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THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

AUGUST-SEPTEMBER, 1895.

HIS STUDIE WAS BUT LITEL ON THE BIBLE.*

IT is the duty of the profession to warn those who entrust to their care the great interests of education, about dangers arising from neglect, or indifference, or ignorance. Our brethren of the medical profession set us an excellent example in this respect.

Now we are all agreed that no education is worth much that does not teach a child its mother-tongue. In accordance with our modern theory of education, the State has not done its duty if citizens grow up unable to read or hear common English and understand it.

But common English is the English of the English Bible—English such as Buryan wrote, for instance, who knew no other book but the Bible.

“The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation,

for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain workingmen, was perfectly sufficient.”—*Macaulay's Essay on Southey's edition of the "Pilgrim's Progress."* p. 133.

“I opened my oldest Bible just now, yellow, now, with age, and flexible, but not unclean, with much use, except that the lower corners of the pages at the viii. ch. of 1st Book of Kings, and the xxxii. ch. of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pain. My mother's list of chapters with which, learned every syllable accurately, she established my soul in life, has just fallen out of it, as follows: 'Exodus xv. and xx.; 11 Samuel i. ch., from 17 vs. to end; 1 Kings viii.; Psalms xxiii., xxxii., xc., xci., cxii., cxii., cxix., cxxxix.; Proverbs ii., iii., viii., xii.; Isaiah lviii.; Matthew v., vi., vii.; Acts xxvi.; 1 Corinthians xiii., xv.; James iv; Revelation v., vi. And truly, though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after-life, and owe

* Chaucer.

not a little to the teaching of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole, the one essential part of all my education. . . . I owe to it, not only a knowledge of the book, . . . but much of my general power of taking pains, and the best part of my taste in Literature. . . . It was not possible for me, even in the foolishness of my youth to write entirely superficial or formal English."—*John Ruskin, "Life."* p. 9, 10, 11.

"Beside the Bonnie Brier Bush" is perhaps the new book most read this year. What would remain of its felicity of expression, or of its beauty and its pathos, or even of the inspiration and sweetness and depth of character manifest both in him who writes and those of whom he writes, if you could take away that intimate knowledge and use of the wealth of the Bible in style and character, which is the real secret of the book's wonderful power.

But it is not different with Tennyson or Browning or any other English classic. You cannot understand them, there are many things which do not reach you at all, unless you know the Bible. A good many of us have not noticed this particularly, because we have that knowledge and have always had it. It has been part of our life.

Like Ruskin, we, too, owe a great debt for it to the generation which we have succeeded, and we are bound to pay that great debt in the only way we can—by giving the lighted torch into the hands of the generation which must soon succeed us.

But though a knowledge of common English is an important part of that education which the State is giving to the Nation's youth, the great educational danger of which the profession should give present warning, is

one before which the question of an English education sinks into comparative insignificance. When you educate the intellect and do not educate the moral nature—when the heart or spirit, that is, the real being of the child, or man, is largely left to shift for itself, the result is disastrous. And civilized countries are beginning to feel this disastrous result. The question of moral education occupied more space in our educational papers and magazines, and in other papers and magazines, last year than it ever did before. The great educational question now is the question of moral education.

Macaulay and Ruskin have been quoted as to the pre-eminent value of the Bible in the study of English. But it is superfluous to quote authorities as to value of the Bible in moral education. There is no other book. However, as some always see lions in the path, let us quote two persons, both of whom would probably be classed by the fearful, the unbelieving and the 'unco guid' with the opponents of the Bible.

"Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as a Zulu."—*Professor Huxley.*

"What I saw in Germany struck me the more because it exactly corresponds with the sort of use of the Bible in education, which was approved and followed by my father. Even in the lowest classes the children in a German Protestant School, begin learning verses of the Psalms by

heart, and by the time a scholar reaches the top of the school, he knows by heart a number of the finest passages from the Psalms, and from the prophetic and historical books of the Old Testament and nearly all the principal discourses and parables of the New. These have become part of the stock of his mind, and he has them for life. What a course of eloquence and poetry (to call it by that name alone) is this in a school which has and can have but little eloquence and poetry! And how much do our elementary schools lose by not having such a course as part of their school programme! This, at least, one would think, might be effected and inspected in all Protestant Schools, without occasioning any 'religious difficulty.' And all who value the Bible may rest convinced that thus to know and possess the Bible is a most sure way to extend the power and efficacy of the Bible.

"There remains the question of Secular Schooling, and this is a question of which the solution is above all likely to be governed by politics, lay or religious, and, by being so governed, may do serious harm to the nation. I address myself on this point to the managers of British Schools, with many of whom I have an acquaintance of now nearly twenty years. One of the main objects for which their schools were instituted was to promote the knowledge of the Bible. That this or any other branch of instruction will be really provided for by the Sunday School, no serious educationist believes, but neither is it really provided for if it is withdrawn from inspection. Let the managers of British Schools set an example, which other managers also, if they are wise, may follow. Let them make the main outlines of Bible history, and the getting by heart a selection of the finest Psalms, the most inter-

esting passages from the historical and prophetic books of the Old Testament, and the chief parables, discourses and exhortations of the New, a part of the regular school work, to be submitted to inspection, and to be seen in its strength or weakness like any other. This could raise no jealousies, or if it still raises some, let a sacrifice be made of them for the sake of the end in view. Some will say that what we propose is but a small use to put the Bible to; yet it is that on which all higher use of the Bible is to be built, and its adoption is the only chance for saving the one elevating and inspiring element in the scanty instruction of our primary schools from being sacrificed to a politico-religious difficulty. There was no Greek School in which Homer was not read. Cannot our popular schools, with their narrow range and their jejune aliment in secular literature, do as much for the Bible as the Greek Schools did for Homer?"

"Government Reports on Elementary Schools," by Matthew Arnold. pp. 150-1-2, 296-7.

The State has undertaken the duty of educating the child. In self-defence the State must see that his moral education is attended to. Education without moral training is not worthy of the name. It has already produced the new intellectual type of murder for insurance money and many other such like things. These modern crimes could not be committed by what we call uneducated men. The nation has had to pay dearly for the "education" of these men. And it is the duty of the profession to tell the nation what it so much concerns them to know.

Thinking of these things, the writer was confronted by this question. Do my pupils know as much or more about heathen religions and other things that we do not specially teach them, as they do about the Bible,

which we do not specially teach them either?

The following papers were set as a means of answering this question:—

A.

I. Name six heroes, prophets, or gods, of the Greeks, Romans, or Arábians. What was each noted for?

II. One of the poets of Queen Victoria's reign wrote a lament on the death of a friend. Name the friend, the poem and the poet. Tell something worth remembering about this friendship. Give a short quotation from any poem by this writer.

III. (1) What does a Hindu think about the Ganges?

(2) What does a Hindu think about the cow?

(3) What does a Mohammedan think about the slave trade?

(4) What does a Mormon think about home life?

(5) What did the early astronomers think about the shape of the earth?

(6) What did the early astronomers think about the motion of the heavenly bodies?

IV. "I would rather have written these lines than take Quebec tomorrow."

(1) Who said this?

(2) When?

(3) Who wrote "these lines."

(4) What did the speaker mean?

B

I. Name six great Old Testament characters. What made them great?

II. Name the poet of the Bible who wrote a lament on the death of a friend?

Name the friend.

What was his fate?

Give a short quotation from any of this poet's writings.

Tell anything worth telling about their friendship.

III. Give one short practical direction from the Bible for each of the following:—

(1) The duties of a citizen.

(2) " " judge.

(3) " " king.

(4) The treatment of the aged.

(5) " " " poor.

(6) " " " lazy.

IV. "Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Who said this?

When?

What does it mean?

In preparing these papers, everything directly bearing upon school work was avoided. Had I, for example, set for A I.: "Name and describe six characters from 'Kenilworth,'" I knew every pupil would give a good answer. But that would not have tested the point in question. We know our pupils are far better acquainted with every book authorized by the Education Department of Ontario than they are with the Bible. It is not surprising that they should know a book they study and should not know a book they do not study. The profession knows that and the public knows that. That was not what I wanted to know. I wanted to know whether they had "picked up" as much or more about Grecian and Hindu mythology and other things to which chance allusions are made in class-work as they had "picked up" about the Bible, to which also chance allusions are made in class-work, and which is assumed to be taught by the Church and the home besides.

So I tried to make the questions on A and B of equal difficulty, and showed the paper to a professional friend, explaining my object. My friend at once assured me that those who were able to answer A would be able to answer B, and that I would find the results about equal. On reading the questions again, I was

somewhat inclined, on the whole, to agree with this opinion.

Five classes were examined on this paper—one hundred and nineteen pupils. The average mark obtained by each form, on each of the questions set, and the average mark obtained by the pupils belonging to each Church (see instructions from the Education Department for General Registers) on each of these questions, is given below.

A, and the remainder, one hundred and ten, knew less.

Fifty-two pupils could tell about Cupid, Juno, Neptune and other gods. But only thirty-one gave six great characters from the Bible and what they were noted for. Judging from these results one might sometimes be in a little doubt as to wheter these children had been brought up in Christian or heathen homes.

FORM	AVERAGE AGE	NO. OF PUPILS	A					B					
			I	II	III	IV	TOTAL	I	II	III	IV	TOTAL	
		Maxi- mum	6	7	6	6	25.0						
I.....	15.4	30	4.9	5.2	5.2	4.7	20.1	3.6	3.0	1.8	2.4	10.8	
II.....	15.5	23	4.0	5.3	4.7	5.2	19.2	4.2	1.2	2.1	1.5	9.0	
IIIb.....	15.9	25	5.4	4.6	4.2	5.2	19.4	4.6	2.0	2.2	3.0	11.8	
IIIa.....	16.3	22	4.3	5.8	4.1	4.9	19.1	4.1	2.6	2.6	2.7	12.0	
IV.....	17.8	19	3.3	4.7	3.3	5.7	17.0	3.7	1.2	2.3	1.8	9.0	
Total.....	.....	119	4.4	5.0	4.2	5.0	18.6	4.0	2.1	2.2	2.4	10.7
Boys.....	.....	61	4.9	4.9	4.7	5.0	19.5	4.0	2.6	1.9	2.4	10.9
Girls.....	.....	58	4.0	5.2	3.9	5.2	18.3	4.0	2.0	2.4	2.2	10.6
Episcopalian..	.....	33	5.2	5.4	5.0	5.2	20.8	4.2	2.4	2.1	2.5	11.2
Presbyterian..	.....	31	4.3	5.2	3.9	5.1	18.5	4.1	2.3	2.3	2.6	11.3
Methodist....	.....	25	4.2	5.1	4.1	5.3	18.7	3.8	1.3	1.9	2.2	9.2
Baptist.....	.....	16	4.7	4.3	4.6	5.4	19.0	3.8	1.6	2.4	2.0	9.8
Congreg'n'l..	.....	9	2.9	4.7	4.1	5.2	16.9	4.2	2.6	1.1	2.6	10.5
Hebrew.....	.....	1	6.0	7.0	5.0	6.0	24.0	6.0	0.0	6.0	2.0	14.0
R. Catholic..	.....	1	6.0	7.0	4.0	5.0	22.0	0.0	0.0	0.0	2.0	2.0
Lutheran.....	.....	1	2.0	3.0	4.0	5.0	14.0	2.0	0.0	2.0	0.0	4.0
Unitarian....	.....	1	3.0	7.0	3.0	6.0	19.0	6.0	0.0	3.0	0.0	9.0
Believers....	.....	1	6.0	7.0	6.0	6.0	25.0	4.0	7.0	3.0	4.0	18.0

The general result of this test is somewhat striking. The average percentage on A is 74.4 and on B 42.8. One pupil obtained the maximum for both papers. Nine other pupils obtained the maximum for A. One other pupil obtained the maximum for B, and only five out of one hundred and nineteen pupils knew more about B than about A. Of the rest, three pupils obtained equal marks for A and B. That is, nine pupils knew as much or more about B. than about

Forty-eight pupils seemed never to have heard of David and Jonathan, and thirty-two could give no answer whatever to the question about the directions of the Bible for a citizen, king or judge. But there were only six who did not know about Tennyson and Hallam, and only three who gave no answer to the question about the Hindu and the Mormon.

On thirty-two papers there was no answer at all about the words of our Lord quoted in B IV., and there were

only seven correct answers to this question. But on the same papers sixty-two perfectly correct and complete answers were given to the question about the words of Wolfe—which are interesting in a way—possibly worth remembering, though one could not think special emphasis would be laid on them. But think of children learning and understanding and remembering these and not even recognizing the words of Him who spake as never man spake.

Great interest was displayed by all five forms in the result of this examination, although it was given to them without any warning or preparation, and although they were told that it would not affect their promotion examination then in progress. Great anxiety was displayed to know "How I did on that paper," and I was afterwards informed that accounts of it had been carried home and awakened much interest there. "O Mary, I am quite ashamed of you—one would think you never read your Bible," was the comment of one mother.

One or two amusing answers were given. I have not quoted these, because this is no matter for jesting. There was one boy who attempted a poor joke in his answers. I have a fear that he learned that at home—and he writes himself down Presbyterian. A glance at the table of results will show that the Presbyterians are not carrying out the traditions of their Church and country about teaching their children.

The State must find some one to whom to entrust this great duty. It must be done by the teaching profession because no one else can do it. We can teach. It is our profession. And because the teaching profession must do this, those who train and license and employ teachers should see that they have the necessary knowledge, and that they are capable of conducting religious exercises at the opening and

closing of school with propriety and dignity.

A few months ago a new teacher went to one of the largest Collegiate Institutes in this Province and one that has a wonderful record at examinations. "O, yes," said the Principal, "you might read over the Lord's Prayer before school. I do not think any one on the staff does more than that. You do not, do you, B?" "O, no," answered B. A Board of Trustees in engaging a Principal, or an assistant teacher should know where he stands in regard to such matters.

Such an arrangement as Matthew Arnold proposes can be carried out.

It has always been done in most of the Toronto Public Schools. The teacher reads the Bible with the class every morning and nearly all the children bring their own Bibles. This is provided for on the regular Time-Table, and every class has one Bible Lesson each week besides.

All that is needed is a resolution from the School Board such as that passed by the Kingston School Board, July 12th, 1895.

At the regular meeting of the Public School Board last evening, a very important resolution was adopted respecting religious instruction in the Public Schools. The motion reads:—"Moved by R. Meek, seconded by T. C. Wilson, that the school question has absorbed a great deal of the attention of Church assemblies, conventions, and synods, meeting during last year, and the opinion has been emphatically, and, indeed, very generally expressed that the Scriptures should be more thoroughly studied in the Public Schools; that this Board is impressed with the conviction that the ethical education of the young should be carefully conducted, and that this can best be done by the spread of Biblical knowledge, and hence it is resolved:—(1) That we adopt the International Series of Sun-

day School Lessons for use in the Public Schools as most contributory to the study of the Scriptures, topically and systematically; (2) that the School Management Committee be requested to arrange for the reading of Sunday school lessons each morning in the Public Schools when they resume after the holidays, and that the devotions be varied by the recitation of the Apostles' Creed, the Ten Commandments, the Beatitudes, or Psalms, the preceding prayer prescribed by the Education Department; (3) that the pupils be required to read the lessons with the teachers, to know the chapter from which it is taken, to memorize the golden and other texts, and to be marked for proficiency in this, as well as in other

studies, and in the same way."—*The Mail Report.*

"Let the profession rise to the occasion; it is a great one. If we understand aright our country and our time, it is the prophethood of the scholar which men are looking for and not seeming to themselves to find. The cry of the land is for a moral influence to go out from our schools and colleges and studies to rebuke and to reform the corruption and the sin which are making even the coldest-blooded man tremble when he dips his foot into some brink of the sea of politics. The scholar is disgraced if the nation go mad with cheating, and his hand is never laid cool and severe with truth on its hot forehead."—*Phillips Brooks.*

THE PRINCIPAL OF UPPER CANADA COLLEGE.

BY THE PROFESSOR.

THE Principal of Upper Canada College and the whole teaching staff of that institution were notified by the Board of Trustees, in briefest and most official form, that their relations to the College would terminate at the first of July. It was signified that certain members of the Faculty might be re-engaged, but the removal of the Principal, it is understood, is intended to be final. This procedure seems remarkable—so far as we remember, unexampled—in connection with any of the higher schools of Ontario. That many besides teachers should desire to learn why Principal Dickson has been thus treated is not matter of surprise.

The only reason given by the trustees for this sweeping change is, so far as we are informed, the depressed financial condition of the College.

Since 1891 the College has received nothing from endowment, and the fees of the establishment have proved inadequate to its support. Most of our readers are aware of the circumstances under which all income from endowment ceased in the year named. Certainly, the Principal of the College was not to blame in the matter, and yet, so far as we know, the only reason why his services are dispensed with is, that since 1891 the College has not been self-supporting. No charges of any kind are laid against Mr. Dickson—nothing alleged against him. On personal and professional grounds he is irreproachable. His ability and success both as teacher and administrator are not called in question. He is dismissed without a word of explanation; and why the trustees have so acted remains a mystery. Whether they wish to impress

a new character upon the College, and deem the present a fit opportunity to do so; whether they expect to secure better teachers at the old salaries or at reduced salaries; or whether they hope that the mere fact of getting new men will restore the financial prosperity of the College, is to us unknown. The trustees have not taken the public into their confidence, and it is useless to speculate regarding their hopes or intentions.

Previous to his appointment by the Government of Ontario as Principal of Upper Canada College Mr. Dickson was Principal of the Collegiate Institute in Hamilton. In that important position his record was in the highest degree honourable to him. Under his supervision the Institute rose to a first place among similar schools in Ontario. It was the pride of Hamilton, and pupils were attracted from many parts of the Province. The celebrity of the Collegiate Institute undoubtedly called the attention of the Educational Department to Mr. Dickson as a man well qualified to succeed the late Mr. Buchan, himself an educator of high rank. Upper Canada College had, indeed, a succession of able Principals, and to follow these and come into comparison with them was no easy matter. Yet Mr. Dickson stood the test well. After filling the position for ten years there is nothing with which he can be reproached—nothing to show that a mistake was made in his selection for the office.

In 1884 the number of boarders was 111, and the number of day-boys 113. In 1885, the first year of Mr. Dickson's Principalship, the numbers rose to 132 and 140, respectively. In 1886 they were 144 and 148; in 1887, 149 and 170; in 1888, 145 and 219; in 1889, 144 and 208; in 1890—the year in which the endowment was cut off—127 and 192; in 1891, 130 and 162; in 1892, 165 and 118; in

1893, 138 and 131; and last year, 104 and 120.

It will thus be seen that under Mr. Dickson's administration the attendance both of boarders and day-pupils continued to rise until 1888, and that notwithstanding the reduction in numbers which began after 1889—due, it can scarcely be doubted, to the hard times and change of site—the entire attendance last year was greater by ten than when Mr. Dickson became Principal. The average attendance from 1878 to 1885 was 243, and from 1885 to 1894 it was 304. This is not a bad showing.

That the depression in business which has prevailed for some years would tend to reduce the number of resident pupils is highly probable; that the removal of the College to its present site, especially in view of the fact that Toronto has now three excellent Collegiate Institutes conveniently placed, has reduced the number of day-pupils, is absolutely certain.

If the revenues of the College be considered, the result is equally favourable to Mr. Dickson. As shown in the report of 1893-4, the total income of the College from 1886 to 1891 was \$381,609.37, while the total expenditure was \$344,886.97—thus leaving a surplus of \$36,722.40. In the eight years immediately preceding (against which there is no charge of mismanagement) there was a deficit of \$1,310.42. There was then no falling off, but rather decided improvement, in the finances of the College till the period at which all revenue from endowment ceased. It is unnecessary to enter more minutely into details, though the closest inspection of the official statements would only confirm the conclusion here reached.

Principal Dickson's regime is farther accredited by the reports of the High School inspectors—so long as the College was subject to inspection—and by the scholarships and honours

gained by Upper Canada boys at the Provincial University. In fact, every line of evidence applicable in such a case is favourable to the College.

A large deputation of gentlemen interested in Mr. Dickson, in Upper Canada College and in education waited on the Government of Ontario, and pressed upon them the necessity of intervening to prevent the completion of an act involving great injustice to Mr. Dickson and the other members of the College staff, and, in the final issue, injury to the cause of education itself. The Government, it was urged, could not divest themselves of the responsibility in the matter, for no decision of the trustees could take effect unless sanctioned by the Governor-in-Council; and how desirable soever it might be in ordinary things not to interfere with the trustees, there was here a case when interference, in some way, was a plain duty. If Mr. Dickson were dismissed without any investigation—without any charge of inefficiency or misconduct—it would be impossible to commend such action to a fair-minded community.

If the decision of the trustees shall be confirmed, these consequences will necessarily ensue: 1. Grave injustice will be done to Mr. Dickson and as many of the staff as, without reason, share his fate. A stigma will be put upon him which will almost certainly prevent his finding suitable employment in his own profession. In spite of lengthened service of a very honourable kind he will be dismissed with dishonour. No resolution of the trustees attesting that all is right will hinder people from saying that there is something behind, which it is not thought expedient to mention. Did we know anything against Mr. Dickson this article would not be written. 2. Confidence in the government of the Upper Canada College by the present Board will be destroyed: for no authority with

harshness and injustice stamped broadly upon it can enjoy public confidence. The too radical action of the trustees must redound to the injury of the College itself; and procedure taken to clear the way for a new and prosperous regime will only prove a blot on the history of an institution which has hitherto sought carefully to preserve its honour. 3. Teachers in our higher institutions of learning will feel that a serious blow has been directed against the reasonable security of position which they should enjoy. They cannot help making the case of Principal Dickson their own. If the head of a great school can be thus summarily dismissed we have a precedent of a notable kind which will surely be cited when other cases are to be determined. This lesson in swift decapitation will be learned and practised by educational authorities in other places.

The injustice to Mr. Dickson (we should have said above) is emphasized by the circumstance that, by an Act of the last Session of our Legislature, the interest of \$50,000 will henceforth be available for the maintenance of Upper Canada College; and thus whoever succeeds Mr. Dickson will be placed at once in a more favourable financial position than he enjoyed since 1891. Should the fees and interest prove sufficient (with perhaps a reduced staff) to carry on the College, the trustees will perhaps regard themselves as vindicated. We plead for justice, nothing more, to a teacher of high standing and long and valuable service.

Then I think of the dull, stupid scholars in every school. What a jubilee to them is the day they find an animated and vital teacher, who teaches by all the looks and motions and heart-beats and spirit of him, as well as by those dreary problems and ghastly pages."—*Bishop Huntington.*

A LIBERAL EDUCATION.

BY REV. MR. ELLIOTT, OTTAWA.

MR. Chairman, ladies and gentlemen: A strange sense of intellectual weakness, brokenness, and incapacity sometimes takes hold upon a man. That is in no small degree my experience to-night. I look at our subject, "A Liberal Education," and I cannot shake off the consciousness that a subject of such vast importance can receive but scant justice from me. I but stand at the threshold of the temple of knowledge, or, at best, have had but a glimpse of the rich treasures which may be found within, a glimpse which reveals ignorance and stimulates desire, without even in an ordinary degree satisfying aspiration. Still I will, as Carlyle would say, in God's name, attempt to place before you a few thoughts on the subject; I would not speak as a dogmatist on this or any subject. I would approach the subject with a consciousness that here especially a narrow dogmatism would be a fatal mistake. Yet to be true to myself and to you, I must place before you as definitely as I may, the ideal which is ever present to my own mind. I venture to say that of all many-sided subjects, education, human education, the right development of man's complex nature, the teaching that nature to see what is best, the inspiring that nature to do what is best, has the greatest number of sides. Its sides grow in number until we become bewildered. Each phase of it grows in importance until we reach a standpoint where we seem to see that, of all things on our planet, human education has an easy first place. It includes whatever we do for ourselves, and whatever others do for us, for the express purpose of bringing us somewhat nearer the perfection of our

complex nature. But it includes much more. In its widest acceptance it comprehends all the indirect effects produced on our faculties and character by things of which the direct purposes are different. Laws, forms of government, modes of social life, and even climate, have all a powerful, though, in a great degree, imperceptible, influence on the education of man. In this broad sense, whatever tends to shape the individual, to make him what he is, or prevent him from becoming what he is not, is part of his education.

From what I have already said you will clearly see that I do not regard education as solely or even principally a matter of schools, teachers, text books, recitations and all the rest of it, though with none of these can we dispense, if the rising generation is to be thoroughly educated. Nor do I regard education as solely belonging, or, indeed, chiefly belonging, to the early years of life, though I am fully convinced that to reach the best results educationally, seed sowing must commence early, and a foundation both broad and deep must be laid while we are young.

Education is the developing or perfecting of all the root principles of man's nature, together with the correction of all wrong tendencies. It reveals to the man gradually, as it develops what he really is, what he may become. Nor can it be said to have completed its work till it has inspired his being to make the best of all his powers for God's glory and human good.

Education is not the mere possession of knowledge, except in so far as knowledge makes the man wiser, better, more profound in his thinking, more

discriminating in his judgment, more far-reaching in his insight, more comprehensive, disinterested, and humanity-embracing in his purposes and plans. A man might know much and yet know little and be less. He may have an accurate memoriter knowledge of what are regarded as historical, theological, or scientific facts, while he has never asked the question, Are these facts? If so, why so? And if not, why not? His education has yet to be begun. Here I may remark that I have a great quarrel with the "cram" system and its half sister the mechanical system, systems which I fear are all too prevalent.

The prevalence of the "cram" system doubtless suggested the lines of a would-be modern poet :

"Ram it in, cram it in
Still there's more to follow
Ram it in, cram it in
Children's heads are hollow."

By means of this system the student endeavors by skimming the surface of a subject, spending on it a few short weeks, or, sometimes, even a few short days, to make a pass and be called educated. I need scarcely say that such a course is a most serious blunder. It is more than serious. It is fatal. When a mind is crammed with anything beyond the point of assimilation it is weakened thereby. Probably three months after the cramming has been done even the knowledge of the facts has vanished, leaving but an indistinct remnant which is little better than the shadow of knowledge. The crammer, or perhaps I had more accurately said the crammed, too, in addition to being mentally weakened has learned to dislike his studies because he has never understood them. Training slavishly for examinations, then, is most wretched work at best. Some one has said "all overdoing is under-

doing!" This law certainly holds in the matter under consideration. You cannot fatten boys with knowledge, as you fatten turkeys for Christmas, by means of cramming. Cram exhausts the brain and burdens the memory with an ill-assorted, ill-digested mass of facts. These facts the mind has not power to use. It does not really possess them. And yet in their quasi acquisition, and quasi possession they have checked and dwarfed the soul's inherent power of origination. The creative powers of the mind are its noblest part. These give us at once the richest wealth of pleasure and inspiration. The results of the creative powers of the mind are the charm of poetry, the charm of music, the charm of art, the charm of almost everything which is touched by or touches the human mind. But cram chokes these creative powers. Cram then checks human development and retards human education. No thorough teacher would lend it the slightest degree of encouragement. I do not wish anything I have said to be applied to the review of a work for examination, when such work has been already patiently studied and thoroughly mastered. Indeed the concentration of energy on a review, which enables us to hold the chief facts definitely in mind for a certain purpose is of great value. It trains us to concentrate our life-energy, for a definite purpose, at any point where that energy is needed. This, if we are inspired to the best, we shall find most helpful in all the crises of life.

In the mechanical system of education the ill-guided or mis-guided student is led to think that education consists in what might be called getting up authors for examination. Merely that and nothing more. Such an idea of education is as unworthy as it is prevalent. A man may know that certain kings lived and died, that certain battles were fought and won

and lost, that certain empires rose, flourished, faded, or were burned in their own ashes, while he has utterly failed to grasp the why and how of success or failure in the case of individuals or of nations. We might have a faultlessly correct knowledge of facts and yet be utterly ignorant of the great lessons which these facts are designed to teach. There is a wide difference between a well-stored mind and a well-developed mind. We might know all history and yet be unable to solve the problem of relation of capital to labor, the problem of how to live in unity where there is so much diversity. It is the design of education to give us knowledge. But it is also the design of education to teach us how to use it. It is the design of education to give us words and phrases. But it is the design of education to develop our faculties and to form our character. What is needed is not that a man should be an itinerant encyclopædia but that he should be able to think correctly and rightly and that his mind should be not only stored with but swayed by great ideas. I would have his mind stored with great ideas; not as you would store odds and ends in a garret, in such a way that you can scarcely tell which is which or where is anything; not as you would store wheat in a bin—the bin being completely uninfluenced by the treasure it contains, not even so you would store well assorted and correctly labelled manuscripts in pigeon-holes whence you can secure them at will. I would have the ideas penetrate and dominate and possess the man until they are interwoven with his nature and become thereby a part of himself.

Education, then, is the developing of man's powers systematically, and harmoniously. And I fancy liberal education would imply that this development has been carried approximately toward per-

fection. A liberal education is sometimes called broad. It ought also to be deep and clear. I think a liberal education is incapable of exact and permanent definition. As humanity intellectually, morally, and spiritually presses toward a higher height the boundaries of a liberal education become extended. More than that happens. As humanity gains power of discrimination, the ideal of a liberal education becomes transformed. Men's views of what constitutes a liberal education change with the cycles of the suns. I sometimes think that in this age of rapid transition, men's views of what constitutes liberal education in some of its aspects change with the seasons. Yet it should never be forgotten that there are in liberal education, elements that never change. There is in it what might be called the permanent and the variable. The highest and best education is not of one type only. It will differ in direction as individuals differ in capacity. The great aim of education is not, I think, to produce a talent or create a talent which has not been given, but to develop the latent powers that are found in the individual. We should be quick to recognize, stimulate and train potential ability. We should see that it is transformed into actual and practical power to be and do for human good. We should not set the youth the impossible task of acquiring something almost completely foreign to his nature, or developing something which he finds in himself only in the most embryonic and rudimentary form, and in which he could never rise above mediocrity while we neglect or perhaps crush the aspirations of his genius. Attempts at this have caused college life, aye, and sometimes life itself to be well-nigh wasted in fruitless attempts to develop talents we never possessed, while those through which we might have been distin-

guished as a part of the advance guard of humanity have been neglected and our poor mis-educated lives have been a lamentable failure. Let me reiterate it. Liberal education consists in the highest development of the individual. A man might go through a course at a University and secure a degree and yet leave that University weak in body, ignorant of the business of life, weak in moral principle, and weaker still in power of independent thought, and all that through a misguided attempt to secure them ; through a misconception as regards what constitutes a true education. Time was when to be ignorant of a quantity in Homer would have caused a man who regarded himself as educated to blush crimson. But that same man could not perhaps have solved the simplest problem in social science. To-day a man might be almost totally ignorant of Greek yet be regarded as liberally educated. Indeed, the knowledge of languages is useful only as it either introduces us to the ideas of great men who have registered their thoughts in other tongues than ours, or as the knowledge of languages gives us greater facility in the use of our own and thus becomes an aid to both thought and its expression. The mere parrot-like knowledge of all the languages of humanity apart from the securing the ideas therein expressed and apart from using such language as a vehicle of our own thought, emotion, and aspiration is anything but liberal education. Indeed, some tell us that the highest education has no necessary connection whatever with the mechanical art of recording and transmitting ideas. Be that as it may, no man can claim to be educated who is ignorant of himself, of the laws of nature, of his real relation to men, and to that ultimate reality which men call God. He ought also to know some method of solution of

the social problems which like slumbering volcanoes often terrify the heart and threaten the very life of civilized society. Perhaps we might provisionally define a liberal education as the acquisition, the evolution or development of a power of thought, a keenness of intellect, a depth and purity of feeling, and a nobility of purpose considerably in advance of the average of our times ; together with a reliable knowledge of all those sciences, material, mental, and moral, which bear directly on human life and destiny.

This broad and deep and pure and approximately complete development is the world's hope. Without it man is but the veriest shadow of what he might be. You can place on your hand two little seeds. Let one be the seed of the mighty oak tree, another the seed of the beautiful garden flower. You have on your hand in germ, in potentiality, in possibility, the mighty oak-tree and the beautiful garden flower. Throw them on the barren rock—no oak tree—no flower. Place them in unpropitious environment and you have a dwarf oak and a puny, sickly ill-developed flower. They scarcely give you a hint of what they might have been. Just so with man. Leave him completely uneducated and he is very near the lower animals. Educate his intellect and you have a fine, clear, cold, hard, selfish, thinking machine. He could blow open a safe, defraud a bank, or swindle a nation scientifically. He is a dangerous character. His one-sided culture makes him all the more dangerous. Or though a keen thinker he may be a man depraved in passions, appetites, and aspirations. He still needs the ethical element. Put him to the school of Christ ; generate the sentiments of heroism, fortitude, justice, enthusiasm, love, generosity, mercy, benevolence, spontaneous joyfulness, sympathy, friendship and

fidelity, and you change the selfish, unsocial discordant life, continually sinking into crime, into a life of social harmony, stability, kindness, and incorruptible virtue. Develop man's intellect and while you do that teach him that the highest life is completely unselfish and you have divinity manifested under human limitations. I need not quote that oft repeated sentence, "Knowledge is power." So is sentiment, so is emotion, so is enthusiasm, emotions intensified; but never more so, never as much so, as when they are sanctified through the truth received through the intellect or through the man as a thinking being.

This liberal culture has done much for the human race. It has laid

under tribute for human good the mighty forces of nature. We have but to walk into one of our great manufactories and see mighty steam hammers shaping mammoth shafts and anchors, or walk into a telegraph office and transmit our thought to another soul in another hemisphere, or walk into a telephone office and speak to our friend hundreds of miles away with as great ease as if he were in the next room, to feel that mind culture is giving power over nature for human good.

Every man will soon be our next-door neighbor, the earth a point and yet a point on which the increasing millions of the human family can under more exalting conditions live.

To be continued.

RELIGION IN THE COMMON SCHOOLS.

BY LEVI SEELEY.

TH**ERE** is a growing feeling among thinking men in America that our common schools are omitting a vital element in the education of the youth of the land, an element that has always been recognized by other civilized nations and that is carried out by all European school systems, with exception of France. I allude to religious instruction. There has always been a feeling that under our peculiar conditions the state cannot be responsible for religious instruction and that this must be left to the family and the church. The object of this article is to show that under certain limitations the state can undertake such instruction, and that, moreover, it is clearly its *duty* to do so. The conclusions have been reached after a careful study of the German schools, though it will readily be recognized

that this is no attempt to introduce the German plan of religious instruction. The plan suggested is, I believe, quite in accord with American institutions, wholly practicable, and when brought to the attention of the people, would meet with popular favor.

The corner-stone of the German course of study in the common schools is religion. More hours a week are given to it (five to six throughout the course) than to any other subject, excepting German, which however includes reading, writing, spelling, and grammar correlated. From the first the main purpose of the schools was declared to be "to train the youth to be God-fearing citizens." Every educator in Germany recognizes the importance of religious instruction in the schools,

and even those political parties that demand the removal of the influence of the church from the schools, do not for a moment think of throwing religion out of them. Some persons would lessen the number of hours and others would change the character of the instruction.

Prof. Paulsen, of Berlin, would do away with the confessional character of the instruction, leaving that to the church and home, and retain the historical and literary treatment of the Bible and of the development of the church. The teachers generally would leave the instruction as it is, but would have the relations of the church, or rather its authority over religious instruction in the schools, done away with, not because of the religious question but because the pastors are not pedagogically trained men.* The value of religious instruction and its necessity are everywhere recognized, and it is not probable that any material change will take place in Germany for a long time to come.

The instruction in the Evangelical schools is given by the regular teachers, that of the Catholic schools sometimes by priests, who receive no pay from the state, while in the higher schools the religious instruction is given by special theologically trained teachers.

The fact that the church is the mother of the schools historically, having long had them under her charge, that church and state are united, that the people are nearly all included in the two general religious bodies Catholic and Evangelistic, that all schools are confessional on these two lines, makes the problem of religion in the schools in Germany a vastly different one from that of Amer-

ica. The absence of traditions governing the question, the division of the Evangelical church into many sects, the utter severance of church and state in the latter country, make the problem very difficult to solve. And yet its solution is of the utmost interest to thoughtful educators and well-wishers of the nation.

We are therefore brought face to face with the following questions: 1. Is religious instruction a necessary part of education? 2. Are the American youth properly receiving such instruction? 3. If not, ought the state to undertake it? 4. How shall it be done under the peculiar existing conditions? Taking up these questions in order let us discuss:

I. IS RELIGIOUS INSTRUCTION A NECESSARY PART OF EDUCATION?

All educators agree in answering this question affirmatively. The aim of education is to form character and there can be no well-rounded character where the religious side has been neglected. The hand, the head, and heart as well must be cultivated. Where the first two alone are developed, the best and most important part of our being remains, that which has to do not alone with our immortal welfare, but also with every side of life here among our neighbors and our fellowmen. Every human being possesses the religious instinct, whether it be the savage with his misty notions of the Great Spirit and the happy hunting grounds, or the most civilized and intelligent Christian enlightened by revelation. The longing for something higher, for something beyond the sphere of this life's activities, for something that comforts and sustains in this life and affords hope for the future, is inherent in every human breast. Therefore there can be no proper development of the child in which his religious side is omitted.

*In a great many cases the pastor is local school inspector. All of the pedagogical training required of him is a six weeks course.

The teacher must see in each child the future man and no teacher can conceive of a perfect ideal man, largely his own creation, whose heart powers, whose religious character, have not also been developed with all of his other powers. It is not sufficient to train the child for the few years of life he has to spend here, but he must always be prepared for that more important life the hope and expectation of which so largely influence the present.

And so we say that religious instruction is necessary :

a. For psychological reasons.—The whole being of the child is not developed if the religious side is omitted, and without that the education is incomplete. The soul seeks light and it is the duty of education to unfold it ; from the earliest years the child seeks knowledge of the infinite, and the parents and teachers must open all fountains of truth that they possess to satisfy that longing ; during the early years, while the child is in school, the mind is most susceptible to religious truth and therefore these years must be employed in establishing and fixing it ; the character is not well-rounded and the powers of the soul developed if this vital side of education is neglected.

b. For moral reasons.—The religion of Jesus is the best of all religions, not simply because it is a divine revelation, but also because it furnishes the best basis of morals. How then can a structure of morals be built without taking into account the foundation upon which they stand and without which they could not be maintained for a moment ? The young man who leaves school without a proper sense of duty, without respect for the personal and property rights of his fellow-men, without a knowledge of right and wrong ; such a young man takes but little with

him from the school that goes to make up real manhood, indeed he is quite liable to become a danger to society.

It is a serious question whether the increase of speculation and the deterioration of public morals are not a result of the complete secularization of the schools. Such would certainly be a natural result if it be found that there are no sufficient means of securing the necessary moral training, concerning which I will speak later on.

c. For practical reasons.—There is hardly a subject in the school curriculum that is not closely connected with religion in some phase, and the abolition of religion from the schools therefore, prevents the teaching of a great deal of truth. Take history, for example ; how can the history of New England be taught without mention of the Puritans, and of what use is bare mention of the Puritans without discussion of the sublime religious purpose which was the mainspring of all of their motives and actions ; or the history of Germany omitting the Reformation ? One can hardly take up any period of the history of any country without being compelled to discuss religious topics, or else omit the very vital thing of the whole matter.

Again, take Geography ; how often political divisions have been decided upon religious grounds ; then the races of the earth and their religions form an important part of that study. Teachers may explain the religion of Confucius, Buddha or Mohammed, but are not allowed a word to their pupils concerning the most vital matter of all, the religion of Jesus !

And so it is with astronomy, with all branches of science, and with almost every school subject ; it is not only most natural and easy to awaken a reverent spirit, but sometimes it is unavoidable. Is it any wonder that Germans consider religion the cornerstone of their educational structure ? So, for practical reasons, freedom to

teach religious topics would remove many obstacles needlessly placed in the way all through the school-work, and the wise teacher, whatever his confession or that of his pupils, would give offence to none, and parents of all shades of religious belief would be satisfied because their children were taught the whole truth.

2. ARE THE AMERICAN YOUTH PROPERLY RECEIVING SUCH INSTRUCTION ?

The state relegates the religious instruction to the family, the family largely to the church, and the church to the Sunday-school. It does not require a close observer to see that there is a decided disposition on the part of parents to leave the religious training of their children with the Sunday-school, just as they leave the secular training with the day-school. The Germans require five hours a week of religious instruction for eight years, by trained teachers, attendance being regular. With us there is one hour of Sunday-school per week, with less than a half-hour's instruction, often by poor teachers, attendance being voluntary and generally irregular. As an actual fact our youth obtain a very meagre knowledge of the Bible, no knowledge of Christian literature, and, unless they go to college, but little instruction in ethics. Thus an important part of the education of every man is clearly, sadly neglected. No man can be called well-educated who has not a knowledge of sacred history and literature, to say nothing of the doctrines of the Christian church.

But this is not the whole statement of the case by any means. The statistics of the American Sunday-school Union show that the total number of Sunday-school scholars is only about fifty per cent. of the total number of children of school age, 5-21 years of age. Now it is well-known that those counted as Sunday-school

scholars include adults belonging to the Bible classes and children under five years of age belonging to the infant class. Hence more than half of the children of school age do not have even the meagre, irregular, unsatisfactory instruction of the Sunday-school; and as the parents who do not send their children to the Sunday-school are least of all apt to teach them the Bible at home, we are driven to the painful conclusion that a large portion of the growing youth of America receive scarcely any religious instruction.

Having established the position that religious instruction is a necessary part of education, and that the American youth are not getting such education, we turn to the third question :

3. OUGHT THE STATE TO UNDERTAKE IT ?

That the state shall undertake the religious training of the youth in America, where state and church are separate, in the same sense as in Germany, where they are united, cannot be expected. But as such instruction is necessary as preparation for good citizenship, and as there is no other sufficient means of securing it, it seems clear that the state must do it. But how far shall the state go in the matter of religious instruction ?

Clearly the state cannot enter the field of dogmatic theology, nor teach any particular confession. These must ever in America be left to the family and the church in her various branches and shades of belief. But the history and literature of the Bible so essential to the education of every individual certainly can be taught in the public schools without offense to any one. Then, too, the moral lessons taught by the Bible as nowhere else should form a basis of systematic moral instruction. Take, for example, the story of Joseph revealing himself

to his brethren when they came down to Egypt to buy corn ; there is nothing in literature which furnishes such an abundance of material for moral instruction. The crime of the brethren, repaid by the magnanimity, generosity, brotherly love, unselfishness, forgiveness of Joseph, awakening a sense of shame for their wrong and penitence, furnishes most forcible illustrations for class-room use which could not fail to bear fruit. And yet, because this beautiful story is found in the Bible, it may not be used in school for laying in the lives of our pupils the foundations of right thinking and acting.

Then the life of Jesus and his eminent disciples of all ages should be studied, not for the purpose of developing a system of faith, but to discover the good done by them, to furnish examples of good lives, and to learn the mighty influence they exerted, and the impulses they started to make the world better. The study of Jesus, Paul, St. Augustine, Bonifacius, and Luther, certainly cannot be dangerous to the youth of any nation ; certainly not if Alexander, Cæsar, and Napoleon, may be studied. These three things, therefore, should be taught in the schools of America under state control :

1. The history and literature of the Bible.
2. The moral lessons of the Bible based upon its abundant illustrations.
3. The life of Jesus and his followers as an inspiration and example to the children of the present generation.

This would leave the confessional character of religion still to the family and the church, and would not trespass upon this most sacred of rights, but would supplement and assist it.

Such instruction would be welcomed by parents of all shades of faith, and Catholic and Protestant, Jew and Gentile, believer and unbeliever,

would feel that the common school, the common ground on which all meet with equal rights, is doing something to train and educate the noblest faculties of their children.

This brings us to the last and most difficult question of all, namely :

4. HOW SHALL RELIGIOUS INSTRUCTION IN THE ABOVE SENSE BE INTRODUCED INTO THE AMERICAN SCHOOLS ?

Let us remark at the outset in discussing this question that we use the term "religious instruction" in the absence of any better term, though in the narrow, strict sense it will be recognized that the term is a misnomer. But the state must educate for citizenship and the above requirements are the least that can be asked of the state. With the preparation thus given the family and church will be able to supplement the work done with the purely confessional side and thus the child be given the complete religious training so necessary to full, rounded character pointed out at the beginning of this article. And, in families that neglect all religious training of their children, at least a great deal will have been gained.

How, then, shall religious instruction be introduced ? In the first place, as most of the states have passed laws forbidding the use of the Bible in the public schools, the first step is the repeal of these laws and the express permission to give religious instruction under the above limitations. It is possible that the expulsion of the Bible from the school has worked more serious results than those who demanded it had expected. Eminent Catholics have indicated as much. The readmission of it as a text-book of sacred history, and literature, and of morals would not mean a tendency to unite state and church, nor a trespassing of the one upon the rights of the other. It would

simply be the allowing of the use of the book for its own worth and for its value in deriving the lessons to be used in the training of an important side of the human character, the neglect of which is a danger to the state. It would not prevent the use of a St. James, a Douay, or a Revised version as each individual may please. The broad-minded teacher is not bound to any particular text-book, but teaches his subjects topically allowing his pupils to obtain the facts from any sources. The Bible would not be restored to its old place to be used as a part of recognized religious exercises in the school, but as a text-book with other text-books; thus the old objections to its use fall to the ground.

The second step is the adoption by the state board of education of a minimum course of religious study. In the absence of a state board, this could be done by the highest school authority or by the state legislature. All of the schools of the state should be required to conform to this minimum course in religion the same as in other subjects, but each individual locality would be at liberty to enlarge and extend the course according to its ability and inclination.

This course should include for the primary grades stories from the Bible; for the intermediate grades continuation of the stories with introduction to the history and literature suitable to the capacity of the pupils; and for the grammar grades Bible history and literature, with a study of the great characters of the Christian world. The moral lessons to be derived from this rich material are never to be lost sight of, but are to be practically applied wherever possible. A map of Palestine is essential for every school and should be freely used in connection with the instruction. Two full hours a week should be given to this subject. In our already over-crowded

courses this may seem difficult; but if the subject is as important as we believe it to be a place must be found for it. It will be found, however, that the material furnished in religious instruction supplements many other subjects so that the number of hours now devoted to them can be shortened without loss in general results, and, indeed, even without loss to these subjects themselves. For example, the reproduction of the stories from the Bible, supplements language; the study of Bible history and literature supplements history, literature, and reading; the study of Palestine, Paul's journeys, the spread of Christianity supplements geography. Therefore religious study can be introduced with no loss to any subject now taught, but with an immense gain to the course of study, and a vast enrichment of the fund of knowledge with which our pupils are sent out into the world.

Finally, every opportunity should be used to inform the people of the purpose of the proposed religious instructions in the schools. The people of America are jealous of their religious freedom and anything that looks like trespassing upon it is regarded with suspicion. But, if they are made to see that this is no attempt in that direction, on the contrary, that it only makes their religious rights securer in that it makes their children intelligent concerning them; if they learn that this seeks to form a sound basis of morals, and prepares the way for them and their church to introduce into the hearts and lives of their children their own peculiar tenets; in a word, if they are convinced that this movement seeks the best good of their children, they will be found, and can only be found, on the side of religious instruction in the common schools. Without the consent and active support of the parents no law can avail, and there can be

but one result and that is failure. Therefore by pen and voice all friends of education should seek to prepare the citizens of our country for this reform, which is of so great moment not alone for our schools, but also for our youth who are to be the future parents, citizens, and rulers of our land.—*The School Journal.*

When you can put yourself, in your own mind, on thoroughly good terms with your audience, without being patronizing or childishly coaxing, you are sure to catch their attention.—*Marcus Dods.*

Every death carries to some small circle of survivors thoughts of so much omitted and so little done.—*Dickens.*

THE INTERNATIONAL GEOGRAPHICAL CONGRESS.

A LARGE part of the admirable address with which Mr. Markham opened the sixth meeting of the International Geographical Congress, on Saturday, was naturally devoted to graceful eulogies of the countries which have sent delegates to represent them here. At no former meeting have foreign members attended in such crowds. The greater number of the fifteen hundred names on the roll are, of course, English, but considering that the date of the gathering has been fixed at a time of the year when London is beginning to empty, and at a period when the accidents of politics had just thrown the Kingdom into the turmoil of a General Election, this gathering of foreign members is one of the happiest features of the London meeting. It is at once a compliment to the attractions of the British capital, and to the reputation of the distinguished President of the gathering. The numerous audience—a very Babel of people speaking every civilised tongue—who hushed their polyglot gossip to listen to Mr. Markham's words, were, no doubt, charmed with the learning which sat so lightly on an explorer who had literally seen every land from China to Peru, had sailed with the Franklin searchers into the Polar Basin, had marched to Magdala with Napier's avenging force, and had

filled up one of the few lacunæ in the busy life of an India Office functionary by introducing the Cinchona tree into our great Dependency. In Germany a President as erudite might, no doubt, have been found, and in France one as gifted with literary style. Yet it must have been the verdict of the company who heard Mr. Markham's comprehensive survey of the field which the Congress has to cultivate, that the English exponent of their science displayed a happy combination of learning and literature. No country was omitted in the President's sketch, though, as was only natural, the land which gave birth to Marco Polo and Christopher Columbus received the place of honour. But not even the glory of having been the native soil of Flavio Gioia, of Amalfi, who acquainted Europe with the mariners' compass, entitled Italy to take precedence of the little Kingdom which, in the lifetime of Prince Henry the Navigator, discovered nearly half of the world. And the compass and rough "sea card" were but poor geographical appliances until Martin Behaim, of Nuremberg, invented the astrolabe, which was the rude forerunner of the sextant and the theodolite, and enabled the splendid voyages of the Spanish, Portuguese, French, English and Dutch mariners to be made with

comparative safety, and Ortelius and Mercator to lay them down, with an accuracy previously unknown, on those "mappemondi" and "rutiers" which will be so fully discussed on Friday.

A novelty, peculiarly English, was the modesty of the tribute which the President paid to the country in which the Congress is held. The great English voyages and land journeys are too well known to require praise, or even to be recalled. Indeed, though our achievements in the science pursued by the experts before him will compare with those of any nation, Mr. Markham had to explain, somewhat apologetically, that our purely geographical researches were the triumphs of mere amateurs. With the exception of the few who had been educated abroad, the English geographers were self-taught—though, perhaps, not always the worse for that. Even yet "Erdkunde," as every German knows it, is still untaught in England. The School Boards have, of course, geography in their programmes, but instead of being the most attractive theme of education, it is in many cases made, through defective teaching, the most repulsive task in the curriculum. As the President not unfairly characterised the geography of the average school, it is a mere string of names, mastered by an effort of memory, and forgotten as soon as possible. The intellect is about as little called into requisition as in the hideous "singing geography" which became for a time popular in America. It was, possibly, the recollection of some such early experiences that has so long prevented the University authorities from recognising geography as anything better than a humble adjunct to the study of history. If this is the opinion of the controllers of the higher branches of education, it is no wonder that Mr. Markham had so

sorry a tale to tell regarding the disinterested efforts of himself and his colleagues to produce a better state of affairs. Their experiment was not successful. For some years the Royal Geographical Society offered medals to public schools for the best work on certain subjects of physical and political geography. For a time the plan seemed to work well. The candidates sent up were fairly numerous. But they rapidly fell off until two or three schools had all but a monopoly of the competition. The Society acknowledged the failure of its project, and made a fresh departure which it is hoped may prove more fortunate, as the years spent over the former scheme have left almost no traces behind them—except perhaps the medals, and the entry in the Society's accounts for their purchase.

A report was obtained on the subject of geographical teaching on the Continent. There every gymnasium, "real schule," and University have Chairs of Geography, with the most ample appliances for teaching it. A student can graduate in geography just as he can in any other department of science, and at every gateway into the public service the insistence on a thorough knowledge of the earth, and its relations to mankind, rendered good instruction in the elementary and higher grade schools an absolute necessity. As a natural consequence, teachers of geography have become there quite as accomplished as teachers of mathematics or of classics, and the University magnates, having all received an excellent training in the science, would never dream of suggesting that geography and its allied department of anthropology "touch no intellectual side of man's nature." Actually, as Mr. Markham pointed out, with a lucidity not necessary to his audience, though very requisite for the outside reader

of his Address, no science so completely concerns every phase of human life. Geography is, indeed, a union of all the sciences, and history is as unintelligible without it as a General is certain to incur disaster if he wages war without a minute knowledge of the topography of the country to be traversed. Indeed, it seems almost to require a costly campaign before the topography of the Crimea, or Abyssinia, or West Africa, or Zululand, or Mashonaland, or China can be mastered by the average—more or less educated—Englishman. At all events, the Geographical Society saw that they must begin at the other end of the scholastic hierarchy. The schoolmasters taught geography badly because they themselves had never been properly instructed, and ceased to care about improvement when the stimulus of medals was withdrawn. They had to prepare boys for the Inspector, or for the Scholarships and other great prizes in University life, and as the Colleges practically ignored geography they could not afford to ruin their reputation, and the reputation of their schools, by wasting their pupil's time in what did not "pay" in examinations. An effort is now being

made in another direction. Prizes are given in the Training Colleges, and Lectureships have been established in the Universities. But we fear that both are and will be only qualified successes, and for the same cause that the old plan failed. In England few young men can afford to learn for learning's sake. They must take up what the German's call "bread studies"—the subjects which qualify for diplomas and degrees, or are required for entrance into the public service. Before Geography can take its proper place among the subjects of instruction, it will be necessary to convince those who draw out "regulations" for public examinations and fix the "value" of subjects. Let us hope they will be helped to realise the importance of the Science by the splendid week's education which the coming discussions of such a Congress as this ought to supply. We are afraid, however, that many Conferences will meet and separate before the excellent little travellers' school which the Geographical Society have established on the roof of their house in Savile-row develops into an Institute for the study of the conformation of the globe.—*London Standard.*

NOTES FOR TEACHERS.

PROFESSOR HUXLEY.—By the death of Professor Huxley, which occurred at Eastbourne on Saturday last, this country has lost one of her most representative men, and the world of science an indefatigable, honest, and brilliant worker. Thomas Henry Huxley was born at Ealing on May 4, 1825, and with the exception of two years and a half, during which he attended the Ealing School, where his father was one of the masters, was educated at home and by his own

efforts. Mainly through the influence of a brother-in-law, he early took up the study of German sciences, and having determined on medicine as a career was sent at the age of seventeen to Charing Cross Hospital. Here he soon distinguished himself by discovering a certain root sheath in the hair, which to this day bears the name of Huxley's layer. Three years later he passed the first M.B. examination at the University of London, and for a short time practised among the

poor of the East End. He then joined the Navy Medical Service, and as assistant-surgeon to the "Rattlesnake," commissioned for a surveying voyage in the southern seas, made his mark among the learned societies by the value and interest of his reports. He left the Navy Service in 1853, and, on Professor Forbes shortly afterwards relinquishing the chair of Natural History at Jermyn Street to go to Edinburgh, Huxley was appointed in his place. He was now, it may be said, fairly established on the ladder of fame, and his after career was one of steady progress to the top. From 1863 to 1869 he held the post of Hunterian Professor at the Royal College of Surgeons. He was elected Secretary of the Royal Society in 1873, and ten years later was called to the highest honorary position which a scientific man can fill, namely the Presidency of that society. During the absence of the late Professor Sir Wyville Thompson with the "Challenger" Expedition, Huxley in 1875 and 1876 took his place as Professor of Natural History in the University of Edinburgh. From 1881 to 1885, he acted as Inspector of Salmon Fisheries.

In the space at our disposal it is almost impossible to do justice to Huxley's remarkable ability and the extent of his influence. There is hardly a department in the wide field of zoology, in its most comprehensive sense, in which he has not done original work. In each of the larger divisions of the animal kingdom, according to Haeckel, we are indebted to him for important discoveries. He was, in short, a perfect master of the science. "Most men," to quote a contemporary, "are content to know but a part of it. Huxley professed nothing less than the entire biology of animals; and his observations of individual phenomena always took their place at once in a scheme of

general relations. From the lowest animals he gradually extended his investigations up to the highest, and even to man. His studies in the comparative anatomy and classification of the vertebrata would, of themselves, suffice amply for a reputation. His grasp of general ideas was especially remarkable in a man so patient in observation of individual facts. Though he seemed to wander far and wide in the realm of nature, he knew pretty well what he set out to find. With all this he had the gift of exposition in a remarkable degree. He could make the most abstract theories intelligible, and even fascinating, to a mixed audience; and in our time he was the first of those who brought down science from the skies." Clearness, in fact, was one of his chief merits, and he was a conspicuous example of the fact that it is possible to be a man of science and yet a master of style.—*The Publishers' Circular.*

The measure of real influence is the measure of genuine personal substance. How much patient toil in obscurity, so much triumph in an emergency. The moral balance never lets us overdraw. If we expect our drafts to be honored in a crisis, there must have been the deposits of a punctual life. Our real rank is determined not by lucky answers or some brilliant impromptu but by the uniform diligence.—*Bishop Huntington.*

"Every hour of honest work you spend will stand you in good stead before you are done."—*Marcus Dods*

"Among all the wretched, I think him the most wretched who must work with his head, even if he is not conscious of having one."—*Lessing.*

"In most cases the insanity is bad habits grown to mental deformity."—*Dr. H. Mandsley.*

PUBLIC OPINION.

THE LONDON SCHOOL BOARD.—
 LORD G. HAMILTON'S RESIGNATION.
 —On August 1st, at the meeting of the London School Board, Lord George Hamilton, who presided, said that he wished to mention a matter which affected himself. The Board would remember that ten months ago they elected him to the post of Chairman (hear, hear). He had hoped that he should have been able to discharge those duties for the whole period of the existence of the present Board, and he might say that that hope had gained weight from the kindness and consideration with which he had been treated by all with whom he had come into contact. He had, however, recently accepted a very onerous position, that of Secretary of State for India (hear, hear). It was impossible for him to associate the two offices, and, therefore, he had no alternative but to inform the Board that it would be impossible for him to continue his duties as Chairman of the Board. As it was possible that this might be the last time he would occupy the chair, he did not know whether he might presume so much as to say a word or two with reference to his connection in the past with the Board. The tone, the character, and the status of the officials in the employ of the Board left little to be desired. The same might be said of the teachers and others employed by the Board. Speaking of the indoor administration, he said that they had to discharge the function of not only one Board, but practically of eleven. It had been the practice of this Board to appoint large Committees. His experience was, that the larger the Committees were, the slower they worked. There was a large amount of detail put before the Committees, and as he saw his friend Mr. Davis

with a Committee of 55 every week struggling with an agenda paper of about 200 pages, he could not help thinking that, if they were to consider the expediency of diminishing the numbers on the Committees, it would be a great relief, and more time would be given to questions of real importance. London was growing, and as it grew, so the work increased. Beyond a certain point such a strain would be put upon individual members as to prevent any except those who could give the whole of their time to the work from being elected, and in that way a great many staunch friends of education would be lost to the Board. As this was the first time he had ever had the pleasure of being associated with ladies in an administrative capacity, he should like to say that no part of the work of the Board was more effectively done than in those Committees upon which ladies served. He believed that the cause of his selection as an outsider was in consequence of the earnest interest which was taken in the religious question, and it was felt advisable that no prominent champion of either side should be selected to fill the chair. His experience was, whenever any religious question or document became at all a shuttlecock between parties, it became enormously exaggerated. He could not help applying that observation to the Circular. He had never been able to understand the extreme interpretation which had been put upon the Circular, or the intentions of those who supported it. He also thought that the teachers somewhat hastily placed that interpretation on the Circular. On the other hand, he did not believe that religious education, as given in the great mass of the Board schools, was either bad

or deficient. In a great majority of the Board schools the religious education was carried out in accordance with the ideas and suggestions set out in the Circular. To his mind the great value of the Circular was that it was the first document of the kind in which the fundamental principles of the Christian faith had been laid down, and if even an attempt was made to repeal that document, it would provoke bitter controversy outside. The two facts which had been strongly impressed upon his mind whilst he had been in the chair were that the great mass of the parents, particularly amongst the humbler orders, would desire to have a system of Christian and daily religious instruction. It could not be given otherwise than through the permanent organized teaching staff (hear, hear). The work in which they were engaged was as important as any. The Statesmen might have policies, and politicians programmes, but they came to nought unless the electorate had in their early days been brought to a proper conception of their personal, civic, and national responsibility. They were engaged in that all important work. He had spent a great portion of his time in one public work or another, but he had never had his time better occupied than during the past ten months, when he had been associated with this great educational Board. He could say without exaggeration that there was no part of his life to which he could look back with greater pleasure than to that spent in co-operation with the members of the Board (applause).—*The Times*.

CHANGES.—The changes are on all hands, are pressing, importunate, and, I might say, overbearing. It would seem as if "reverence, that angel of the world," had from some regions taken flight, and that in her place were idols, or mocking shadows, or gorgeously—

apparelled lay figures. This absence of reverence shows itself everywhere, but perhaps it is possible to classify even such a negative quality and put its leading features under three great categories—(a) reverence for all that constitutes the religious element in life; (b) for that which is the groundwork of "social" propriety, and, I may say, even of decency, as our predecessors would have thought; and (c) for the constituted order of relative dignity in "family" life. Thus, much that now passes for wit, humor, cleverness, or fine and advanced thought may be easily resolved into offences either against the religious sense of others—that is, trespasses in the direction of profanity—or against the long-recognized standards of propriety, in topics of conversation, in literature and art; or sins in many directions against the widest meaning of the old commandment, "Honour thy father and thy mother." If all shade of profanity, impropriety, or rudeness were eliminated from what now passes current in books, in plays, and in conversation we should, I think, often find little or no humor left, but only a vapid attempt at seeming cleverness or at best some silly pun. As physicians and surgeons, we can, I think, do much to counteract this, as it seems to me, growing tendency of the present day. In the nursery, in the school-room, and yet a little later we would give advice, and that of useful sort. Little girls and little boys may strip themselves as high as may be and paddle on the sands of the salt-sea shore with relative impunity; for they rarely venture into water over ankle deep; but, when a few more years have passed, and, exposed as society now sanctions, they roam on another shore of that "ocean of time whose waves are years, treacherous in calm, and terrible in storm," they may be overtaken by the tide they have courted, and to them

"life be never the same again." There is still the one great and greatest relationship of life to which I will address myself, but only for a brief period—I mean the conduct of our profession to the "religious" element in our nature. Here we have nothing whatever to do with the creeds, be they hoary with age or flushed with the bloom of youth; all that I mean is that we, members of the medical profession, have to deal with those to whom these creeds mean much, and are, with what they entail to many, the be-all and end-all of existence. I am not thinking for a moment of the few substitutes proposed for religious faith, but referring only to that which relates those who entertain it to the Higher Power, the source of revelation, and of good and hope, far other than is to be found in themselves or in humanity, be it in the future or the past. I am sure that in giving the help we hope and ought to give to suffering and sorrowing man, we shall do nothing worthy of the name unless we realize, and that to the full, the importance of this factor in our lives and theirs; and so guide its operation as to help it to chasten, subdue, control, and comfort those to whom it is the minister that they feel to be sent from God to help them in their passage through this region of passing shadows to that of realities which are abiding things. (Cheers.)—*Sir F. Russell Reynolds, President of the British Medical Association.*

WHAT THE PARENTS DESIRE.—"What ought to be done in justice to the parents of this country?" The parents of this country desire, I believe, to have the option, at all events, of sending their children to schools where they will be educated according to their own religious convictions (hear, hear). Are they to be deprived of this privilege by the action of the Education Department or by

the action of the Government, and, if we find that, by the inevitable operation of causes sufficiently obvious in themselves, the Voluntary Schools are being squeezed out of existence, and if we can foresee at no distant date the inevitable result that every child in England will of necessity, or may of necessity, be educated in a school where definite religious education is not permitted by law, can you contemplate such a result without some natural and justifiable alarm, and are we not bound in the interests of parents—not in the interests of sects, not in the interests of any particular denomination, but in the interests of parents, who, surely, commit no great error when they desire to bring up their children in the faith in which they themselves believe—(cheers)—are we not bound in their interests to do something substantial to preserve the Voluntary Schools upon which alone their hopes repose, and do that something quickly? (Hear, hear.) My belief, at all events, is that this is one of the questions which we can least afford to neglect, and which we least ought to neglect.—*Mr. Balfour to his constituents.*

Let me conclude by urging all to cultivate the professional spirit, which makes the workman love his work for its own sake. Let us place the interests of our pupils above all personal considerations. Let us be ready to learn better ways of working from any source whatever—from the learned lectures of university professors and from the lips of little children—from the far East, or the far West—or from our progressive next-door neighbours across the disputed territory. Let the federal spirit invade education.—*H. F. Rix.*

It is an undoubted fact that all remarkable men have had remarkable mothers.—*Dickens.*

GEOGRAPHY.

BEAUTIFUL CANADA.—A Canadian shows neither patriotism nor good judgment if he spends his money in a summer sojourn on the coast of the United States. After having been in every province of the Dominion and State of the Union, not only once but fairly often, I can confidently recommend Prince Edward Island as the most healthful and delightful place for a summering in America. Nothing but the expense—which is not great—of reaching this smallest and yet most attractive province of Canada, prevents it from becoming the popular summer resort of all inland Canadians. As everybody knows, it is a long thin island about one hundred and twenty miles in length and varying from two to twenty miles in width. Its soil is a red clay loam, somewhat sandy in places, and very similar to that of Cuba, which is supposed to have naturally the richest soil in the world. Almost every portion of the Island is pierced by rivers and inlets up which the tide sweeps, creating breezes that are startling to the Ontario visitor. Eighty degrees is considered unusually hot, and when the people of the other parts of Canada are sweltering, Prince Edward Island is draining away its primitive life rocked by a wind that is almost always strong enough to swing a hammock. Counting the bays and inlets, the Island must have over three hundred miles of coast, and as many of the farms run down to tide water and are available as summer homes, nearly all the tourists of Ontario could be accommodated. Prince Edward Islanders build large houses; food and labor are cheap, and four and a half or five dollars a week for board in a farmhouse, or six or seven dollars in a hotel with the privileges of a beach, are considered reasonable figures.

To be a guest in a Prince Edward

Island farmhouse is not like being a summer boarder by the lakes. The Prince Edward Islander believes that he is only half doing his duty if anything is omitted to complete the pleasure of a guest. With one accord they seem to care more for the honor of the Island and the complete satisfaction of the visitor than for the money there may be in keeping boarders. Indeed, the whole Island is something like a big village where everybody appears to know almost everybody else. The visitor at one farm is considered the guest of the province, and the tendency is to overwhelm the stranger with the gentlest and sincerest hospitality that is imaginable.

With salt-water bathing, either in the surf or in quiet bays, a climate that is never too hot and is always pleasant, level roads—good for bicycling—and easy access to all points by boat or railway, it is simply perfect as a health and summer resort.

To reach this model summer resort one may take the C.P.R. at Toronto in the morning and in the evening of the next day be in Summerside or Charlottetown; or one may take the Richelieu Navigation Company's steamers to Montreal, transfer to the *Campana*, and after a voyage down the St. Lawrence and in the Gulf around Gaspé, and past the bay of Chaleurs, on the fourth day out reach Summerside or on the fifth day Charlottetown, or Pictou on the mainland. The Quebec Steamship Company treat their passengers well, and nowhere can I remember a more delightful sail than from Montreal, past Rivière du Loup, Cacouna, Rimouski, Father Point, Cape Chat, Gaspé, Perce, with its wonderful pierced rock, to Summerside and Charlottetown. The cost is not great and the accommodation excellent. Then one may go by steamer or train to Levis and

take the Intercolonial through the watering places on the river and gulf, skirting the shore through Riviere du Loup, Cacouna, Rimouski, Little Metis (an exceedingly popular and cheap summer resort), through Campbelltown to Moncton, thence to Pointe du Chene, and by the splendid steamer *Northumberland* to Summerside. This is a delightful trip, affording ample opportunity to see Quebec and including a delightful sail across the Straight of Northumberland.

From the Island one can go to Pictou, and thence to Cape Breton and those wonderful lakes rivaling in beauty the lakes of Switzerland. Steamers pass through the Gut of Canso to Halifax, and from Halifax one may return to the Island or Ontario by the Intercolonial, see the beautiful Wallace Valley, where the waters divide at Folly Lake and run two different ways, or go through the Annapolis Valley, "the Land of Evangeline," to Digby or Yarmouth, and across the Bay of Fundy, where the tide rises higher than anywhere else in the world, to St. John, a city that is always cool and where the people are always hospitable. Last year as well as this season I have seen in one day three or four hundred tourists from Boston and New England landed in St. John, while but few Ontario people think of going there for a holiday. As I took occasion to remark last year, the Intercolonial Railroad is one of the best managed in America, the parlor and sleeping cars are clean and most carefully conducted, and travelers are given as much attention as they can receive anywhere. I know that an idea is prevalent that because it is a Government road it is not as well managed as are private concerns. This is a mistake, and until the people of inland Canada have used it they will never appreciate its attractiveness and the charm of many of the places through which it runs.

The trip is not as expensive as the majority of people imagine, and if there was anything that I could say or do to induce the Ontario tourist to go and see for himself, I would consider myself doing nothing but my duty; if I described the trip and the country in even more glowing terms than I have used. As a people we should try to get acquainted with the folks who live in the Maritime Provinces, for they misunderstand us and we misunderstand them. If during the next few years tourists used the Atlantic coasts of Canada for summering, the strongest and most permanent ties of friendship and the greatest mutual respect would unite Confederation so closely that no political crisis would ever disturb it.

I hope the transportation companies will see fit to introduce low excursion rates and thus induce a large movement to the Maritime Provinces. The three companies I have described each have special attractions. By the C.P.R. you can get there quickest by way of Montreal and the short line through Maine to St. John, and the Intercolonial to Pointe du Chene and the steamer to Summerside. By the Intercolonial you see more of the St. Lawrence, can visit Quebec, and see all the country on the River, some of the Gulf and a great deal of New Brunswick. By the Richelieu and Quebec Steamship Companies' lines you have a long trip by water and plenty of chance to observe the characteristics of the people as the steamers call at the watering places along the River and Gulf. This trip includes a stay at Quebec and a sight of its historical places. Is it not a liberal education in itself to learn something of Canada? Why, then, should parents who have children that they wish to enjoy the sea breezes not use the Canadian lines and go to Canadian places and get acquainted with the Canadian people?—*Don, in Saturday Night*

CROMWELL'S STATUE.

What needs our Cromwell stone or
bronze to say
His was the light that lit on England's
way
The sundawn of her time-compel-
ling power,
The noontide of her most imperial
day?

His hand won back the sea for
England's dower ;
His footfall bade the Moor change
heart and cower ;
His word on Milton's tongue spake
law to France
When Piedmont felt the she-wolf
Rome devour.

From Cromwell's eyes the light of
England's glance
Flashed, and bowed down the kings
by grace of chance,
The priest-anointed princes ; one
alone
By grace of England held their hosts
in trance.

The enthroned Republic from her
kinglier throne
Spake, and her speech was Crom-
well's. Earth has known
No lordlier presence. How should
Cromwell stand
By kinglets and by queenlings hewn
in stone?

Incarnate England in his warrior
hano
Smote, and as fire devours the black-
ening brand
Made ashes of their strengths who
wrought her wrong,
And turned the strongholds of her
foes to sand.

His praise is in the sea's and Milton's
song ;
What praise could reach him from
the weakling throng
That rules by leave of tongues
whose praise is shame—
Him, who made England out of
weakness strong?

There needs no clarion's blast of
broad-blown fame
To bid the world bear witness whence
he came
Who bade fierce Europe fawn at
England's heel
And purged the plague of lineal rule
with flame.

There needs no witness graven on
stone or steel
For one whose work bids fame bow
down and kneel ;
Our man of men, whose time-com-
manding name
Speaks England, and proclaims her
Commonweal.

ALGERNON CHARLES SWINBURNE.
Nineteenth Century.

EDITORIAL NOTES.

READING.

Teachers should use their influence to guide their pupils in newspaper reading. The writer was informed by an Examiner who read some hundreds of answer-papers in composition, sent in at the recent Entrance Examination, that by far the majority of the papers, in answer to the question requiring a description of some recent event, gave the loathly particulars of one or other of the awful murders which have occurred in Ontario this year. There was one notable exception. At one centre a number of pupils, evidently taught by the same teacher, gave interesting accounts of the opening of the Kiel Canal. How much good that teacher has done by simply occupying well the children's minds. Who will give us newspapers whose pages are not filled with accounts that suggest evil thoughts and so tend to weaken the moral nature and perpetuate crime? But we can at least, and in the meantime, interest the children in something worth thinking of.

BE TOLERANT AND FREE.

No people who have had the advantages of the Bible and its teaching will ever consent to forego these advantages in the up-bringing of their children. This we take to be self-evident. The form in which this essential element of instruction, supplied in its best form by the Bible alone, is to be made effectual in the education of our children, must, in the last analysis, be decided by the parents. For ages the parents' will was expressed and carried into effect by the great organization called the

Church. As civilization became more complex, it became necessary, in many countries, to attempt to divide the work of teaching.

The cleavage proposed is—The Church to give special prominence to the morals and the spiritualities; the schools, controlled by the other great organization of men, called the state, to matters relating to this world. We must not forget that these two great organizations are for the good of men. And many men hold that both proceed from the same source of authority, and power, viz.: God. We think that here we may safely add, that, as the evolution of the schools controlled by the state has proceeded, it has been found, that wherever the teaching and authority of the Bible have been ignored, the effect has been very unsatisfactory as regards the character of the rising generation and therefore injurious to the people. Hence the conflict that is continually going on concerning the public schools of a country.

In our humble opinion, the question is entirely for the people. It is not for any party government to decide. If it be brought at all into Parliament, the Parliament as such, should settle the question, and every government should treat it as an open question. Canada is not without precedent in such a case, it being postulated, as a primary condition, that every avenue for information be looked into and ample time be taken for consideration and reflection.

In Canada we are one people, we must be united on all vital questions, involving the very life of the people socially, as that of education does. We must be a free and tolerant people, loyal to the Empire,

liberty and the truth. In order not to commit a mistake, we must take time and think carefully.

BIBLE READING.

It is with a good deal of pleasure that we publish the following news item from Kingston, Ont. :

"The Public School Board has adopted a motion directing the management committee to arrange for the reading of the selections of Scripture printed in the International Sunday School lessons daily in the schools, together with the memorizing of the Golden Texts, 'The Apostles' Creed, the Ten Commandments and the Beatitudes, or Psalms, preceding the prayer prescribed by

the Education Department.' Marks are to be given for proficiency in this as in other studies."

We understand some discussion has arisen in connection with this action of the Public School Board, and also some opposition by a Jew and a few Secularists. At a meeting of the Clergy in Kingston, they un-animously endorsed the scheme adopted by the Board, as "a commendable attempt to supply a sad deficiency." The selections of the International Series are good, and are generally used in all the Sunday schools of the country; therefore School Boards can easily follow the good example set by the Kingston School Board to the very great advantage of the children of the country.

SCHOOL WORK.

HIGH SCHOOL ENTRANCE.

GEOGRAPHY.

Examiners: J. F. White, J. J. Tilley.

1. Why have we in Canada longer daylight in summer than in December? In what regions of the world does the length of night and day vary the most? What would happen in regard to night and day if the earth turned twice as fast? if it turned in the opposite direction? (13)

2. Outline a map of North America, the full size of your answer paper, marking thereon the countries (the divisions of Central America need not be noted), the great mountain chains, and four or five of the largest rivers. Show also the position of the Great Lakes and of the most important coast-waters. (15)

3. Locate five or six of the principal seaports of Canada. State the countries with which they have the

most commerce, and name the chief articles of the trade carried on through these ports. (10)

4. (a) Describe three different routes to Calcutta from Montreal. Give reasons for preferring any one if you were making the journey. (8)

(b) Point out the several ways of going from Ottawa to Hamilton, and from Toronto to Sarnia, by rail or by boat, naming in order the railways or the waters passed over. (5)

5. Compare, in regard to position, physical features and climate, Ontario, with *either* British Columbia *or* Manitoba. (12)

6. Locate each of the following, tell what it is, and state any matter of interest in connection with it:—Sahara, Fundy, Ceylon, Behring, Liverpool, Suez, Nile, Constantinople. (12)

HISTORY.

Examiners: J. J. Craig, B.A.; J. C. Morgan, M.A.

NOTE.—Candidates will take any two questions in British History and any four in Canadian.

I.

BRITISH HISTORY.

1. Describe fully the character and customs of the Ancient Britons. State the most important effects produced by the invasion of Britain (*a*) by the Romans (*b*) by the Saxons. (12)

2. Sketch briefly the reigns of two sovereigns whose misrule was the source of great benefit to England. Give the beneficial results in each case. (12)

3. For what is each of the following persons noted:—William Caxton, William Wilberforce, Lord Nelson, John Hampden, John Howard, Florence Nightingale? (12)

4. Write notes on any *four* of the following:—

(*a*) The Interdict; (*b*) Act of Supremacy; (*c*) The Mayflower; (*d*) Habeas Corpus Act; (*e*) Petition of Right; (*f*) Chartists; (*g*) Indian Mutiny; (*h*) Conquest of Wales. (12)

II.

CANADIAN HISTORY.

5. Name the principal grounds of dispute between the French and English Colonists in North America. (13)

6. What caused the war with the United States in 1812? Sketch its progress. (13)

7. Outline Lord Elgin's administration in Canada. (13)

8. What is a Treaty? Explain fully, "The Ashburton Treaty," "The Reciprocity Treaty between Canada and United States." (13)

9. Sketch the British North America Act. What brought it about? (13)

10. Write notes on the following:—

Federal Union, Legislative Union, The Seigneurs, Responsible Government. (13)

THE HIGH SCHOOL
PRIMARY.

HISTORY AND GEOGRAPHY.

Examiners: W. J. Alexander, Ph.D.; A. Carruthers, B.A.; W. Tytler, B.A.

A.

1. Give an account of Talon's administration. What office did he hold, and under what circumstances was he appointed? What other offices in the government of French Canada were instituted at the same time, and by whom were they first filled?

2. What different treaties have been concluded during the present century (*a*) between Great Britain and the United States, in which Canada was directly interested, (*b*) between Canada and the United States? Give the chief stipulations of each.

B.

3. Under what circumstances did England pass under Norman rule? Give an account of the condition of the English people during the reign of the first Norman king.

4. Specify the main provisions of "Magna Charta."

5. Give some account of the troubles, of a social, political or economic nature, which disturbed Britain from 1838 to 1848.

6. Tell the story of the Crimean War, giving its causes and its consequences.

7. Give a brief account of the life, and the influence on English history, of any *two* of the following men:—Becket, Thomas Cromwell, Hampden, Robert Walpole, Milton, John Bright, Disraeli.

C.

8. Explain—using diagrams—the cause of (*a*) The changes of the seasons. (*b*) The inequality of day and night.

9. At 2.30 p.m. a telegram is sent from St. Petersburg, long. 30° E., to St. John, N.B., long. 66° W. Allowing 75 minutes for transmission and delays, when will it be received at St. John?

10. Name the principal agents which modify the form of the earth's surface, and explain how each operates.

11. Give a brief account of the physical features, chief towns, climate and industries of any *one* of the following:—

(a) British Columbia, (b) Nova Scotia, (c) Newfoundland, (d) Australia, (e) Japan.

PUBLIC SCHOOL LEAVING.

HISTORY.

Examiners: J. J. Craig, B.A.; J. C. Morgan, M.A.

1. Name an important battle in the reign of Richard III. Why was it important? Give fully the events that led to the battle. (12)

2. Sketch the events that led to the Revolution of 1688. What benefits did the English nation receive from the Revolution? (12)

3. State the principal causes of the French Revolution. Show how England became involved in war with France at that time. (12)

4. State the geographical position of the following places, and the chief historical event with which each is associated:—Yorktown, Cawnpore, Amiens, Austerlitz, Khartoum. (16)

5. Give an account of the Reform Bill of 1867, and the Education Act of 1870. (12)

6. Sketch the campaign which ended in the Conquest of Canada. (12)

7. What brought about the Constitutional Act of 1791? Give its chief clauses and note any defects. (12)

8. When a measure is introduced

into the Dominion Parliament, name the successive stages through which it passes before it becomes a law. (12)

PUBLIC SCHOOL LEAVING.

GEOGRAPHY.

Examiners: J. J. Tilley; J. F. White.

1. (a) Why is it that in some parts of the Arctic regions there are nearly six months of day and six months of night?

(b) State clearly why there are four seasons in the Temperate Zone.

(c) What would be the effect on the seasons if the axis of the earth were perpendicular to the plane of its orbit? (15)

2 (a) Draw an outline of the Canadian Pacific Transcontinental Railway, and of its tributary branches in Ontario.

(b) Show the position of the cities situated on the main line or branches. (16)

3. Name in order the waters through which a ship would pass in sailing from St. Petersburg to Chicago. (16)

4 (a) Name four of the principal manufacturing centres of Great Britain and Ireland, and state for what manufacture each is noted.

(b) Name four of the principal seaports in Great Britain and Ireland, and describe the foreign trade carried on at each seaport. (16)

5. Name four of the most important British colonies, and give the principal export trade carried on by each of them. (12)

6. Show how the geographical position of Britain has affected the progress of the nation and the occupations of the people. (13)

7. Where and what are:—Orinoco, Havana, Callao, Tasmania, Ujundi, Sunda, Tigris, Nepal, Elburz, Etna, Elba, Idaho? (12)

THE HIGH SCHOOL JUNIOR LEAVING AND UNIVERSITY PASS MATRICULATION.

HISTORY AND GEOGRAPHY.

Examiners:—W. J. Alexander, Ph.D.; A. Carruthers, B.A.; W. Tytler, B.A.

A.—ENGLISH AND CANADIAN HISTORY.

1. Give a brief account of the reign of William III., so far as it may be described under the following heads:

(a) The attitude of the various religious bodies towards the Crown, in England, Scotland and Ireland, (b) The Civil War in Ireland, (c) The National Debt, (d) The Bank of England, (e) Rise of Party Government, (f) Foreign Politics, (g) Personal Character of the King.

2. Give some account of the political situation and of the events in the reign of George III. bearing on the development of the freedom of the Press and the increase of its influence. Mention any legislation or other parliamentary action during the period (1688—1815), concerned with liberty of publication. What hindered the progress of the Press under the first two Georges?

3. Tell what you know of the younger Pitt's schemes of (a) financial, (b) constitutional reform. To what extent were they successfully carried out?

4. Describe, as clearly and as fully as possible, the causes leading to the Revolutionary War which resulted in the independence of America. What part did Canada play in that struggle?

5. Name, and, by means of a map, give the position of the American Colonies which declared their independence in 1776.

B.—ANCIENT HISTORY.

6. State the causes (immediate and remote) of the Peloponnesian War, and give a concise account of that struggle from the destruction of the Athenian armament at Syracuse to the downfall of Athens.

7. Outline briefly the struggle at Rome between the Patricians and the Plebeians from its commencement down to the passing of the Licinian Rogations. Describe the legislation embodied in those statutes.

8. "The allies of the Athenians, in the Peloponnesian War, were Chios, Lesbos, Plataeae, the Messenians at Naupactus, the greater part of Acarnania, Zacynthus and Corcyra." What and where was each of the places mentioned in this sentence?

9. Name and give the situation of the various countries and provinces which constituted the Roman Empire at the death of Augustus. As far as possible, give both ancient and modern names.

THE HIGH SCHOOL SENIOR LEAVING AND UNIVERSITY HONOR MATRICULATION.

HISTORY AND GEOGRAPHY.

Examiners: W. J. Alexander; Ph.D.; A. Carruthers, B.A.; W. Tytler, B.A.

1. Write an account of the New Learning, and the connection therewith of Colet, Erasmus, Warham and More. Show on what grounds the "Utopia" may claim to be considered the "typical book of the Revival."

2. "It is only by thoroughly realising the temper of the nation on religious and civil subjects, and the temper of the King, that we can understand the long Parliamentary conflict which occupied the whole of James's reign. But to make its de-

tails intelligible we must briefly review the relations between the two Houses and the Crown."

Sketch the history of the conflict referred to in this extract, first describing clearly and concisely the "relations," the "temper of the nation," and the "temper of the King." Give also in connection with the foregoing a brief account of the proceedings which led to the dismissal of Coke.

3. "He was the first English statesman who discovered and applied to the political circumstances around him what may be called the doctrine of constitutional proportion."

Sketch briefly the life and character of the statesman who is the subject of the above remark, and give a clear account of the "circumstances" and the "doctrine" therein referred to.

4. Describe the growth of the freedom of the Press during the period prescribed for this examination

(1492—1688), noting any publications which had the effect of retarding, or which were meant to advance, the cause of such freedom.

5. Describe the course of affairs in England from the "Invitation" to the calling of the "Convention." What part did the English Aristocracy play in the revolution of 1688?

6. Give a brief account of any three of the following, with an estimate of their influence on the history of their times:—Bacon, Burleigh, Clarendon, Ashley Cooper, Wentworth, Laud, Monmouth, Hobbes, Locke, Jeremy Taylor.

7. Locate, and write brief historical notes on any ten of the following:—

(a) Antwerp, (b) Breda, (c) Cadiz, (d) Calais, (e) Carisbrook, (f) Drogheda, (g) Dunbar, (h) Dunkirk, (i) Fotheringay, (j) Loch Leven, (k) Lyme, (l) Naseby, (m) Nottingham, (n) Rochelle, (o) Santa Cruz, (p) Sedgemoor, (q) Taunton, (r) Torbay, (s) Worcester, (t) Zutphen.

CONTEMPORARY LITERATURE.

The vacation number of *St. Nicholas* has for frontispiece a portrait of a charming young damsel of Holland, who is saying to the cat in her arms, "Someday, pussy, we'll go to America." The first story is one of lively adventure by Cromwell Galpin, entitled "The Bronco's Best Ride." Prof. Brander Matthews contributes an appreciative sketch of Oliver Wendell Holmes. *St. Nicholas* certainly is doing admirable work in introducing its readers thus early to the best men of their country. "A Boy of the First Empire," "Teddy and Carrots" and "Jack Ballister's Fortunes," the three serials, are continued. The humorous poems and jingles are specially good. Prof. Roberts contributes a pleasing

bit of verse called "An August Woodroad."

The *Sunday School Times* is publishing a valuable series of articles giving a general view of Greek manuscripts from the earliest times. The last paper published treats of documents of the first and second centuries before Christ. The publishers of the *Sunday School Times* are specially happy in securing articles on interesting and timely subjects as well as the regular and helpful exposition of the *Sunday School* lesson week by week.

This is the seventh season that the *August Scribner's* has appeared in a special summer dress, making with its seven short stories an excellent fiction number. It would be hard to select which is the most pleasing of

these, since each in its own way is so admirable, the delicate charm of Bunner's "Our Aromatic Uncle," contrasting with the analytic consciousness of Davis' "Young Man." Other contributors of fiction are Anthony Hope, Octave Thanet, Noah Brooks, George J. Putnam and C. R. Van Blarcom. George Meredith's serial, "The Amazing Marriage," is continued.

Among the more important articles recently published in *Littell's Living Age* may be mentioned "The Alter Careers of University Educated Women," by Alice M. Gordon, notes on T. G. Lockhart and the "Poetry of Keble," by A. C. Benson.

One of the recent issues of the *Publisher's Circular* contains an excellent sketch of Prof. Huxley. Biographical papers are a feature of this interesting publication.

The second part of Charles M. Thompson's serial "A Dollar of 1804" is published in the *Youth's Companion* of August 15th. Stinson Jarvis has an exciting short story, a yachting experience, entitled "Voyage of the Mohican." The issue is fully up to the usual high standard and abounds in interesting notes on current events and new science. There are also some delightful short jokes.

The New Gradatim is a revised edition of "Gradatim," a useful book for classes beginning Latin. It is easy, interesting, sometimes amusing, and well paves the way for Cæsar. (Boston: Ginn & Co.)

"How Canada is Governed," by J. G. Bourinot, C.M.G., L.L.D., D.C.L. Illustrated. (The Copp, Clark Co., Toronto). Dr. Bourinot is known in other countries as well as in our own as an authority on constitutional history and usages, and this book is one of the most useful of his writings. He has taken a wide view of the responsibilities and privi-

leges of a British subject living in Canada, and has produced a book which will be of use to every Canadian. The work is divided into these seven parts:—Growth of the Constitution, Imperial Government, The Dominion Government, The Provincial Governments, Municipal Government in the Provinces, School Government in the Provinces, Government in the North-West Provinces. A concluding chapter on the Duties and Responsibilities of Canadian Citizens is added. We commend this book most heartily to our readers.

We have received the following recent publications from Messrs. MacMillan & Co., London and New York, through the Copp, Clark Co., Toronto:—

Elementary Classics. "Pliny. Selections Illustrating Roman Life." Edited by C. H. Keene, M.A. "Phædrus: Fables." Edited by G. H. Nall, M.A. "Ovid—Tristia I." Edited by E. S. Shuckburgh, M.A.

MacMillan's Foreign School Classics. "Schiller. Der Neffe als Onkel." Edited by Louis Dyer, of Balliol College. "Molière. Le Malade Imaginaire." Edited by G. Eugène Fasnacht. "Dumas' Les Trois Mousquetaires." Edited by J. H. T. Goodwin, B.A., of New College, Oxford.

French and German Reading Books — MacMillan's Primary Series. "Souvestre. Le Chevrier de Lorraine." Edited by H. E. Berthou, B.A. (Univ. Coll.). "Souvestre. Le Serf." Edited by H. E. Berthou, B.A. (Univ. Coll.).

Murché's Science Readers. Books I., II., III.

MacMillan's New Literary Readers. "The First Primer." "The Second Primer." "The Infant Reader."

Twelve English Statesmen. "Edward the First." By Professor T. F. Tout.

English Men of Action. "Colin Campbell, Lord Clyde." By Archibald Forbes.

The Citizen and the State. Part I. "Representative Government." By E. J. Mathew, B A, LL.B. Part II. "Industrial and Social Life and the Empire." By J. St. Loe Strachey.

English Classics. "Burke's Speeches." Edited by F. G. Selby. "Cowper's Letters." Edited by W. T. Webb, M.A.

A Short History of the English People. By John Richard Green. Illustrated Edition.

Such excellent series as the *Elementary Classics*, *Foreign School Classics*, *English Classics and French and German Reading Books* are too well known to our readers to require detailed description. These recent issues are in all respects equal to earlier numbers of the same Series, and any of our readers who require annotated copies of these texts will find the above-mentioned editions highly satisfactory. We are glad that Selections from the "Speeches of Burke" and the "Letters of Cowper" are now available in the *English Classics*. Some eighty of Cowper's letters are given and two of Burke's Orations, on *American Taxation* and on *Conciliation with America*. Those who use the *High School Reader* in their classes will be glad to know of both these books, which will be useful for reference.

The biographies of "Edward the First" and of "Colin Campbell, Lord Clyde," cannot be devoid of interest to any intelligent reader. But when Archibald Forbes traces the career of the great soldier, the son of a Glasgow carpenter who rose to be Field-Marshal and Peer of the realm and was laid to rest in Westminster Abbey, when his victories had

all been won, "lamented by the Queen, the Army, and the people," the book is one which makes no ordinary impression on those who read it. Professor Tout's book on "Edward the First" is a brief, but complete and well written account of the life and deeds of that great and wise king.

Under the title of *The Citizen and the State*, Messrs. MacMillan have issued two valuable treatises which should be very widely read and studied. There is a deal of nonsense talked about the questions of the day and much harm done in the affairs of the country which knowledge and proper training alone can prevent. A course of lessons based on these books and given by the teacher, say, on Friday afternoons, would be an excellent thing.

We beg to direct the attention of our readers to the beautiful illustrated edition of *Green's Short History of the English People*. It should be in every school library.

The Writer. By Prof. Raymond and Prof. Wheeler, of the College of New Jersey, Boston, New York and Chicago: Silver, Burdett & Co. This is one of a series of handbooks upon "Practical Expression," and aims at correlating the principles of Elocution and Rhetoric, so that they may be applied to the details of English Composition. This handbook is, therefore, valuable for its exercises, which are grouped with great care, and will be found of use by teachers as a convenient book from which to take hints, examples and illustrations for lessons in Rhetoric and Composition. It is suggestive, and the selections have been made with taste and skill.

An Introductory Music Reader, with many carefully-graded exercises, has just been issued by Messrs. Ginn & Co., Boston.

Agriculture: Practical and Scientific. By Prof. James Muir, of the Yorkshire College, Leeds. (London and New York: MacMillan & Co. Through the Copp Clark Co., Toronto). Many good works on agriculture have recently been issued from the press, and great advances have recently been made in this important department of knowledge, so that such works are really required. This book covers the ground well, dealing, as it does, in a satisfactory way with soil, drainage, irrigation, manuring, crops, etc., etc. A great deal of information is given in tables, etc., and there is a good index.

Maxwell's English Course now consists of three books: *First Book in English, Introductory Lessons in English Grammar* and the *Advanced Lessons in English Grammar*. Of the two elementary works now before us, we can speak favourably, as we have already done of "The Advanced Lessons." They are very well printed and bound, and the material is well chosen and arranged, both skill and taste being displayed. (New York and Chicago: The American Book Co.)

Mr. G. A. Wentworth, A.M., the author of a well known series of text books on Mathematics (Boston: Ginn & Co.) has added to that series an excellent Mental Arithmetic, containing more than 2,000 questions, carefully arranged according to subjects.

Messrs. Ginn & Co. have issued *The Poems of Herrick* in their *Athenaeum Press Series*, the Editor being Prof. Edward Everett Hale, jr. The volume is neat and pretty and contains some 250 pp., of which 60 or more are devoted to Introductions, 137 to the text and the remainder to Notes, Index, etc. Our readers, we are sure, will be pleased with this book.

The sixth book of "Homer's

Odyssey," has just been added to the *School Classics Series* by the publishers, Messrs Ginn & Co. (Boston). The Editor is Prof. Bain, of the University School, Petersburg, Va., and the book, which is intended for beginners, is a good one.

Our readers will remember the excellent series of *Guild Text Books* edited by the Very Rev. Prof. Charteris, D.D., and the Rev. Dr. M'Clymont. (London: A. and C. Black, Edinburgh, R. and R. Clark). Another number has just been sent to us, on *Our Lord's Teaching*, the author being the Rev. James Robertson, D.D. After dealing with the manner, method, basis and subject of His teaching the remaining nine chapters of the book are devoted to the inexhaustible study of that teaching in detail. We can heartily commend this book. It is brief, but it is clear, and its subject is all-important, and this is not forgotten by the writer. The style is simple but interesting and the book is one which deserves a wide circulation.

Varied Occupations in Weaving. By Louisa Walker, headmistress of the Hampstead Fleet Road Board School, (London and New York: MacMillan & Co., through the Copp, Clark Co. Toronto). This hand-book is not only very well illustrated and executed, but is filled with ingenious and pretty designs suitable for Kindergarten classes and more advanced pupils, each being carefully explained and the materials, etc., fully described. More attention should certainly be given to sewing, knitting, etc., in our schools.

Short Studies in Nature Knowledge. By William Gee. London and New York: MacMillan & Co., through the Copp, Clark Co., Toronto. Mr Gee, who is an experienced teacher, has prepared a text-book which would make an interesting reading book, and at the same time

teach many important lessons in Physical Geography and allied subjects.

The Educational Ideal. By James P. Munroe. Boston: D. C. Heath & Co. Another work under almost the same title, was published six or eight years since, by Mrs. Sophie Bryant, D.Sc., of the North London Collegiate School. That, however, was wholly philosophical in treatment, while this is historical. Mr. Munroe begins with "Rabelais, Bacon and Comenius" and concludes with a chapter on "Women in Education," making his chief object the enquiry into the growth of the ideal of education in modern times. As the author himself hastens to admit, the book is inadequate, but it will be of service.

Four Years of Novel-Reading (Boston: D. C. Heath & Co.) An account of a union formed for the purpose of reading Classical novels at a University Extension Centre in England and some specimens of its work form the interesting contents of this tasteful booklet. English teachers will get several useful hints from this little book.

We are indebted to Messrs MacMillan & Co., St. John, N.B., for a copy of their excellent *Nautical and Agricultural Almanac* for New Brunswick and Prince Edward Island.

Messrs. MacMillan & Co. have just issued from their New York house a revised American Edition of the *Arithmetic for Schools*, by Chas. Smith, M.A., of Sidney Sussex College, Cambridge, and the *Elementary Algebra* by H. S. Hall and S. R. Knight. (90 cents. and \$1.10 cents. respectively). The American Editors are Mr. C. L. Harrington and Mr. F. L. Sevenoak. It would be difficult to find any modern mathematical text books which are more satisfactory than these and we have no doubt that

the American editions will be highly appreciated.

Frye's Complete Geography. Boston: Ginn & Co. This Geography is one of the best American Geographies ever issued, indeed, as far as we can now remember, we have seen none at once so accurate and so complete. It has a great many maps, both for study and reference, and many illustrations, which are of service in the explanation of the great amount of general information presented. Of course, as it is intended for American schools, a large portion of the book is devoted to the United States.

Geometrical Conics. By F. S. Macaulay, M.A., assistant master at St. Paul's School. Cambridge: At the University Press. Mathematical masters will find in this newest work on Conics an excellent text-book, and one which is complete so far as elementary work is concerned; it has also a large number of particularly good questions. The knowledge of Euclid's Elements and of a few additional propositions is pre-supposed, and after the definitions and introduction, the visible forms of the parabola, ellipse and hyperbola are treated and then the general properties of the Conic are carefully taken up.

A Second Edition has just been issued of "The World Wide Atlas." (London and Edinburgh: W. & A. K. Johnston.) This Atlas, which contains over one hundred excellent maps, has a valuable introduction by J. Scott Keltie, assistant secretary of the Royal Geographical Society, on the Geographical Discovery and Political Territorial Changes in the Nineteenth Century, and also a complete Index to 58,000 places named. For general reference, educational purposes, etc., this Atlas is highly

to be recommended, on account of its intrinsic value and accuracy, its completeness and its modest price—eight shillings.

Bell's Indian and Colonial Library. (London and Bombay: George Bell & Sons., through the Copp, Clark Co., Toronto). (1) "Diana of the Crossways." By George Meredith. (2) "The Ordeal of Richard Feverel" By George Meredith. These novels are well known to readers of George Meredith, and this edition (in paper) is not expensive and very convenient. Summer reading in fiction of a good kind is generally found in this Indian and Colonial Library.

Number fifty-nine of the *Riverside Literature Series*, which the publishers (Messrs. Houghton Mifflin & Co., Boston) have kindly sent to us, is entitled "Verse and Prose for Beginners," and is an interesting collection of Nursery and Nonsense Rhymes, Proverbs, short poems, etc., admirably adapted for little children. The printing and binding are very well done.

A History of English Poetry. By W. J. Courthope, M.A. (London and New York: MacMillan & Co., through the Copp, Clark Co., Toronto.) Pope, Gray, Warton and doubtless many others have had it in mind to write a History of English Poetry, the three named having gone as far as making Notes or Outlines of a general plan of the work. Certainly it is a noble ambition and there is no little necessity that in this and other ways, the study of our language at its best should be steadily and generally prosecuted, when it is spoken all over the world, when its influence increases every year, and there is an inflow from every direction of new things, and new words or phrases to express them. The first volume, as it now appears in handsome dress from the press of Messrs. MacMillan, deals of course,

with the beginning of things and promises well for future volumes. Its plan is somewhat indicated in the preface: "In this history I have looked for the unity of the subject precisely where the political historian looks for it, namely, in the life of the nation as a whole. My aim has been to treat poetry as an expression of the imagination, not simply of the individual poet, but of the English people; to use the facts of political and social history as keys to the poet's meaning, and to make poetry clothe with life and character the dry record of external facts." From the time of Chaucer to the time of Scott, is the compass of this work, and Volume I, which is now issued, carries it to the rise of the English drama. The work is destined, we think, to be one of considerable importance, and we look forward to the issue of succeeding volumes with much interest and pleasure. Mr. Courthope, like most other writers of the present time, has taken great account of the general reader, and his work shows research and scholarship.

We have received from the Canada Publishing Co., Toronto, "Lessons in Entrance Literature," edited by Fred H. Sykes, M.A., Ph.D., of which an advertisement appears in this number.

"As undigested food burdens the body, and impedes the free action of its organs, so undigested reading clogs the mind, and interferes with intellectual activity. It is when we are spending thought of our own on a subject that the appetite for mental nutriment is restored, and that we can actually assimilate what we receive."—*Marcus Dods.*

It is the distinctive mark of genius that it lights its own fire.—*John Foster.*

"Reading is the idlest of human occupations."—*Bishop Butler.*