded our pendent sphere, painted its varied surface with inimitable hues, and bid the jubilant stars, nature's first poets, sing together the morning hymns of creation.

Art repeats itself in kind as in degree. A Raphael and a Michael Angelo are born, and they leave their immortal creations as an heirloom to wondering posterity—painters we call them, and what do they paint? Perfected physical humanity, men with the muscles of Hercules, women with the limbs of Amazons, and upon them the stamp of superlative health, rosy-cheeked Madonnas, athletic martyrs; even Christ as Taine remarks is a crucified Jupiter, and so Pulci called him. Is this an exceptional style? Are the authors alone in the category of art? In that certain line, perhaps, yes; in another, no. By and by, soon, or through the countless ages, or, may be, co-existent, but as yet unknown, or possibly preceding are found a Ben Jonson and a Shakespeare, and they leave their immortal creations as an heirloom to wondering posterity—dramatists we call them, and what do they dramatize? Perfected physical humanity just escaped from the womb of the dark ages, replete with pristine physical vigour. These men do not know they have stomachs; they never heard of the anatomy of the nerves; dyspepsia is a word not yet coined; sick headache a thing undreamed of. They roar, they swear, they bluster and bully, they quaff hogsheads of wine and ask for more; they fight and

carve each other in the very exuberance of animal spirits. And as the creations, so are the creators. Green dies after an excess, Marlowe in trying to stab a rival kills himself, only thirty years old. Kyd dies in misery. Massinger dies unknown and is recorded in the parish register as "a stranger." Shakespeare is a deer stealer, Ben Jonson, a duellist and roisterer, ends his days "alone, forsaken, waited on by an old woman," and all this is the result of physical excellence and unbridled passion.

Well, life is a drama, so let us change the scene. Here is another great artist, a Northman, a German, Albert Durer; what is his conception of art, of humanity? Let me quote the words of one who is an authority. "He cares not for expensive and happy beauty; to him nude bodies are but bodies undressed; narrow shoulders, prominent stomachs, thin legs, feet weighed down by shoes, his neighbour the carpenter's or his gossip the sausage seller's. The heads stand out in his etchings, remorselessly scraped and scooped away, savage or commonplace." This it must be confessed is a forbidding picture of art; but is Durer alone in his conception? With what literary type shall we compare him? We have not far to reach. He is the Calvin of the brush, the supralapsarian of the easel, as pitiless in his delineations as Calvin in his doctrines, as Milton in his learned denunciations of King and prelate. Go we now a step farther, where the sensuous goddesses of Tintoretto and Giorgione laugh from out the canvas in all the voluptuous abandon of Arcadian love, soft and beautiful as the summer landscape which surrounds them—this, too, must be true art, for we shall find the spirit reduplicated in other forms in other ages, Anacreon and Ovid wrote what Tintoretto and Giorgione painted, Byron and Moore testify to the re-

ality of the animating instinct as late as the nineteenth century. And so we might go on through all schools, and through all ages to find that art however seemingly different is still the same, simply repetition, a compound of various ingredients, with now one, now another, a little in excess. Shall we talk of fire and the weird? Then we have Salvator Rosa, Byron and Poe. Shall it be satire? Then we link Hogarth with Cervantes and Swift. The terrible? We have but to name Doré and Danté. Shall we dream of hazy, indistinct outlines, soft landscapes, foggy banks, mystic theses? Swinburne and Tennyson and Ruskin but do in poesy and prose what Turner once willed on the canvas. Landseer is Scott. The deer and the dogs and the horses of the former live and breathe in Kenilworth and Ivanhoe and Waverley. Alma Tadema, with his deep archæological love and classical instinct, cannot paint anything different from what Homer and Virgil sang of centuries ago. He walks in the past with the poets of old. Reynolds is but a transformed Addison or Goldsmith, Wilkie is Robert Burns, the members of the school of landscape painters are but the poets of the Lake School transfused through time and space. Du Maurier is Oscar Wilde. The great sculptors do but reproduce the heroes of history or romance, and when we gaze upon a marble Jupiter, or Hercules, or Satan, or Minerva, or Venus, with a sort of second sight, the true lover of art beholds in the middle distance the shadow of the same—the second self—and a David, a Cæsar, a Milton, a George Eliot, a Ouida occupies the background of retrospective or prospective thought, for we never even think merely in the present; each thought has its echo, is the epitome of many past ages of thought—of ages of thought to come.

Literature, then, is not only like

art, it is art. Shakespeare is a great artist for three reasons: First, he can create; secondly, he can copy; thirdly, he exceeds the bounds of the natural, as true art ever does. He creates. His "Midsummer Night's Dream" is a sylvan landscape of fairyland aglow with summer flame, bright with flowers, redolent of musk and violet, and inhabited by an elfin host, the gossamer beings of spiritdom. He copies—for take any single character that he depicts and you shall, without much effort of memory or search, find its type in your own circle, little or extended, of acquaintance. Every clique has its Shallow and its Bottom; every sect is Prospero; every city its Shylock; few family circles, God be praised, are without some sweet Miranda to soothe our sufferings and help bear with delicate hands the burden of our earthly cares. Human beings love like Romeo and cling like Juliet; they sin with Macbeth, they brag with Falstaff, moralize with Jacques; they lie in the slough of all human filth with Calaban, rave with Lear, are undutiful as Regan, proud as Capulet, jealous as Othello, pure as Desdemona, arch as Rosalind, treacherous as Iago, noble as Brutus, skilled and politic as Antony. What profession is without its Hamlet? Ay, and what conscience is without its ghost? We are born; our life is seven ages, a dream, a poor player, a walking shadow, a brief candle, a tale told by an idiot; we moralize with the fool, we storm with Katharina, we die with Ophelia, and our skulls are tossed out of forgotten graves like Yorick's, at the foot of some chance passer-by, who echoes plaintively:

We are such stuff as dreams are made of,
And our little life is rounded with a sleep.

Lastly, Shakespeare exceeds truth, for although you recognize with little hesitation his portraitures in everyday life, yet you will find their loves,

their hates, their moods, their idiosyncrasies of character and of thought exaggerated. Truer perhaps to his time than to our own. His women in love are angels not fit for earth and base earthly passions, his madness is lunacy itself demented; and, as with Shakespeare, so with all the dramatists of his time, they were all artists of the same type, differing not in kind but in degree. Ben Jonson is but a modi-

fication of Shakespeare. One paints the world, the other the individual. One, the natural genius, with universal brush dashes into a scene every conceivable phase of humanity; the other, the accomplished scholar, more circumscribed however in the bent of his genius, singles out a type and expends all his art in portraying one characteristic at a time of the human psychological entity.

(To be continued.)

THE PRIVATE SCHOOL FOR GIRLS.

BY MRS. SYLVANUS REED.

(Continued from November No.)

BESIDES educational and financial considerations a private school is expected justly to exercise a peculiar care in the selection of pupils in respect to their social desirability as associates. Here a narrow and false policy must be guarded against. Social questions must be considered with great care and discretion, which only the initiated can be supposed to appreciate or to have discovered. A woman's education must qualify the individual to hold her place and fulfil her relations in the society or community in which her lot is cast. In this country the class called the best society is constantly recruited from the rank and file; there is therefore the absolute necessity of infusing the healing and vivifying influences of true education, the pure ozone, into the very depths. The æsthetic arts, the love of nature, the love of beauty, should go hand in hand with the rudiments of learning into our common schools, into our public institutions, even into the schools of the almshouse and the reformatory. No place so humble as to be beneath it, no place too lowly, if it contains a being who may bear the title and

have the right to exercise the functions of an American citizen.

No one can more seriously respect a proper regard for the early associations of children than the writer. Evil communications corrupt good manners, and the true and conscientious teacher should keep the atmosphere which the innocent child is to breathe morally and spiritually, as well as physically, pure. More than this: A private school, which is supported by the parents, owes a duty to those parents that vulgarity and coarseness should not enter in. But parents must not ask too much of the school. The true work of education must begin with the very young child, even at the cradle. In any theory of education worth considering, it is the first and earliest years which are to be directed with discretion and truth. This done, the higher education, of which so much has been said and written, becomes an easy matter. It is owing to the mistakes and caprices of parents, at this early period, that good schools have difficulty in keeping up a high standard.

Too often the first thought of a mother over the cradle of a little

child, especially if it be a girl, is how to steer and trim her little bark so that at the proper age she may float upon the serene seas of social success. The schemes and devices and worries of young mothers in New York to achieve this end, the complications in which they involve themselves, and the energy which they expend to control or to interfere with the affairs of a school in matters of which they have no knowledge or skill, would be amusing were it not so pitiful. While they talk of anxiety and interest for the education of their children, it is this meretricious end alone which many parents are seeking. The teacher receives their children with the knowledge that her best work will never be appreciated.

And the saddest thing of all is that the children see through these wretched subterfuges of the tuft hunting parents. Such a child, taught at school that "she must not be buffed out, and not behave herself unseemly, and not seek her own," and that she must speak the truth from her heart, often becomes at home, in her guileless innocence, a witness against the double dealing of her parents. She is furnished by them with a list of little girls with whom she may not play. But, in happy forgetfulness, she transgresses; she cannot understand why she should be put to bed without a supper for playing with a good little girl, and why her parents should wish her to play with a naughty little girl who disobeys and grieves her kind teacher. The child is perplexed between the ethics of the home and of the school. The parents are in a dilemma, for "they have promised and vowed that their child should love, honour, and obey its teachers, spiritual pastors and masters." They end the difficulty by cutting her off from the good school, and sending her to one more subser-
vient; or, oftener, by joining her to

a private class in charge of one whose poverty of mind or estate suggests no perplexing questions. After many shifting experiments, this child is sometimes brought back to the school a mental wreck, too far gone for repair; or she is launched into society with no discipline, no acquirements, no armour in which to trust against the life which she is to confront.

In 1839, the date of the diploma given to me when I completed my own school education at the Albany Female Academy (which Dr. Andrew S. Draper recently said is the first higher educational institution for women the world ever knew), one should, upon the principles of the theory of evolution, have been able to prognosticate the character of the social condition of this country for the next quarter of a century. Virtuous, dignified, and religious, the American woman was the central figure of every household, presiding over her realm in great security, not vexing her mind with questions of rights and privileges which had never been disputed: and if she lived in bondage it was of her own choosing, after her own heart. The men of our cities had not organized themselves into clubs, but spent their evenings with their families, or in social enjoyments where the young and old met together at an early hour and dispersed at midnight, the time at which society of to-day sets out upon its career.

Were one to draw a social picture of that day, there would be seen, of a winter evening, the cheerful drawing-rooms, the bright open fires; father and mother, in one room reading, or perhaps playing whist with some neighbours; the daughters in an adjoining room, guests dropping in to chat over the gossip or news of the day, to sing a new song, perhaps accompanied with the violin or cello, to discuss the last chapters of Dickens or Thackeray, just received by the

last packet, an essay by Macaulay or Carlyle, or a poem by Tennyson. If there were no questions of intense interest at home, the Oxford movement in England, the Syllabus at Rome were subjects of lively discussion, and now and then some lately returned student from the German Universities treated us to a discourse upon the new philosophies. In those days there were very few of the suffering poor, even in our large cities, and it was the boast of our institutions that it was in the power of every citizen to gain a respectable livelihood.

Those were rare days, and young men and women were receiving that fulness and richness of the higher education which can only be found in the agreeable intercourse of cultivated society. There was a zest to social life; at an evening gathering the guests were capable of entertaining themselves, and were not constrained to listen to recitals from romantic young people, paid to entertain them. Young men of talent received the polish and fine finish, the "delicatesse," so charming in the older men to-day, but which is lost to the generation which has spent its evenings, its Sundays, and leisure hours in the society of other men, at clubs.

But events at home and abroad, unforeseen but startling and stupendous, conspired to arrest this quiet social evolution, and to develop suddenly a new order of things, bringing to this people unprecedented problems which were to test their social and political institutions to the last degree. All this was to be considered in determining the type of education proper for this generation.

Among the movements with which the active energy evolved by the new order of things occupied itself was that to secure to woman the rights and privileges which she needs in order to qualify herself for the duties which modern life imposes upon her and

which are her birthright. Among these privileges, and which should be held dear by all women, was that which President Andrew D. White prefers to call the further education of woman, and this watchword soon became a call for the exhibition of reforming zeal. It became the characteristic mark of the higher education reformer to recognize no "higher education" which should not be submitted to a board of college examiners and to loudly and sweepingly condemn the private schools for girls.

The true plan was asserted to be, to take the system of preparatory schools and colleges for men, just as they found them, and press the young girl up to that standard, laying upon her in some colleges additional manual labour, like waiting at table, washing dishes, and chamber-work, which, while it does not improve her in the art of housekeeping, takes time which might well be spent in cultivating the tones of the voice and refining the pronunciation of the English tongue, or be utilized in becoming acquainted with high standards of womanly refinement and grace, or in studying the lives of some perfect woman who has lived and left her record. It might perhaps be fairly urged that the colleges for women, while doing good work on strictly intellectual lines, neglect that liberal and social culture which distinguishes artistic work from the merely mechanical.

The Rev. Henry Latham, Master of Trinity Hall, Cambridge, in his admirable work on the "Action of Examinations," published in 1877, defines a "liberal education as that which concerns itself with the greatest good and highest cultivation of the pupil, valuing any accomplishment it may give, for the perceptions it opens out, for the new powers it confers, or for some other good it may do the pupil, and *not* as in technical educa-

tion with reference to work produced."

This defines precisely the purpose and scope of the private school for girls, distinctly laid out by myself in 1864, viz., to afford to girls the best liberal education possible, consistent with certain limitations of age and the demands of their future lives—and from this purpose I have never swerved. Under this idea the regular course differentiates itself in the very beginning from that of the preparatory school, which is limited by the assumption of an advanced college course to follow.

I took the college system for men, and eliminated from it studies, the educational value of which were questioned by high authorities, and adapted it to the needs of women. Just now, when in these colleges woman has demonstrated that she can do in an examination just as much and as well as a young man, the great universities of England and America have discovered what a quarter of a century ago I believed to be the case, that much of this preparation is a waste of time and energy.

In the *Forum* of April last is a paper by President Dwight, of Yale College, every word of which went to my heart. For twenty-six years the epithets of "fashionable," "superficial," have been applied to my

system by the educational "Beckmessers" of the day, for exhibiting the very principles and views which he promulgates. President Dwight says: "If I am asked, therefore, what a boy who has the best chances ought to know at eighteen, my answer is—of course bearing in mind the limitations which my thought and the nature of the case suggests—he should know everything. This is the richness of the blessing which education has to give, and which it may give—the richest of all the blessings which our human life knows or can know, except that of the personal union with God. "Discipline gives the man the use of his powers. It almost creates them. It is of infinite importance, and is the fundamental necessity in all education.

"But enthusiasm sets the powers in motion, and fires the soul with the love of knowledge, and carries the man forward as on joyful wings."

It has been my ambition that a private school should be justified in its claim as one of the chief agents in developing whatever is true and faithful in the home, whatever is pure and dignified in society, whatever is holy and exalted in religious life, whatever impels the people of all nations to bow with an instinct of respect to the name of an American woman.

MORAL TRAINING IN SCHOOLS.

BY MISS MARY LLOYD, NEBRASKA CITY.

SOME time ago there appeared in the *Century* an open letter with the above title, and dissenting somewhat from the views expressed therein, I was led to set down a few thoughts upon the same subject. Not that my methods are essentially different, but they may be, perhaps,

adapted to a much larger class of pupils.

The plan there detailed presupposes the possession of books by the pupils, the ability to read them understandingly, and some skill and taste in selecting the maxims or passages in which are set forth the moral

truths to be taught. But we must take the schools as we find them, and not as we wish them to be. Few pupils, comparatively speaking, have books. True, we may utilize the opportunities they have and so exercise and develop their crude tastes; but in this direction, the teacher can do so much more, on account of her greater knowledge of life, her wider range of reading, and her finer literary taste.

Years ago, when my great delight in poetry made me eager to share my pleasure with others, it was my practice to write selections on the black-board for my pupils to copy into their commonplace books as a writing lesson. The same passage did duty as a reading lesson after it had been thoroughly analyzed and disposed of in a grammatical fashion; all the while we were enjoying the beauty of the thought and language and taking in by the way the ethical truth conveyed by it. In this way many passages from Shakespeare, Wordsworth, Tennyson, Mrs. Browning and other authors were memorized by girls of from fourteen to eighteen. These girls came from cultured families in a country town. Their fathers were mostly professional men, the mothers nearly all cultivated women. Some of these afterwards wrote me desiring me to send more selections of the same kind for the commonplace books.

This method of teaching morals incidentally as it were, while ostensibly teaching literature, grammar, reading, etc., proved so successful that I was encouraged to pursue the same plan in another school of an entirely different character. The pupils were not advanced, mainly pursuing the elementary branches; their parents were poor and illiterate, they had no books, they could not have helped the children, they had no literary sense or taste, many of them had no moral sense.

I do not wish to imply that because they were poor and illiterate, their moral sense was not developed. In the face of events too frequently recurring—bank officials and others who have the charge of funds proving unfaithful to their trust, men of culture and standing in society—how can it be said that only the poor and ignorant need to be trained to a keener and finer perception of what is right. It is this very point I wish to emphasize. I think it was Froude that said he had never heard a sermon on lying and stealing. The rich and the poor, the cultured and the uncultured, need more direct teaching of morals in their bearing upon conduct and life, not in the form of abstract essays, but “precept upon precept, line upon line, here a little and there a little,” as occasion may require.

But to my school. I now determined to teach morals for their own sake primarily and let the spelling and writing come in as a secondary matter, for this was to be beside their set and regular spelling and reading, and the little ones thought it a treat to be allowed to copy easy sentences from the board, such as “Be courteous,” “Straight is the line of duty,” and—

Politeness is to do and say
The kindest thing in the kindest way,

and others of like bearing. But they would hear the older ones repeating and join with them in repeating longer passages, and sometimes they would be ambitious to surprise and please me in their successful efforts to write them.

Cheerfulness and acquiescence to the inevitable ills of life would be enforced upon their minds by those lines of Phœbe Cary's:—

Suppose, my little lady,
Your do I should break her head;
Could you make it whole by crying,
etc., etc.

During the first ten minutes of each morning session, there was a short Bible reading, followed by a hymn, and then the whole school recited together their "pieces," as the little ones called them. All would repeat together one beatitude at a time until all were committed to memory, then individual pupils would be called upon to repeat one beatitude until all were thoroughly learned by all the pupils. Then came the application. If I had observed any ill-feeling or quarrelling among the pupils, I would call their attention to "Blessed are the peacemakers." One morning as I was going to school, I saw two or three of my boys throwing stones at a poor, worn-out mule. That morning we repeated the beautitudes, laying special stress on "Blessed are the merciful." Then a few pointed words followed to carry home the meaning, all uttered in the kindest, gentlest manner. The downcast, shame-faced looks soon told that the lesson was applied. Had I reason to believe that some of the pupils had copied their arithmetic problems from some one else, or did I see them casting stealthy looks on their next neighbour's slate to catch a glimpse of the spelling of a word during the time the recitation was in progress, I took the earliest occasion to read the fifteenth or twenty fourth Psalm, setting forth the beauty of walking uprightly, and doing righteousness. We would also repeat George Herbert's—

Dare to be true, nothing can need a lie ;
A fault which needs it most, grows two there-
by,

and the indignant protest of Achilles,

Who dares think one thing, and another tell,
My heart detests him as the gates of hell.

One little quotation that I found pleased the children greatly was Carlyle's "Do the duty which lies next thee," or in another form said to

be copied from over the mantle in an old English rectory, "Do ye nexte thyng." The quaint spelling arrested their fancy, and, when the meaning was explained to them, it sank deep into their memory. "The nexte thyng" might be learning a spelling lesson or copying a writing lesson, or helping a little one find a lost mitten ; if at home, laying the table neatly for dinner, or darning father's socks, or binding up Tommy's wounded finger, or comforting Nelly for the loss of her doll, or putting things in their places to help mother.

Then here the Bible motto came in to help, "Whatsoever thy hand findeth to do, do it with thy might," whether it was sweeping a room, or adding a column of figures.

I strove to impress on their minds that in all the smallest concerns of everyday life, the restoring of a pencil to its owner, the abstaining from taking advantage of a word or figure on their neighbour's slate or paper, they were to be governed by the great law of right—that mere intellectual brilliancy is to be counted as nothing when compared with purity of heart, sincerity of purpose, and integrity of life.

Be good, dear child, and let who will be
clever ;

Do noble things, not dream them, all day
long,

And let life, death, and that vast forever
Be one grand, sweet song.

That we are to do our duty *now* and *here*, and not wait for some other opportunity, some larger, and, to our distempered way of thinking, grander sphere of action.

Who sweeps a room as for Thy law,
Makes that and the action fine ;

that the faithful performance of the lowliest duties now and here is to fall in with God's way of training and preparing us for the larger responsibilities which He may give into our keeping.

It is to be feared that most pupils are urged on to greater intellectual progress by having set before them the lower motive of getting on in the world; whereas, the higher motive brought out in the parable of the talents should be the one used to quicken them; that not to use and develop our minds is a sin; that all our gifts mental and physical, all our opportunities, of place and fortune should be used with reference to God's plan for us in the world, for our own training and the benefit of our fellow-creatures. Very little children can be made to understand this truth from the concluding lines of the poem, "Child's World":—

You are more than the earth, tho' you're
such a dot;
You can love and think, but the earth cannot.

With the most gratifying results have I proceeded on this plan in three different schools, where the majority of pupils had little or no training of any kind at home. The labour to me in enforcing discipline was almost nothing, for the children learned to exercise a rare control over themselves. They sought to do right, not because punishment would follow wrong-doing, but because it was right, and to please me. Whispering, that troublesome habit among school

children, almost ceased, because each one tried to prepare his or her lessons thoroughly. Every day there was apparent an increased devotion to duty, more kindness and self-denial displayed towards their fellow-pupils, a more scrupulous regard for truth in words and actions. The stories read or told helped the pupils greatly. Casabianca on the burning deck, the little Dutch boy stopping the hole in the dyke, the story of the little match-boy, as told by Dean Stanley, in a sermon in Westminster Abbey, all moved them to the exercise of courage, patience, obedience and truth. All wise and helpful words were laid under contribution, whether written in this nineteenth century,—

True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in dreaming
Of great things to do, by and by;
For whatever men say in their blindness,
And spite of the fancies of youth,
'There is nothing so kingly as kindness.
And nothing so royal as truth,

or those which were the guide of an old Roman long ago, "Be brave, be just, be pure, be true in word and deed; care not for your enjoyment, care not for your life, care only for what is right."—*Common School Education.*

SOME GENERAL PRINCIPLES OF RELIGIOUS INSTRUCTION IN THE SCHOOLS.

BY W. T. HARRIS, U. S. COMMISSIONER OF EDUCATION.

IN this question of the free public schools *versus* parochial schools, I think that the first point to settle is whether religious instruction is essential or even desirable in the same schools in which secular instruction is given. If the answer to this is negative, it will be evident that the public schools should be secular and

that parochial schools with religious instruction mixed with secular instruction are not and can not be of the best type. Moreover it would follow that there is an easy solution to this difficulty of adjusting public schools to the needs of all denominations and shades of religious belief.

It seems to me clear that it is better

to separate religious instruction from secular instruction and to place it in a different school, a school connected with the Church. My grounds for this opinion are the following :—

The secular branches of study—reading, writing, arithmetic, grammar and history—require a method of instruction different from that adapted to religious branches. In these secular branches the mind is to be trained to keep all its powers awake. The powers of thinking must be developed, the mind must be taught to be alert and critical, and to take nothing on authority. Faith must be dormant. The child must not commit to memory the rule in his arithmetic, but must see the process and understand the necessity of it so that he can demonstrate it to others. He must understand in geography the phenomena of earth, air and water, and comprehend the industrial and commercial processes by which the products of the world are collected from all and distributed to each. In grammar he must learn to think with accurate definitions, and to understand the logical framework of language; in history he must study the causes of events. Throughout the secular studies the object of the teacher should be to make the development of the thinking power a maximum and the development of the mere memory a minimum.

But with religious instruction faith in authority is to be the chief organ, and the critical faculty of the intellect must be kept everywhere subordinate. This is necessary because religious truth is revealed in allegoric and symbolic form. Moreover, it is revealed by divine authority and is not discovered by us scientifically. Undoubtedly religious truth contains the highest wisdom that the human race possesses—the ultimate ground of all moral and practical direction of life. For this very reason it cannot be

taken up analytically and comprehended by the immature intellect of the pupil in the same way that he comprehends grammar and arithmetic. The analytic power of the mind which is necessary for the comprehension of science is likely to be hostile and sceptical in its attitude towards religious truth.

It is obvious that the mind must not be changed too abruptly from secular studies to religious contemplation. To place a lesson on religious doctrines next after a lesson in mathematics or physical science has the inevitable disadvantage that the mind brings with it the bent or proclivity of scientific study to the serious disturbance of the religious frame of mind. The consequence of placing religious instruction in close connection with secular instruction is to develop habits of flippant and shallow reasoning on sacred themes, sapping the foundation of piety; or else, where the teacher lays very much greater stress on religious instruction than he does on secular instruction, he is prone to introduce the religious method of instruction into his teaching of the secular branches. Accordingly he requires the pupil to memorize the words of the book, and to receive its words as authority without question. All secular branches under this influence get to be taught in the spirit of authority, and critical acuteness and independent thinking are not allowed to spring up in the mind of the pupil. The influence of the dogmatic tone of religious lessons creeps into the secular recitations, and authority usurps the place of original thinking. That this dogmatic method of instruction was universally present in the schools of the olden times there can be no doubt. The Puritan Church was all-powerful in the methods of the schools of New England, and dogmatic authority compelled the memorizing of the

text-book to the exclusion of the method of free investigation. This has been, too, the method of the parochial schools of Catholics, and, in fact, of all religious denominations.

The dogmatic authoritative method is the only method in which religion can be taught properly. This should be well understood. The utmost care should be taken to surround religious instruction with the proper atmosphere. It should be approached through solemn appropriate exercises such as the Church has established in its ceremonial. The time and place should assist the religious impression. In the secular school the religious impression is weakened or dissipated by the environments.

If the pupil leaves the secular school and repairs to the Church to receive a religious lesson, the impression made upon him is much stronger than the same lesson given in the secular school in connection with secular lessons. Careful observers of the effects of the religious lessons placed on programmes of schools in Germany and Austria and other nations tell us that where the secular studies are taught according to the true method the pupils are prone to hold in a sort of contempt the contents of their religious lessons. They are apt to bring their critical intellects to bear on dogmas and become sceptical of religious truth altogether. It is well known that the people of Germany are much given to scepticism. Its educated class is famous for its "free-thinking," so-called. The French educated class, all of which was in its youth under parochial school influences, is atheistic.

All Protestant nations are agreed that there should be a separation of Church and State. The Catholic laity all over the world is nearly unanimous in the same opinion. I think that even the Catholic priesthood, at least in the United States,

holds this view. The separation of the Church and State implies the separation of the Church and school. The Church and State are separated in the interest of the perfection of both. The Church regards the disposition of the individual man considering it in respect to sin and holiness. The State regards the individual man in respect to his overt act whether law-abiding or criminal. Crime is a matter of overt act. Sin is a matter of disposition—of thought and feeling, as well as of volition. If the State goes behind the overt act and punishes the disposition of the individual, civil government will be destroyed. If, on the other hand, the Church considers the overt act instead of the disposition of the soul religion will cease. Crime can be measured, the deed can be returned on the individual; but sin cannot be measured, its consequences can be escaped only by repentance. Sin is infinite and no finite punishment can wash it away; but repentance without punishment will do this just as well as repentance with punishment. The exercise of ecclesiastical power by the State tends to confuse its standards of punishment and to make its penalties too severe at one time and too lax at another, and thus to render the whole course of justice uncertain by considering the disposition of the criminal rather than his overt act. Religious persecutions have arisen by the State assuming ecclesiastical functions, and the Church has had to bear the obloquy of them.

On the other hand, the exercise of civil power on the part of the Church tends to introduce finite standards, thus allowing expiation for sin and permitting the substitution of penance for repentance. This makes the expiation of sin an external matter. The Government acting on an ecclesiastical basis would say to the criminal: You have committed murder. Well,

are you sorry for it? Do you repent of it? Very well, go and sin no more. Or it might say: You have been angry with your brother and wish to kill him. You have not carried this into execution, it is true, and have done no overt act, but you have wished this in your heart. Then your punishment is death. Only disposition can judge of disposition. When the State undertakes to judge of disposition a reign of terror follows.

Such considerations as these have led to the separation of Church and State, and the principle of separation is gaining ground visibly all over the world. The same insight will lead to the separation of the Church and school so far as secular and religious studies go.

Now there is a practical aspect to this question. So long as Protestants insist on some remnant of the Church ceremonial, such as the reading of the Scriptures or prayers, the Catholic may be expected to see in the public school an instrument for proselyting his children. On the other hand, the schools may be made purely secular and the Catholic may still object on the ground that he wishes religious instruction united with secular instruction. I think that most of the Catholic laity have settled this question in favour of the purely secular school. If the secular school prevented churches and church schools, in short prevented religious instruction altogether, the secular school might be condemned without the possibility of defending it; but the Catholic sees that he may have religious instruction in his church or in a church school apart from secular

instruction. Now in a community where the people desire to bring together all children in the public schools without prejudicing in any way the rights of any religious denominations, I think that the matter can be easily settled. There will be a spirit of compromise; not of compromise in regard to the secularity of the school but with regard to the feelings and prejudices of the community. For instance, the Catholic children may be permitted to be absent from school one or two hours a week to attend religious instruction in the parish church. Such a recognition implies a tolerant regard for the right of private opinion. I believe that the Catholic ecclesiastical power desires a formal recognition of this kind much more than it desires any substantial concession, such, for instance, as would lead to the introduction of Catholic religious instruction within the school building before or after school—a compromise that has been often discussed. In a community that is largely Protestant the Catholic wishes to have his religion treated with respect. Such formal concessions carried out in good faith is all that is required, it seems to me. Meanwhile the concession made in Savannah, Poughkeepsie, and a few other places, viz., a compromise which permits Catholic religious exercises before or after school in the school-room, or which permits the teacher to wear the garb of some Catholic order—the garb of the Sisters or of the Priesthood—militates against the public character of the school, and cannot be conceded as a possible compromise.—*Intelligence.*

PERFECT growth by little shows;
He who hastes shall lose by speed;
He who clutches near by greed;
He who hurries spoils his deed.

—*Selected.*

SILENCE is the fence round wisdom.
"THE modern majesty consists in work.
What a man can do is his greatest ornament,
and he always consults his dignity by doing it."—*Carlyle.*

THOSE BAD BOYS.

THERE are two classes of boys for whose evil tendencies there are at present no adequate remedies. These are truants, or those who, against the will of their parents, absent themselves from school after enrollment, and those who, with or without parental consent, are growing up in idleness and vice. The former class is most likely to engage the attention of the teacher; the latter, of the philanthropist. The difference between them is simply one of degree, usually merely a question of time. Truancy is so nearly always a first step in the downward career of those who at length constitute our criminal class, that I might almost say, "No truants, no criminals." A truancy may range in demerit from a thoughtless loitering to see a parade, to deliberately leaving home and seeking the worst companionship, defiant of a father's authority, insulting a mother's tears. In point of fact, these cases I have detailed do thus range. A considerable portion of those truant but once are truant once only, because they have not returned to school at all.

Some of these boys were born bad; some in the rude riot of a passionate nature have fallen into evil courses, and those having the elements of the strongest manhood are drawn down to the worst criminality; some are bad from association—they have fallen under the influence of a stronger arm or a stronger will, and are carried along in a current from which they know not how to escape. Vicious men tempt them. A parent told one of our teachers he could keep his boy in school if it were not for the men who enticed him into saloons. Parents instruct many children in the ways of crime, but most bad boys have become such from lack of paren-

tal control. Parents are too busy to attend to their children, too weak to contend with their boisterous strength. Many, especially of foreign birth, are not so sharp as their children, whose wits are rendered acute by the encounters of the streets, and hence are unable to maintain discipline. With the better classes the cause of truancy and incorrigibility is, more often than otherwise, divided counsels in the parental management. The father is good natured and easy-going, and laughs at the anxiety of the mother as to the conduct of the child; or the father is strict and the mother indulgent, and pities the little fellow, shows her sympathy, and thereby convinces the boy that the father is a monster of injustice. The boy is then beyond any influence from the father but the influence of force. The mother shields the son, deceives the father as to his conduct, and henceforth his ruin is merely a question of time enough for such seed to bear fruit. To trace the orbits of these planets from the school-room as a centre of observation is not difficult.

The teacher notices a listless inattention, a vacancy of mind, the result of wandering thought. The boy's body is in the school-room, his mind evidently not. This idle spirit becomes in steady progression, peevish, irritable, ill-tempered, insubordinate, defiant. The next stage in the development of the disease is truancy. With some boys this second stage comes before the temper has soured to the point of insubordination. This is the last stage at which the remedial skill of the teacher can be applied, and unless some effective remedy reaches the case at this point, the boy's moral constitution and life prospects are alike ruined. This is the outward manifestation. The inner

mental workings of the boy's mind are somewhat as follows : The restraints of the school-room are contrasted with the freedom of the streets. The boy desires to show his prowess ; on the streets he can do it in a way natural and spontaneous ; in the school he gains credit from teacher or fellow pupils only as he evinces aptitude and grasp, which require steadiness, self-repression, and some degree of plodding industry. This boy is one of those whose mind and body both resist any steady draft upon them. His mind dwells upon the jokes, the strange tastes, the mysterious hints, of companions of the street better posted than himself. He goes out to places of low resort evenings, and ruminates days upon what he has seen, and contrives how he may get the money for another night. Of course he fails in school, and continues to fail. He cannot respect himself on the ground where he is continually defeated. Of course he is cross, and comes to look upon the school as a prison from which he must escape. He does escape. The schools lose sight of him. His parents follow him up ; if not his parents, at length the police.

How shall the schools deal with

such cases ? Unless you have dwelt in thought upon the mode of life, the characteristics, the habits, the acts, and the destiny of these youths, you cannot appreciate the great work that our schools are doing, and the greater work they ought to do for our youth.

To prevent this evil growth is wiser, more economical, and more becoming an intelligent and humane community than to suffer and to punish the results of it. The influence of the ordinary school is refining and elevating to the lower natures assembled in it. It exercises control, and some sort of subjection, not to say subjugation—is an absolute essential to the right development of any child. Good habits are formed—habits of punctuality, industry, and self-control. Truthfulness, forethought, patience, politeness, kindness, are inculcated, and, so far as possible, made habits of mind by the school in its daily workings. The thoughts are drawn to better things than occupy many of the pupils the remainder of the day. Pupils in the schools are withdrawn from the influence of the majority of bad boys, and come under the influence of the good boys—those whose impulses are mostly right.

SECULAR EDUCATION AND CRIME IN FRANCE.

THE advocates of popular education have always urged its moral effects as one of their strongest arguments for its universal diffusion. "Educate the people," it is said, "instruct and discipline their minds, train them in virtuous habits, then vice and crime will vanish from society, like the owls and bats, before the break of day. The rising generation will become sober, honest, pure, thrifty, law-abiding, as well as intelligent citizens." Such are the results which all desire and more or less

expect from a well-devised and well-worked system ; and if these should to any serious extent fail to be produced, we might reasonably conclude that there must be some radical defect in the methods employed. It is not, indeed, in the power of man to command success ; and, so long as human nature remains what it is, even the best system, based on the soundest religious principles and carried out by thoroughly Christian and competent teachers, will not ensure such results in every case. If, then,

we must count upon a certain measure of disappointment under the most favourable conditions, much less can we look for the moral elevation of a people where education is of set purpose and by statute divorced from religion and the public schools are entirely secularized. This is no longer a matter of theory. The experiment has been made in France for many years on a very large scale in the most elaborate and costly manner, and we may fairly ask how far it has answered the expectations of those who desire the highest welfare of their nation? The answer has recently been given, not in the vague and one-sided assertions of partisans, but with the stern hard logic of figures.

M. Guiliot, a "Juge d'Instruction," a man of intelligence and culture, has published the following statistics of crime which, when laid side by side with the progress of secular education, are painfully unsatisfactory. Elementary teaching has been for about ten years gratuitous and compulsory. Schools of every grade have been multiplied throughout France. From the Universities down to the humblest Communal Schools everything has been done to furnish suitable instruction for all classes. The Secondary Colleges and Lycées have been opened by means of "bourses" to the poorest who have the desire and the ability to rise. Even the Faculties, with their degrees at the very summit of the educational ladder, are accessible to young men whose motto is "Excelsior," and who possess the requisite talent and perseverance. All this, and more, has been effected. It is, therefore, not too soon to enquire: What is the actual moral condition of the country? Has it kept pace with all this boasted intellectual progress?

M. Guiliot's figures reply with a startling and very decided negative. So far from there being a decrease of

crime, there has been a considerable and marked increase of it.

In 1871-75 there was an annual average of 155,545 criminal cases and of 185,855 criminals. From 1876 to 1880 the averages rose to 180,806 criminal cases and 212,839 criminals. During the years 1881-85, when the educational reforms had begun, there was again a rise to 187,806 cases and 228,129 criminals; and in the year 1886-87, the last to which these returns relate, there has been the same downgrade tendency as seen in the fact that there were, then, 191,108 offences brought before the Courts, and 228,773 offenders. Crimes, too, of violence have increased from 17,747 in the year 1880 to 21,065 in 1887. The number of cases of suicide, another still darker form of crime, the natural result of materialism, has also risen during the same period 55 per cent. All this has taken place, although the population has been almost stationary, with the very slight augmentation of $\frac{1}{4}$ per cent. each year.

Taking other data for comparison, we find that in 1830 there were 227 criminals for every 100,000 inhabitants; whereas in 1887 there were 552; that is, an increase of 132 per cent.

But it might be supposed that the increase of crime has been amongst persons of mature age. Unhappily this is not so, for in 1885 there were 1,519 juvenile offenders under the age of sixteen; in 1886 there were 1,637; in 1887, 1,529; in 1888, 1,750; in 1889, 1,662; while for the first quarter of the present year already 503 have been registered. Of these it appears that 78 per cent. have been under instruction. Nor are these the only signs of increasing demoralization. Besides crimes of which the law takes cognizance, there are two other phases of evil, closely connected with each other, which have of late years been

advancing with rapid strides. It has been stated on the authority of the "Economiste Français" that cases of insanity have been multiplying during the last fifteen years at the rate of 15 per cent., and that cases of alcoholic madness have been simply doubled during that period. Indeed, it is too well known that ever since the Franco-German war the French, often held up to ourselves as models of sobriety, have as a nation, especially in the large towns, become very much addicted to excess in the use of stimulants, and that drunkenness is gaining a fearful hold on the population. Such, then, are the facts of the case as they appear too plainly in the statistics lately published in reliable French Protestant journals, or in other organs equally worthy of credit. Doubtless various causes, physical, social, and religious, have combined to produce these most lamentable effects. We would not, of course, attribute them directly to the secular teaching in the schools, nor would we in the least undervalue the good

accomplished in many ways by the spread of knowledge and mental culture. What we do observe and would insist upon is this: that the education imparted in the State Schools has signally failed to counteract and diminish these evils, as it would to a great extent have done if it had been of a higher type and grounded on Christian principles. Pure practical religion ever acts as did the tree cast by Moses into the brackish pools of Marah, and tends to sweeten and purify the world's corruption. There is no necessary connection between intellectual and moral development in either individuals or nations. Knowledge is power for evil as well as for good. We may furnish the minds of the young with any amount of useful information, and sharpen their faculties to the highest point, but, unless we train them in the "nurture and admonition of the Lord," their education will be unworthy of the name, nor will the best results for time or eternity be secured.—*The School Guardian*.

THE HOLY LAND.

TO look upon a corner gray wall stretching along a rocky foundation, with one massive square tower in sight; to find yourself suddenly in a crowded and noisy space, among rude and springless carriages, groups of munching and moaning camels, self-occupied and serious donkeys, coming and going on all sides, and the general area filled with an ever-changing, ever-multiplying crowd in every kind of picturesque and strange costume; to enter through the momentary darkness of the gate, grateful in the midst of the dazzling sunshine, into the street thronged and noisy as the square outside, through which it is difficult to push

your way, a little tired by your journey, a little anxious about the accommodation provided for you, a little, or more than a little, awed by the sense of what this place is, which at last, after so many thoughts and anticipations of it, you have attained—and then to step out suddenly without warning and find yourself upon the terrace of your lodging, the house-top of all Eastern story and description, looking into the very heart of Jerusalem, is a sensation which can come but once in his life to the most indefatigable traveller.

If it were not a hotel but some hospice or religious house, such as are still to be found, the effect would

be perfect. And it is to be said for the Mediterranean (which by this time is a hotel no longer) that it is as little like an inn in the modern sense of the word as can be conceived. From the house-top we look down upon the pool of Hezekiah, lying a square mirror at our feet, surrounded by houses, and their reflection in its still surface—while beyond stands full before us, upon its platform, an octagonal building, with its dome sharply relieved against a low green hill, which forms the background of the whole picture; while other domes, and tall, straight, slim minarets, and glimpses of façades and door-ways fill up the many varying lines of the town before us. And is that indeed the Mount of Olives? We look at it with the water rising to our eyes in a sudden rush; we identify it with a strange indescribable thrill of recognition, which indicates a sacred spot that we have known all our lives. There are walls and storied buildings which may have come into being since that day. But there it is sure that He must have walked, there mused and prayed and rested under the sunshine, and when the stars came out over Jerusalem.

I cannot think of any sensation more strangely touching, solemn and real. The sight of the Mount of Olives is like the sudden sight of a never-doubted, always recognizable friend. We never thought we should have lived to see it, yet there it stands as we knew it would, as we have always known, held green and unchangeable in the soft keeping of nature. The stones can be cast down so that no one shall stand on another, but nothing can overthrow the gentle slopes, the little sacred hill.

The Holy Sepulchre is also in sight from this wonderful point of vision, and many other places of interest, yet nothing that touches the heart of the spectator with this sudden sense of recognition, of satisfaction and tender awe. Among the buildings on the other side, stands rooted up high among the mason work, a solitary palm tree, which has no story or associations, yet it comes into the landscape with a curious individuality, as of a half-alien spectator gazing across the house-tops, with their endless little domes and level lines of grey-white. There is, perhaps, nothing more striking in all the after-views of Jerusalem than this first glimpse.

The octagonal building is the famous Mosque of Omar, occupying the centre of the platform, walled and strong, which once was occupied by Solomon's Temple—the centre of religious life, the constant haunts of those pilgrims of the old world, who came from all quarters of the land to keep the feast at Jerusalem. It brings a chill to the heart of the pilgrim to-day to find that shadow of another worship and faith occupying such a place in the very heart of this wonderful scene.

And it is something of a downfall, to go down afterward into the very common, not to say vulgar, life of a hotel, which has a *table d'hôte* with a number of very ordinary people around it, and where soon we are obliged to withdraw our thought to very commonplace matters—such as getting comfortable places and securing the eye of a hurried and anxious waiter.—*Blackwood's Edinburgh Magazine, July.*

BEAR little trials patiently that you may learn how to bear great ones.

BE brave, be just, be pure, be true in word and deed; care not for your enjoyment, care not for your life, care only for what is right.

STUDY to-day—delay not.—*Jewish Apothegms.*

“I THINK it wise as well as kind to give him a fair trial and not to expect evil from him.”—*John Henry Newman.*

THE STRIKES.

NEVER was there a time when people generally and working men in particular had more need to recall the counsel of Dr. Johnson — “Clear your mind of cant.” Cant is highflown, unreal speech, consisting of phrases and sentences which are originated by one man and copied by another, which are generally false or exaggerated as used by their original author, and which become more so as they are propagated, learned, imitated. Or these phrases and sentences may be such as had real meaning and force in their first use; but, having passed into other mouths, have become no longer the expressions of convictions, but merely the echo of other men’s thoughts.

Among the cants of the present day there is hardly anything more dangerous than the frequent and unexplained use of the words “Christian Socialism;” and this because, in the first place, Christianity was not socialistic, in the modern sense of that word, and modern socialism is not Christian. There never was a time when community of goods was required by the law of the Christian Church. There never was a time when communism prevailed throughout the Church. We know that it existed for a short time in one particular church; but we are told distinctly that it was optional and not compulsory, and many persons believe that it led to the subsequent poverty of the “Saints at Jerusalem.” This is a matter, however, which we need not discuss.

There is, however, one very conspicuous difference between the socialism of the New Testament and that of modern levellers; and it has been pointed out accurately and epigrammatically by a German writer whose name we cannot at present recall. The socialism of the New Testa-

ment, he remarks, says: “All mine is thine;” whilst the unbelieving socialism of the present time says: “All thine is mine.” This is the exact point of difference. The spirit of the Gospel is loving, giving, communicating, self-sacrificing. The spirit of modern socialism is selfish, envious, covetous, rapacious.

Now, if by socialism the first, the Christian spirit is meant, then indeed we may well pray with all our hearts that it may spread; for this is our great need. That men should love as brothers, knowing that we all belong to the one great family of Him who is God and Father of us all, is the one supreme need of modern society; and it is the need of employers as much as of employed. If masters had been more just and more kind, servants would have been more loyal and submissive. But injustice will not be cured by injustice; nor will selfishness be remedied by hatred.

There can be little doubt that the strikes which are now going on—one may say—throughout the whole world, in the United States, England, Australia, not to speak of other nations, are greatly promoted by the diffusion of the spirit of socialism. And this is shown in the tyrannical spirit which has become developed in them. Simple minded people who know only the surface aspects of these questions would say that socialism is one of the latest outcomes of the spirit of liberty; and that strikes are a way of securing liberty (among other blessings) to the working man. Let such persons get to know the interior of these movements and they will soon be undeceived.

Socialism is the destruction of personal liberty: let that be set down as an undoubted fact which hardly needs to be argued. It is a return from the

State to the family; from the rational rule of law to the continual interference, guidance, and correction of the parent. It may be that some of us would prefer such a state of things; but at least they must admit that it is a reversal of the wheels of civilization; it is a return to a species of feudalism. No doubt, Democracy is going very much the same way, is doing its best or its worst to abridge personal liberty; but it would find its perfect work in this direction in socialism.

Then, with regard to strikes, if they had only remained as the organizations for preserving the working man from the oppression of capital, most reasonable men would have regarded them as lawful and even necessary. When, however, they are used to domineer over other working men, and to deprive them of their liberty, and perhaps of their lives, because they take a line of action different from the majority, the case assumes a new complexion.

Are any men prepared to maintain the thesis that labourers who refuse to join a certain "voluntary" organization, whether a Union, Knights of Labour, or anything else, may probably be set upon, maltreated, maimed, or even killed? If this is maintained, then we must reconsider the basis of society. If it is denied, then these socialistic strikes must be condemned. There can be no two words on these points.

But worse than this—it appears fit and proper for some of these knightly men to vent their wrath not merely on the company which dismissed them, or upon the workmen who took their places, but upon unoffending men, women and children, travelling peaceably in the fulfilment of

duty or in the pursuit of recreation. It is by what we should call a mere accident that a great train from New York to Chicago was not wrecked a few days ago through the murderous malice of some of these knights—a calamity which might have led to the slaughter and the maiming of many human beings. This is war, and it is the war of wild beasts upon civilization.

The strike on the New York Central Railway does not seem to be successful, and if one or two more dastardly attempts like that to which we have referred should be made, it will probably collapse. In England the prospects of success are not much greater; and they would be very low but for the statement of Mr. John Burns that there is a capitalist union with eight millions (sterling) at its banker's. Mr. Burns at the same time declared that any association which tried to organize protection for blacklegs (a euphemism for non-union men) would "have its hair lifted," whatever that may mean. These are certainly very peculiar utterances to come from people who seem to be patronized by "Christian Socialists," like his eminence Cardinal Manning.

It would appear that the strikes in Australia are more "successful," as it is said that the whole sea-board trade is stopped. We will, however, venture one remark of a prophetic character. It is not well, we are warned, to prophesy before the event. But we will hazard a little. Let those places be noted in which strikes, for the time, seem to have succeeded the most, and we venture to say that, before long, in some of those places the condition of the labourer will be the worst.—*Canadian Churchman.*

NOTES FOR TEACHERS.

THE CLIFTON COLLEGE CHAPEL.—“It is the one thing that makes our life here complete . . . without it this college would be a mere boarding-house and class-room.”—*The Headmaster of Clifton College, in Education.*

THE RIGHT WAY.—“The right way to teach is to give them a liking and inclination to what you purpose them to be learned, and that will engage their industry and application. This I think no hard matter to do if children be handled as they should be.”—*Locke.*

CAST IRON BRICKS.—A German mechanic has had patented what are termed hollow cast-iron bricks. They are made of regular brick form and size, and are fastened together as follows: The upper and lower sides of the bricks are provided with grooves and protecting ribs, which fit into one another easily and perfectly, so as to make a uniform and complete union or combination. The non-conducting air-spaces in the bricks, and the ease with which they may be put together and taken apart without damaging them, are advantages in their favour as a substitute for ordinary bricks.—*Our Times.*

ESSENTIAL.—To my mind an essential of public school life is the sense of unity—that every boy shall feel that, whatever his house, whatever his position in the school, he is a member of one body. This is the spirit that I would foster; and the school chapel supplies me with the means. I want to bring my personal influence to bear on the whole body, without losing touch of the individual boy. I think that everybody has a right, and should expect, to hear from my own

lips what he has to do. I attach the greatest importance to assembling the whole school, from time to time, in one building. For secular purposes we have the Speech Room; for religious, the chapel. So I can meet my boys face to face three or four times a week, and talk to them freely. In chapel, when every boy faces me as I stand in the pulpit, I do not hesitate to refer, indirectly, perhaps, but unmistakably to the current topics of our life here, to hold up the evil as a warning, and the good as an example. In fact, to put it shortly, I do not want to be a mere administrator. I want my influence to be personal.”—*The Rev. J. E. C. Welldon, M.A., Headmaster of Harrow School, in Education.*

THE NORTH LONDON COLLEGIATE SCHOOL FOR GIRLS.—On entering the buildings, the office is on the right, where two lady secretaries are busy all day carrying on the correspondence entailed by the care of nearly 500 girls under one roof. Passing hence, under the kindly guidance of the headmistress, Miss Frances M. Buss, I enter the great hall in the Upper School erected with a sum of £3,000 given by the Clothworkers' Company of London for that purpose. It is of magnificent proportions. At one end is a large dais, on which the desk and chair of the headmistress and those of her chief assistants are ranged. Behind them stands a large and handsome organ, which was presented by old pupils of the school. A corridor runs down one side of the hall, and into this several class-rooms open. Above the corridor is a gallery, into which other class-rooms open. It also serves the purpose of providing seats for guests on great days. So also does the large gallery at the

end of the hall opposite to the dais ; usually it is curtained round and does service as a class-room. The great windows, which are so noticeable from the road, are filled with stained glass—one is memorial, another contains the armorial bearings of the benefactors of the school, and a third—the Jubilee window—is emblematic of the growth of women's education. In the top panel, for instance, is a representation of the Queen enthroned ; in the large central panel is an emblematical figure of knowledge ; below is the following legend from the Laureate's "In Memoriam" :—

Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music as before.

On either side of the window there appears, one above the other, the chief dates that mark the progress of women's education. Thus 1872 appears as the date when Cambridge opened her gates to women, and 1878 is the date when London declared women eligible for her degrees, and so on. "This hall," said Miss Buss, as we passed along it, "is of the very highest value to the school. It is here that we are united and feel that we belong to one body. It is where we have our prayers, and where we sing our school songs. Great events, whether they be national or domestic, are here announced ; here, too, the lists of successful candidates at various examinations are read to an interested audience. Three times a year the old pupils meet in this hall and confer on all the many questions which are vital to woman. Its disciplinary value is great ; we assemble in the morning here, and we can dismiss our 500 pupils in an orderly

way to their various class rooms. And here you will see, as everywhere throughout the school, an abundance of flowers. Sunshine and flowers I want everywhere."—*Education.*

By special request of the North Wellington Teachers' Association we publish the following resolutions :—

1. It was resolved that the present text-book on History in the Public Schools is altogether unsuitable, and beyond the capacity of the children, and that the President and the Secretary be requested to memorialize the Minister of Education to authorize a new and better school book on this subject.

2. It was resolved, though not quite unanimously, that there should be two Entrance Examinations to the High Schools as at present.

3. It was resolved that the compulsory clauses in the Act should be enforced, and the law amended to make it workable ; also that the hundred days' attendance required of each pupil between the ages of seven and thirteen years inclusive, should be made either during the first or the second half year.

4. It was resolved that Industrial Schools should be established in every county or group of counties, to which pupils might be sent whose presence in the Public Schools is detrimental to the interests of the other pupils.

5. It was resolved that Third Class Certificates should be valid only in the counties where granted, unless endorsed by the Inspector.

It was resolved that teachers should serve as assistants or pupil teachers in efficient rural schools for six months before being admitted to attend the Model Schools for the fall term to be trained for Third Class Certificates.

PUBLIC OPINION.

THEY MAY HAVE IT.—The Jews of Whitechapel may have definite and distinctive religious teaching in Board Schools. Roman Catholics and other denominationalists enjoy no such privilege. Well, it is something to recognize that a fraction of the nation has a conscience, even though the conscientious scruples of ninety-nine out of a hundred Londoners are disregarded. Some time or other the Gentile population of London may be admitted to the privilege of Jews. Let us not despair. This is an age of progress.—*School Guardian* (London).

RELIGION IN EDUCATION.—There is a class of sober, intelligent and conservative Protestant Christian men who are as thoroughly convinced of the importance and necessity of a decided religious education for the rising generation as Catholics are. Either the number of such men is increasing, or those who have heretofore been convinced are gaining courage to declare themselves publicly, and to advocate the cause of Christian education as the only sure guarantee of good citizenship.—*Catholic Review*, N.Y., Aug. 16, 1890.

THE INFINITELY LITTLE.—In these days the tyranny of learning is driving the world to madness. Professors of all sorts have got the upper hand, and their supremacy threatens to be fatal to the rest of the world. Here is an opportunity for medicine. If doctors were large-minded and capable men like Shakespeare and Bacon, they would see the truth and assert their scientific authority. But what are they doing? Nothing at all to guide the world in the matter! They are the worst offenders of all in the way of inflicting upon young men unlimited

intellectual tasks, the doing of which is of no practical service to anybody. Sleeplessness, nervousness, mania in every form, are upon us, and nothing is done. The whole medical world itself is in full cry, striving who shall be first to put salt on the tail of the tubercle bacillus. It is as if all the forces of the empire should be sent to arrest a lunatic at Wick while a foreign army was in possession of Penzance. We are a profession of grubbers. The infinitely little alone has any charms for us. The great we cannot deal with at all. The future of the human race depends upon the sound bodily and mental health of the civilized peoples. We are permitting schoolmasters and examiners to ruin both without a word of protest.—*The Hospital*.

THEY ARE NOT ALL ALIKE.—Children cannot be expected to prove themselves well trained, where the cardinal rule of their parents is to "treat them all alike." And what is true of the family, in this respect, is true of the school. The mark from a blue pencil on yellow paper will have a greenish hue, and on red paper it will have a violet, or purple, hue; while on orange-coloured paper it will be almost a neutral tint. Only on white paper will the blue pencil make its own blue mark. Not often does Nature put exactly the same tint on two minds, or dispositions, or souls, of a family or of a school. And he who would write his teaching upon the young must vary the colour of his pencils if he would make a true blue mark on them all alike. Never can a man put the exact tint of his pencil on any one person; for the white soul is a soul that he never has to deal with. The same word spoken, even the same tone of a word, will

never make the same sound on one hearing soul that it does on another. Here is a responsibility laid upon every one—not parent or teacher merely—to be incessantly vigilant of his manners and his moods and the ways in the presence of others. And

here is the special duty of a parent or teacher to learn that the only way to make all the members of a family, or of a class, turn out alike well, is to treat each and all according to their soul-colours — differently. — *Sunday School Times.*

GEOGRAPHY.

EDUCATION IN ZANZIBAR.—A large meeting of British Indians, held at the British Agency at Zanzibar recently, under the presidency of Colonel Euan-Smith, discussed measures for the establishment of a school for the education of their children of all denominations. Over 60,000rs. were subscribed on the spot. The Sultan sent a message that he would give the site and building free. This measure indicates the confidence of the leading merchants in the future prosperity of Zanzibar.

THE NORTH SEA AND THE BALTIC.—The work of constructing the North Sea and Baltic Ship Canal has not made very rapid progress. The actual work of digging, it seems, was not commenced till late last year, and of the 75 million cubic yards of earth to be excavated, not more than 12 million have been removed. The important feature of providing for the passage of large war ships is being kept well in view, for each lock is 465 feet long and the gates 98 feet wide. The locks are also double, and are estimated to accommodate about eight steamers and eighteen sailing vessels at the same time.

THE CONGO RIVER.—Seven white men and 150 Congo soldiers have started out to explore the source of this river. It is known that the Congo is formed by three great rivers—the

Lualaba, the Luapula, and the Lukuga. Portions of these rivers have been explored by Livingstone, Cameron, Bohm, and Reichard, but quite as much has been left unexplored. The three rivers mentioned come together in a huge inland sea, the outlet of which is believed to be the Congo proper. Of this Lake Landji, so called, little is known except what the natives and Arab traders report, and it will prove a fruitful source of exploration. It is expected that the mineral products of the region will prove very rich.—*The School Journal (N. Y.).*

THE AFRICAN COMPANIES.—There is now a Central African Company. Its land lies between Lake Tanganyika on the north and Zambesi on the south—the region Great Britain secured under the Anglo-German agreement. South of the Zambesi is the domain of the South Africa Company; while the Royal Niger Company controls a large tract along the Niger and its Benue branch as far as Lake Tchad; and the Imperial East African Company has the largest "sphere of influence" of all; the coast line is from 4° south latitude to the entrance of the Red Sea, and the boundary line runs west to the Congo state, including one-half of Victoria Nyanza. The East Africa Company are building a railroad from Mombasa to the Nyanza. Within a year pioneer steamers will be launched on the lake.

CORRESPONDENCE.

SEPARATE SCHOOLS.

To the Editor of THE MONTHLY :

SIR,—I am not a supporter of Separate Schools, nor am I prepared to say that they are a necessity in Canada, but I must confess that I read with a degree of astonishment the argument in favour of their abolition by Mr. B. F. Bolton, Skead's Mills, in your last issue. Mr. Bolton's home is presumably in the Province of Ontario, or I would have been bound to assume that he lived in some far-off country, and had enjoyed none of the educational advantages which we in this part of the world possess. His contentions regarding the responsibility for the existence of Separate Schools certainly give evidence of either marked unfairness or dense ignorance on his part. He tells us that the Separate Schools are the product of the Government of Ontario, and he labours hard to bring the Government of Ontario into disrepute because of their existence. Surely no intelligent man needs to be told that the maintenance of Separate Schools for Catholics in this Province

and Protestants in Quebec was a plank in the Act of Confederation, as drawn up under the supervision of Sir John Macdonald, and that but for the guarantees therein contained the consolidation of the Provinces into a Dominion would have been impossible. I do not now intend to discuss the rightfulness or wrongfulness of this arrangement, but there it stood on the statute book years before the Government of Hon. Oliver Mowat took the reins of power. This your correspondent should have known. He should have known, too, that if the Separate Schools are ever abolished it must be by an Imperial Act of Parliament, and on petition of the Dominion Government. It would be about as reasonable to blame the Ontario Government for the disestablishment of the Irish Church as for the establishment of Separate Schools. The Government of Ontario has but administered the trust imposed upon it by the Act of Confederation.

Yours, etc.,

J. D. CLARKE.

London, Nov. 8, 1890.

EDITORIAL NOTES

THE National Educational Association of the United States of America is to hold its next annual meeting in Toronto, beginning on the 14th of July. The Ontario Teachers' Association is to meet at the same time and in the same place. Such a gathering cannot fail to be of great advantage to the highest interests of education.

A MEETING of High School Teachers and those interested in High School work will be held in Toronto

on December 30th, at 7:30. The business of this meeting will be to consider the question of forming an association of High School teachers only, or an association of High School teachers and all others interested in Secondary Education, with the different associations already formed (the Science, the Modern Language and the Classical Associations), and any others that may be formed, as sections thereof. It is not proposed that the connection of the High School teach-

ers with the Provincial Teachers' Association shall be severed, should this association be formed. Messrs. Strang, Connor and Harstone, acting as a committee by request of a meeting of High School teachers held in Toronto during midsummer vacation, 1890, have arranged for this meeting and issued notices accordingly. It is with much pleasure that we announce it to our readers, and we cordially wish the movement success.

THE Legislative Committee of the Ontario Teachers' Association, consisting of Messrs. S. McAllister, chairman; J. Brebner, C. A. Barnes, R. W. Doan, and W. F. Chapman waited upon the Minister of Education on Saturday, 8th of November, to urge upon him the desirability of paying recipients of the Superannuation Fund quarterly and also to dispense with the personal interview with the Inspector required annually of those under sixty years of age who are in receipt of the Fund. Mr. Ross, who showed himself well acquainted with the working of the Fund, refused to accept the proposal for quarterly payments on account of the increased clerical labour they would entail, but agreed to make them half yearly instead of yearly, as at present. He expressed himself as desirous to make the administration of the Fund as simple as is consistent with efficiency, and looked with favour on the second proposal which was made for the convenience of those beneficiaries of the Fund who are under sixty years of age. He thought that the declaration before a magistrate would be sufficient without causing them to travel, in some instances, a number of miles merely to present themselves before the Inspector. It might simplify the matter further to accept either the declaration before a magistrate, or a personal interview with the Inspector.

THE BIBLE AND THE SCHOOLS.

MR. S. H. BLAKE repeated the statement at the annual meeting of the Ontario Sabbath School Association which met this year in Brantford, that he would not rest till the Bible was read and studied in all our public schools. Mr. Blake in his effort to have the Bible read and studied in all our public schools should have the active support of all patrons of the public schools. But it must be perfectly clear to all men by this time that it is not possible to agree upon any plan which will be accepted by both Catholic and non-Catholic communities. The dishonouring scheme of secularizing the public school will not last; and we are glad that public opinion is so healthy on this vital question, that it will not accept as permanent any solution of it which leaves out Bible reading and Bible study. Our desire has been and is to have our education religious and non-sectarian; but if this cannot be obtained, then we advocate the adoption of the British system of dealing with this matter.

No one can shut his eyes to the fact, that whatever arrangements Parliaments may make about our schools having or not having the teachings of Bible truths recognized by them, the result in the end is always the same; our people will have such truths recognized and taught to a greater or less extent in our schools. The different provinces of Canada show this fact to the world to-day and the same is emphasized by the agitations concerning this matter in the United States of America. May the result be that soon the supreme authority of the Bible and its teachings will be cordially accepted by all our people the wide world over. But meanwhile the church must so exert its whole influence that the attendance at Sunday

schools shall exceed that at the public schools. At the convention in Brantford the attendance at the public schools was reported much greater than the Sunday School attendance.

FREE SCHOOLS.

OUR public schools have been free now for some years, notwithstanding there are many of our taxpayers who feel and say that it is a grievance that they should be compelled to pay for the schooling of the children of people who are well able to bear the expense of giving their own children an ordinary education.

"The cry now is, if you compel me to pay for the schooling of your children I will compel you to send your children to school." To most men this proposition appears reasonable. When arrangements have been made to enable every one to get good public school instruction at great public expense, not to make good use of it is waste of a serious character. At the same time, we must not overlook the fact that the proposal of compulsion involves questions of grave import.

One of these questions is free text-books. That is, that school books be kept for all the school children attending each school. The plea advanced for this proposal is the poverty of the parents—a plea easily raised; but difficult to define. Who is to be the judge whether one is poor and another rich? But let us waive this question of text-books. A free breakfast, free dinner and so on may be asked for on this same plea of poverty, that is, if we enter upon the course of compulsory attendance and supply of text-books on the plea of poverty. We do not see where we can stop short of supplying not only schoolhouse but books, food and clothing for all the children of the province. Moreover if all children are made to attend

school, then assuredly we must have schools for those who voluntarily and regularly attend and those who are compelled to attend. We hope the various questions involved will be looked at carefully by our people before committing themselves to a course of action leading no one knows whither.

A MAN AND A BROTHER.

OF all the non-uniformed professions ours is the one which people seem to take most satisfaction in discovering. They say, "O, you're the teacher;" as though they said, "Now I know." Then they say, "How many pupils have you?" "Do you like teaching?" (they never omit to ask that) and we are fortunate if we escape at that without prolonged conversation *re* John's bad (or good) spelling and Mary's arithmetic, and the virtues, faults and failings of our predecessors and colleagues, and a more or less plain question as to what salary we receive (if it is a few months since the annual announcement of that important matter has been confided by the trustees to the newspaper reporters for the benefit of every inquisitive loafer in the country). And the next time they see one the conversation will be substantially the same, except, perhaps, that it will begin, "You are still teaching?" "You must like it, of course?"

Of course the people who speak to us so are wrong in supposing that because we are teachers we are different from other people, but can we afford to learn nothing from their implied criticism that we are narrow and nothing but teachers.

The story is told of a Scotch woman who was hotly pursuing her cow, calling aloud to a man coming down the street, "Mon, stop ma coo!" and receiving the withering answer, "Wum-

man, I'm no mon, I'm a magestrate!"

If we follow this inspiring example and expect everybody to speak to us as the school children do, and if we carry ourselves generally with a "Would-you-speak-to-me-that-way-and-me-the-Minister?" air, and if we plainly show that we cannot talk about anything *but* school, nor defend ourselves by changing the subject, then who is to blame but ourselves? Not, indeed, that teachers are the only ones who cannot speak of any interests but their own—doctors and lawyers and merchants and paterfamilias and materfamilias offend too. And if it is objectionable in teachers, so it is in others.

Am I not a man and a brother? Who has a better right or opportunity than the members of the teaching profession to live a free, bright, sympathetic, unselfish life—the life of a lover of men, of a man who does not neglect the side of his nature which his profession tends to repress, who can take recreation in playing tennis or football or cricket, who can shoot or skate or curl, who is a bit of an

artist or a musician, a writer or a speaker, or what not, as well as a teacher—a man whose life is refreshed by the ministry of nature, and in which there is room for what seems "dearest to us in life as life goes by—the love and grace and tenderness of it—not the wit and grandeur of learning, grand as learning is, but the laughter of little children, and the friendship of friends, the pleasant voices by the fireside, and the sound of music and the sight of flowers."

Surely if the aim of all true education is to make true men and women, then none can reach it who are not such themselves—those to whom human nature is no sealed book, whose individuality is neither weak nor unworthy, nor confined within the narrow bounds of the pedagogue's kingdom.

For the true teacher the path of learning and the round of each day's life are not illuminated by the light of knowledge alone, but beshone as well by the brightness of broad sympathies and the guiding stars of noble ideals.

UNF'NISHED WORK.

EVER in life is a work to do,
Long enduring and ne'er gone through,
Seeming to end and begun anew.

Say not, e'en at thy latest date,
"Now I have naught but to watch and wait,"
Something will take thee without the gate.

Only One, when He bowed His head,
When on the cross for thee He bled,
Rightly then "It is finished," said.

Trust Him the ending, faithful be,
Work till the evening and thou shalt see,
Christ will finish thy work for thee.

—Selected—Lord Kinloch.

"IN democracies men are never stationary. A thousand chances waft them to and fro, and their life is always the sport of unforeseen or extemporaneous circumstances. Thus they are often obliged to do things which they have imperfectly learned; to say things they imperfectly understand, and to devote themselves to work for which they are unprepared by long apprenticeship."—*De Tocqueville*.

MR. HOWELLS makes one of his characters

say: "It is pretty easy for a man to stick to a principle if he has a woman to stand by him." Oftener than we suppose heroism and success are due more to the woman, whose companionship and moral support is an inspiration, than to the man who gets the praise and the glory. Many a man stands erect and faithful only because a faithful woman is standing by him.—*The Cumberland Presbyterian*.

SCHOOL WORK.

CLASSICS.

J. FLETCHER, B.A., Toronto, M.A., Oxon., Editor

NOTES ON CICERO, IN CAT. III.

Ex præfectura Reatina—"From the præfecture of Reüte" (town of Sabinum of which Cicero was *patronus*. See Dict. of Antiq. (A præfectura was a country-town to which the chief prætor sent every year a representative to administer justice (*præfectus juri dicundo*).

§ 6. *Vigilia*—"Watch." The night from sunset to sunrise was divided into four watches of equal length. They were measured by water-glasses (*clepsydræ*). The day from sunrise to sunset was divided by the sun-dial (*solarium*) into twelve equal parts (*horæ*), which of course varied in length according to the season of the year.

Magno comitatu—"With a large escort." Cum, in company with, is never omitted, unless rarely, as here, of military accompaniment.

Commissa—"Begun."

Res—"Our plan."

In eo com.—"In the company."

Integris (*in* not and *tango* touch)—"Unbroken." Below—"Untampered with."

Ipsi—"The envoy" (opposed to *litteræ*).

Comprehensi—*deducuntur*—"Were arrested and brought to my house (Brad. § 406, II.). For the force of *de* (home), cf. *κατά*, as in *κατάγειν*, bring home.

Machinatorum. Nouns in *tor*, expressing an agent, are very common in Latin and are most frequently to be translated by a verb. Here we may say:—"The infamous (English positive for, Lat. superb, as frequently) contriver of all these enormities." G. was to be responsible for the burning of the city.

Nihil dum—"Nothing as yet." Cf. *non dum* (not as yet), and *vix dum* (hardly as yet).

Tardissime—"Very late."

Quod in litteris, etc.—"Because, much against his habit, he had sat up late the night before in order to hand his letter to the envoy." Lentulus was notoriously indolent.

§ 7. *Quum*. With *placeret*, which governs *vivis* in the dat.

Summis, etc. Complimentary epithets, common in Cicero but rare in English, and therefore hard to translate. See below.

Frequentes—"In large numbers." Cf. *frequens senatus*, a full house.

Esset—*inventum*. Or. obl. of *inventum erit* (Brad., § 524 [ii.]).

In translating it is better, for the sake of clearness, to make the *quum* . . . *placeret* clause a principal sentence. Thus:—"The people who on hearing of the business had come to my house in the morning—and they were some of the most eminent men in the country—were of the opinion that the letter should be opened by me before it was laid before the senate, in order that, if no villainy was discovered, I might not be thought to be stirring up all this excitement in the country for nothing. But I declared that I would not be responsible for refusing to lay before the national council unprejudiced a matter affecting the national safety."

Si ea . . . *reperta non essent*." Even if the treasons which had been brought to my notice had not been discovered, still for my own part (pronoun expressed, therefore emphatic) I did not judge that I had any reason to be afraid of any excess of zeal."

Coegi—"Called together." *Cogo* (con and ago, bring together) is the regular word for "summoning" the senate.

MODERN LANGUAGES.

Editors { H. I. STRANG, B.A., Goderich.
W. H. FRASER, B.A., Toronto.

EXERCISES IN ENGLISH.

I. Contract into simple sentences.

(a) He guaranteed that it would last for a year.

(b) I have no hope that I shall ever see them again.

(c) It seems to me that the evidence points to that conclusion.

(d) The chairman insisted that I should be allowed to speak.

(e) Whether the proceedings were legal or not is open to question.

(f) It is his opinion that you would be acting unwisely if you did that.

(g) It had never occurred to them that it was possible that he might fail.

(h) There was no way in which he could reach it unless he crossed the river.

2. Change from compound to complex, or *vice versa*.

(a) The Rajah had seen them fight, and shrank from a conflict with them.

(b) None of the many attempts that were made proved successful.

(c) He was not indeed a scrupulous man, but he shrank from such a crime.

(d) As you may not have another opportunity you had better not lose this one.

(e) Their absence gave him an opportunity, and he was not slow to take advantage of it.

(f) The teacher, who has been quietly waiting the proceedings, now thought it time to interfere.

3. Supply the ellipsis in the following sentences.

(a) The tumult became a fight, and the fight a massacre.

(b) Some would have preferred a large one others a smaller one.

(c) Though reluctant to use force he saw no alternative.

(d) Nothing could be easier than to deceive them.

(e) He did the work as carefully as if it had been for himself.

(f) Hastings, who wanted money and not excuses, was not to be put off.

4. Substitute words or phrases of equivalent meaning for those italicized.

(a) He *engaged to defray the expense of maintaining* the troops.

(b) It was of a *piece* with almost every part of his conduct that *comes under the notice of history*.

(c) He *had in view* another device, which might *prevent the necessity of an appeal* to arms.

(d) All *minor* objects must be *sacrificed to the preservation of peace*.

(c) The English commanders, *neglecting the fundamental rules of the military art, deferred their junction*, and were separately attacked.

5. Change the construction of the following sentences as much as possible, retaining the meaning.

(a) An attack by sea on Bengal was little to be apprehended.

(b) It is the fashion of the natives to do this.

(c) He had been entrusted with the entire management of the work.

6. Rewrite the following sentence in at least ten different ways, without altering the words or the meaning.

(a) The ablest of the new councillors was, beyond all doubt, Philip Francis.

7. Combine the following groups into simple sentences.

(a) He arrived at Benares. He sent a paper to the Rajah. It contained the demands of the government.

(b) In 1778 war broke out with France. The Rajah was compelled to pay fifty thousand pounds. This was an extraordinary contribution. It was in addition to his fixed tribute.

8. Combine into compound sentences.

(a) He certainly concealed the transaction for a time. He concealed it from the council in Bengal. He concealed it from the Directors at home. He never gave any satisfactory reason for its concealment.

(b) The captive prince was neglected by his gaolers during the confusion. He let himself down to the water by a string. The string was made of the turbans of his attendants. He found a boat. He escaped to the opposite shore.

9. Combine into complex sentences.

(a) Hastings had sent an expedition westward. Most of his undertakings were successful. This one was not so successful.

(b) A new and formidable danger compelled Hastings to change his policy. Otherwise his plans would have been carried into complete effect. This seems probable.

10. Combine into compound-complex sentences.

(a) The resignation was invalid. Hastings

was still Governor-General. This was the decision of the court. The defeated members of the council acquiesced in the decision. The sense of the whole settlement was against them. They found this.

11. Break up into a series of simple sentences.

(a) But even these measures would be insufficient, unless the war, which had hitherto been so grossly mismanaged, were placed under the direction of a vigorous mind.

(b) It is a principle which, we must own, though it may be grossly abused, can hardly be disputed in the present state of public law.

12. Rewrite in indirect narrative

"Treat me as a free man," the archbishop repeated, "and I will devote myself and all that I have to your service; but if you treat me as a slave you shall have neither me nor mine."

13. Rewrite in direct narrative.

He told the citizens that he did not blame them; that he knew they were not responsible for what had happened. He had never had any quarrel with them, nor would they have had with him, had not deeper, subtler heads than theirs been at work. All his life he had tried to be their friend, and to seek their good.

14. "Shylock only answered her by desiring to have the penalty forfeited in the bond. 'Is he not able to pay the money?' asked Portia. Bassanio then offered the Jew the payment of the three thousand ducats as many times over as he should desire; which Shylock refusing, and still insisting upon having a pound of Antonio's flesh, Bassanio begged the learned young counsellor would endeavour to wrest the law a little to save Antonio's life. But Portia gravely answered that laws once established must never be altered."

(a) Expand the first sentence into a complex one.

(b) Change the second sentence to indirect narrative.

(c) "Which Shylock refusing, and still insisting." Expand into clauses.

(d) "Upon having," "to save Antonio's life." Expand into clauses.

(e) "That laws once established must never be altered." Expand into two clauses.

(f) Substitute words or phrases of equivalent meaning for "desiring," "the payment," "to wrest," "a little," "gravely."

(g) "Counsellor," what word similarly pronounced? Distinguish them in meaning.

(h) "to pay the money." What is the grammatical value of this phrase here? Why? Give examples to show that it may be used with other values.

(i) Classify and give the grammatical relation of "desiring," "forfeited," "over," "refusing," "having," "little."

(j) Write a brief composition, telling who Portia was, how she came to take part in the trial, and how she saved Antonio's life.

CLASS-ROOM.

UNIVERSITY OF TORONTO.

Junior Matriculation—Arts.

HISTORY AND GEOGRAPHY—PASS.

Examiner—T. Arnold Haultain, M.A.

NOTE—Candidates for Scholarships will take only those questions marked with an asterisk. All other candidates (whether for Pass or Honours, or for the Junior Leaving Examination) must take the first seven questions and any two of the remainder.

*1. Sketch the political career of Kimon or write a biographical sketch of Sokrates.

(NOTE—Candidates for Scholarships will take only the first of these.)

*2. Remark, with reference to particular measures, on the administration of domestic affairs by Augustus.

*3. What and where were Akte, Abydos, Kythera, Fhokis?

*4. State generally the extent of the Roman Empire in the time of Augustus, using modern geographical names.

*5. Distinguished between stratified, unstratified, and metamorphic rocks; give examples of each, and state where each variety may be seen in abundance in Canada.

*6. Give a brief but particular account of

the various deposits of economic minerals and metals in the several Provinces of Canada. State in general terms the description and magnitude of the trade arising from the existence of these deposits.

*7. Describe the main physical features of the Dominion of Canada, and show how these influence (a) the climate of the different Provinces, (b) the distribution of the chief field and forest flora—cereals, grasses, fruits, timber, etc.

*8. "In outer seeming," says Green, "the Revolution of 1688 had only transferred the sovereignty over England from James to William and Mary. In actual fact, it was transferring the sovereignty from the King to the House of Commons." Support this assertion and point out at length the changes in the machinery of government which followed this transference.

*9. (a) Describe the material condition of the English nation at the time of Walpole's ascendancy. (b) Remark on his financial policy, substantiating your opinions by references to particular measures advocated by him.

10. Give a concise account of the state of British industry at the time of Pitt's administration.

NOTE—Candidates for Scholarships will take only those questions marked with an asterisk. All other candidates (whether for Honours, or for the Senior Leaving Examination) must take the first four questions and any two of the remainder.

*1. Divide, in general terms, Great Britain into its chief industrial areas, and state fully the nature and general extent of the industry carried on in each of such areas.

*2. Indicate clearly the principal trade routes existing between Great Britain and her colonies, naming the ports of export and import, and showing the character of the trade in each route.

*3. Characterize the statesmanship of Thomas Cromwell, and point out with some detail its results upon the prerogative of the monarch.

*4. Write a paper on the social life of the English people in the time of Elizabeth, dealing more especially with such political,

commercial, or other tendencies as in your opinion more particularly affected that social life.

*5. Give a short account of the more important difficulties, both foreign and domestic, with which the Commonwealth during the first stages of its existence had to contend.

*6 "The Restoration brought Charles to Whitehall: and in an instant," says Green, "the whole face of England was changed."

Explain and amplify this statement.

7. Sketch, in brief outline, the history of the conquest of Ireland up to the time of the end of the reign of Elizabeth.

EUCLID.

Arts: Pass. Medicine: Pass and Honours.

Examiner—J. McGowan, B.A.

NOTE—Candidates for Scholarships will omit the book work in questions 5 and 8. All other candidates will take question 1, and from the rest of the paper the book work in six questions and the riders in any eight questions. Two of these pieces of book work must be taken from section II.

N.B.—The "book work" and "riders" referred to above are respectively the first and second parts of the questions.

I.

1. Give brief enunciations of the propositions in which Euclid proves that triangles are identically equal to each other.

The diagonals of a quadrilateral which has its sides equal in pairs either bisect each other, or one bisects the other perpendicularly.

2. The greater side of a triangle has the greater angle opposite to it.

The perpendicular on the greatest side from the opposite corner falls within the triangle.

3. If a side of a triangle be produced, the exterior angle is equal to the sum of the two interior opposite angles, and the sum of the three interior angles is equal to two right angles.

The alternate sides of polygon of five sides are produced to meet, forming a star-shaped figure, the sum of all the angles at the star points is two right angles.

4. Parallelograms on the same base and between the same parallels are equal in area.

What kind of quadrilateral has its area bisected by each diagonal?

5. If a straight line be divided internally into any two segments, the square on the whole line is equal to the squares on the two segments together with twice the rectangle contained by the two segments.

The square on the perpendicular from the right angle of a right-angled triangle on the hypotenuse is equal to the rectangle under the segments of the hypotenuse.

6. If a line be divided into two equal and also into two unequal parts, the sum of the squares on the unequal parts is together double the sum of the squares on half the line and on the line between the points of section.

The rectangle under the segments of a given line is greatest when the line is bisected.

7. Describe a square that shall be equal to a given rectilinear figure.

Divide a given line internally so that the rectangle under its segments may be equal to a given square. Find when this problem is impossible.

EDUCATION DEPARTMENT,
ONTARIO.

Primary Examination.

HISTORY AND GEOGRAPHY.

Examiners—J. J. Tilley, Cornelius Donovan,
M.A.

NOTE—Only eight questions are to be answered, viz., 3 from group A, 2 from group B, and 3 from group C.

A.

1. (a) Give a concise account of the invasion of Britain (i.) by the Romans, (ii.) by the Saxons, (iii.) by the Normans.

(b) Show how the country and its people were affected by these invasions.

2. Give an account of the struggle for civil liberty in England during the reigns of the

Stuarts, with the immediate causes and effects of this struggle.

3. (a) Give an account of the war between Britain and Napoleon I, dealing only with the chief events.

(b) Show how trade, finance and manufactures were affected in Britain by this war.

4. Give an account of the following, with the causes that led to the passing of each Act: The Test Act (1673), Catholic Emancipation Act (1829), Reform Bill (1832), Repeal of the Corn Laws (1846), Irish Land Acts (1870, 1881).

B.

5. Sketch, as fully as time will permit, the War of 1812-14, giving cause, leading events, and names of principal actors in the war.

6. Describe in detail the Municipal System of Ontario.

7. Write full explanatory notes on any three of the following: Treaty of Paris (1763), Federal Union, British North America Act, National Policy, Unrestricted Reciprocity.

C.

8. (a) Show by means of a diagram, and explain fully the position of the earth with reference to the sun during (i.) the equinoxes, (ii.) our summer solstice, (iii.) our winter solstice.

(b) Account for the position and explain the use of the *great* and the *small* circles—including tropics and polar circles—found on a map of the world.

9. Give a detailed account of the trade carried on among the provinces of Canada.

10 (a) Name and locate five of the most important British possessions in the Eastern Hemisphere.

(b) Name the chief imports which Britain receives from these colonies individually.

11. Describe the New England States under the following headings: (a) Face of the country. (b) Drainage. (c) Climate. (d) Soil and natural productions. (e) Industries of the different States.

CONTEMPORARY LITERATURE

AN excellent serial is appearing in the *Youth's Companion*, "Beginning Alone," The *Companion* is noted for its short, sweet poems. Its numbers are invariably good.

No small part of the worth of the *Sunday School Times* lies in the short, pithy paragraphs on the first page. Hidden among the advertisements is a department called "Worth Repeating," where gems are often to be found.

"AN Artist's Letters from Japan" are eagerly looked for in the present *Century*. They abound in colour and description of the most delightful kind. In fiction Sarah Orne Jewett contributes one of her delicate, beautiful studies of New England life.

No critical paper on the continent maintains a higher standard than the *Critic*. By its fearless, truthful criticisms one may always choose his reading. The Boston Letter is as attractive as usual.

THE September *Education* opens with a sketch of Robert College, by E. P. Gould. "The Study of Greece" is a paper that deserves attention.

"A DAY with a Country Doctor" is one of the most interesting articles in the November *Scribner*. Herbert Ward tells the "Tale of a Tusk of Ivory," adding a valuable contribution to African literature. "The Training of a Nurse" will be read with pleasure by all interested in this new calling for women. The serial "Jerry" is of more than ordinary merit.

"AN Old Friend" and "November" make the poetry of the November *St. Nicholas* especially worthy of mention. The *St. Nicholas* begins its 18th year with the present issue, and promises, as of yore, a rich store of good things.

THE *Overland Monthly* for October received. "Collegiate Education for Women," by Horace Davis, is worthy of note.

"TAKE Hold of My Strength," a chapter for the sick and infirm, in the November *Quiver* is a short article of rare merit. Elizabeth Prentiss is the worthy given in

the present issue. This series of articles will be of great value to the readers of the *Quiver*. The serials and short stories are interesting and wholesome.

THE *Academy* for October abounds in practical papers. Studies in literature and composition are examples of this. "How to use Newspapers in School" should be noted by every teacher.

The Illustrated News of the World contains at present pen and pencil sketches at Lloyds, the great underwriters. Phra the Phœnician has reached Crecy, one of the best descriptions in the story. The American Girl is at Oxford now. One regrets that the end is approaching.

THE Pennsylvania Museum and School of Industrial Art is treated of in the October *Decorator and Furnisher*. "The Gobelin Tapestry," with illustrations, by W. R. Bradshaw, is a feature of the number.

THE editorship of *The Week* has been assumed by Mr. Moberly, who has been a contributor for some years. An interesting paper is "A Visit to Cardinal Newman," by F. G. Scott. The poetry of the number is unusually good. The literary notes and comments are timely and interesting.

THERE are few of our contemporaries to whom we more cordially wish success than the *Dominion Illustrated*, and we hope that our readers will avail themselves of the liberal terms in our Clubbing List for this illustrated Canadian periodical. A new feature is its "Historic Canada" series, the second of which is "Chateauguay." A special Christmas number will be issued.

The Great Hymns of the Church: Their Origin and Authorship. By the Rev. Duncan Morrison, M.A., D.D., Owen Sound. (Toronto: Hart and Company.)—We must apologize for having through an oversight omitted to notice this interesting work sooner. Its origin and purpose are well set forth in the preface. Dr. Morrison having given a good deal of attention to Hymnology, and believing that if people knew more about

the hymns that are sung in our churches they would take more interest in that part of the service, undertook to contribute to a church paper a series of articles on some of the best known and best loved hymns. These contributions were so favourably received that the author was induced to extend the series and have them published in book form, and the result is the handsome volume now before us. While the articles show considerable research, the information is presented in a very readable and interesting form, and is accompanied with many suggestive reflections. The Latin versions (some original, others selected) which are appended to the hymns will have an additional interest for our classical readers. The book, as we have said, is attractive in appearance as well as in its contents, and reflects credit on the publishers. The only thing to be regretted is that a number of typographical errors have escaped correction, but fortunately they are mostly in the Latin versions.

The Dominion of Canada. By the Rev. W. P. Greswell, M.A. (Oxon.), F.R.C.I. (Oxford: At the Clarendon Press. London: Henry Frowde.)—Under the auspices of the University of Oxford and the Royal Colonial Institute, it is proposed to issue a series of historical and geographical studies of Canada, South Africa and Australia, of which series this volume is the first number. In appearance and workmanship the book is all that one could ask. As to the contents, it goes without saying that they are valuable. Newfoundland is included, for, as the author truly says, it could not well be treated separately. And we find a completeness of treatment all through—wide rather than narrow boundaries being set to the various topics—which is eminently satisfactory. There are many things in the book which we admire. We chronicle its issue from the press with no little pleasure, and it will worthily occupy a place in anybody's library. But many of the best things in the book are enclosed in quotation marks. Some parts are dry and some are lukewarm, and the impression is given that the writer has little personal acquaintance with Canada or Canadians. In short, we must try and bring forth a historian

here in this country ourselves, for we cannot expect anybody else to write our history for us, and when someone is good enough to make the attempt, and produce a work at once so accurate, useful, and beautifully-executed, it seems almost ungrateful to find fault.

Memorial Meeting, Syracuse Browning Club. (Syracuse: C. W. Bardeen.)—Seven essays which were presented on Jan. 9, 1890, at the Memorial Meeting of the oldest Browning Club in America are here reprinted. They are interesting, not only as the result of individual work, but also on account of the subjects and treatment.

Robert Browning: Personalia. By Edmund Gosse. 75 cents. (Boston: Houghton, Mifflin & Co.)—Mr. Edmund Gosse's two magazine articles, entitled respectively, "The Early Career of Robert Browning, 1812-1846" (*Century* magazine, December, 1881), and "Personal Impressions" (*The New Review*, January, 1890), now make one of the prettiest little books we have seen for some time. They form the best short biography to be had yet of Robert Browning, and the repeated requests for these articles foreshadow a cordial welcome for the book.

Mineral Resources of Ontario. Report of the Royal Commission. (Toronto: Printed by Warwick & Sons.)—The Commission appointed in 1888 to enquire into and report upon the mineral resources of the Province and measures for their development having concluded their labours some time ago, their report is now issued, occupying a large volume and containing a great deal of important information in connection with the subject of enquiry. More than one hundred and fifty witnesses were examined by the Commission, the members of which were Messrs. Charlton, Bell, Coe and Merritt, Mr. Archibald Blue being Secretary. The mineral treasures of Ontario are indeed very great, and this report will be of considerable assistance to those interested in such matters. A good index is given.

Twelve Years' Queen's Scholarship Questions, 1878-1889. (London: Moffat & Paige.)—This collection of examination papers includes sets of questions on languages (Latin,

Greek, French, German, and English), on geography and history, on music, on Euclid, arithmetic, algebra, and mensuration, on school management and domestic economy. Answers to the papers on arithmetic, algebra, and mensuration are also given, and the collection is likely to prove useful to teachers, inspectors and others charged with the duties of examiners.

London Pictures. By the Rev. R. Lovett, M.A. (London: The Religious Tract Society.)—In six chapters, and with the aid of one hundred and thirty beautiful illustrations, the Rev. Mr. Lovett, already the author of "Norwegian Pictures," and "Irish Pictures," writes another of the widely-appreciated "Pen and Pencil Series." There are very many books on London, but the plan and scope of this is different from any other, and we are sure it will be one of the greatest favourites in the excellent series to which it belongs. "Ecclesiastical London," "The Tower of London," "Civic and Commercial London," "Legal and Literary London," "The Imperial Government and the Royal Palaces," together with an introductory chapter on "First Impressions," are the main divisions of the book, which can hardly fail both to interest and instruct those who have the advantage of seeing it. It is an excellent prize-book for upper forms.

Elementary Algebra. By Charles Smith, M.A. 4s. 6d. (London: Macmillan & Co., and New York.)—The master of Sidney Sussex College, Cambridge, an eminent mathematician and the author of the well-known "Elementary Treatise on Conic Sections," published an "Elementary Algebra" some little time ago which was a model text-book, evidently the work of a teacher. This is the second edition; the early chapters are simplified and two chapters are added on "Logarithms" and "Scales of Notation." The number of examples is also greatly increased.

A School Algebra. By Prof. Wentworth. \$1.25. (Boston: Ginn & Co.)—A good deal of attention is devoted to first principles in

this work, which is intended for High Schools and Academies, and covers the ground usually taken up in such schools on this subject, concluding with brief chapters on "The Binomial Theorem" and "Logarithms." The answers are issued separately, and will be sent to pupils on a request from their teacher.

Practical Punctuation and Letter Writing.

By H. W. Ellsworth, 60c. (New York: Boorum & Pease.)—This is a very complete work of its kind, and especially suitable for use in Commercial Schools and Business Colleges.

Questions and Exercises in English Composition. By John Nicol, M.A., and W. S. M'Cormick, M.A. This little book, intended as a companion primer to Prof. Nicol's "Primer of English Composition," contains numerous exercises, question papers and examples, chiefly selected from papers set to the Professor's classes at Glasgow University during the last twenty-seven years.

English Men of Action. Havelock. By Archibald Forbes. (London: Macmillan & Co., and New York.)—Mr. Forbes' biography, the appearance of which has been looked forward to with great interest, opens, in his own brilliant dramatic fashion, with a brief record of Havelock's early life. His father was a prosperous shipbuilder, whose four sons were all soldiers. Henry went to school early, left at the age of eighteen, and at twenty was gazetted 2nd Lieutenant in the old 95th, in which he spent some years of home service, then exchanged into the 13th Light Infantry and joined his regiment at Calcutta in May, 1823. The story of his heroic life and death is told so that one sees the man himself. No one could tell it better than Archibald Forbes, and "so long as the memory of great deeds and high courage and spotless self-devotion is cherished among his countrymen," such books will not want for readers. A portrait is given, engraved from the only photograph ever taken of Sir Henry Havelock, which was enclosed in a locket worn by his wife.