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THE CANADA

EDUCATIONAL MONTHLY

AND SCHOOL MAGAZINE.

APRIL, 1890.

THE STUDY OF GREEK

BY THE REV. PROFESSOR M'NAUGHTON.

(*Continued from March.*)

BUT, again, I admit that Greek is no use, if by the word useful you mean what has money value. The knowledge of Greek will never make you rich. It is not a bread and butter discipline. It is not required even for any single learned profession. A man may be an excellent lawyer, doctor, or journalist without it. Nay, even a poet. Shakespeare knew little Latin and less Greek. Clergymen are supposed to require it, but I know several celebrated pulpit orators who have managed to make a very little serve their turn. What is more, Greek never was a useful subject in the sense of being of direct practical utility, never at least since the fall of the Roman empire. Even in the Middle Ages, there was nothing locked up in it which could bring in money to the man who had the key. The scholars of the Middle Ages who flung themselves upon it with such absorbing passion and devoted their days and nights to the examination of its smallest linguistic details, jealously gathering up the minutest fragments of its wealth lest one grain of the gold should be lost, these men were not prompted by any utilitarian impulse, but only by the sacred thirst of wisdom which they deemed more precious than rubies. And what was the result? This, as always, that wisdom was justified of her children in the results not only to themselves but to the whole world. They were vindicated not only by their own inward delight and the sweet and secret favours of the Muses, but outwardly and manifestly to everyone in that magnificent movement of the human spirit, embodied before all eyes in countless forms of art, literature, theology, politics, enterprise, which began with the Renascence, reached the masses in the Reformation, was partly expressed and partly travestied in the French Revolution, and has come down to us in the shape of religious, political and speculative freedom. Why, the fact that we are here to-night is due to these men's devotion to this useless study, trebly due to it. The astronomical speculations of the Greeks, made current through Europe

by these scholars, supplied the necessary basis for the reasonings which led to the discovery of America. The Anglo-Saxon race are preponderant in America. Why? Because the religious movement begun by the Reformation—which in its turn owed its origin in great part to Luther's study of the Epistle to the Galatians in the original Greek—developed in England into Puritanism, and the Puritans were compelled to sail in the *Mayflower* and seek in the New World that freedom of worship which was denied them in the Old. And the ships by which we or our fathers crossed the sea, sailed in faith of the properties of the ellipse expounded by an old Greek mathematician indispensable to Sir Isaac Newton in his great discovery of the law of universal gravitation—that law which is the hinge of the science of astronomy, and of the art of navigation, which chiefly depends upon it.

To say that Greek is useless in this sense is nothing. For my part I glory in this uselessness of it, at least in the present modest place which it occupies in this college, if for no other reason than as a protest against that Philistine utilitarianism which recognizes nothing as valuable but what can be turned to the immediate purposes of livelihood and creature comfort. A livelihood is not a life. There is one thing of value, and ultimately only one thing: the development of the mind and heart. "To be always hunting after the useful," says Aristotle, "is abhorrent to the ingenuous and magnanimous spirit." And again, he says, more solemnly: "Let it be admitted by us absolutely and finally, with Heaven for our witness, that he who is happy and blessed is so through none of the goods which are external, but on his own individual account, and by virtue of his being in his nature of a certain quality." And a greater than Aristotle says: "What shall it profit a man, if he gain the whole world and lose his own inward life." The practical uselessness of Greek has proved itself a splendid uselessness, the fertile source of far-reaching practical consequences. It may be so now, and here in America. It has been so already. Who has proved himself the most stimulating force among American thinkers? Emerson, without doubt. There is scarcely a literary man or a clergyman of this generation in the States untouched by his influence, and everybody imbibes the views of life insinuated in novels and sermons, and acts upon them every day. Now the father of Emerson is Plato.

The fact is we can't get away from the Greeks. Follow back any broad stream of human achievement to its source and you will reach Hellas. Sir Henry Maine says, that "except the blind forces of nature, nothing moves in the world which is not Greek in its origin." This is true, if we are allowed to include the Bible, the most important part of which is written in Greek; while even the other half is probably more trustworthy and nearer the original in the Greek translation than in the Hebrew manuscripts which have come down to us. It is a fallacy to think of these men long since dead as ancients. Though dead they speak. They are still in the van of time beckoning us on. Once pierce below the surface and accustom yourself to some differences in the mere external trappings of their life, you will find yourself quite at home with them. We cannot get away from them. We are continually being referred back to them. If we pick up a volume of modern poems, Tennyson, say, or Browning, it may well be that the first piece that meets our eye will need a laborious reference to the classical dictionary if we don't know Greek. And even then

we should but dimly enter into the innermost secret of the verses. For that depends on many minute suggestions and impalpable reminiscences which give the glow and perfume, and can be caught by the initiated alone. If we want to get to the bottom of the things that meet us every day—our social life, our political freedom, our history, poetry and art —we must know about the Greeks. And we shall find it a poor makeshift to do so through the medium of translation if we have not, to begin with, at some time or other of our lives, been brought into living contact with the living spirit of Hellas through immediate converse in their tongue with masters who gave it voice. They come first in almost all departments of secular life. Man first became conscious of himself on the shores of the Aegean. There first he was fully aware—so as to carry out the conviction into all departments of action—that of all earthly things man alone partakes in the divine nature, and has an innate right to be free and noble, owning no absolute lord but reason and inward light. And so, standing upright in the majesty and strength of this conviction, he first overthrew his domestic tyrants. Then the force within him waxed so mighty that he repelled the innumerable hosts of slaves driven on by the lash of Eastern despots who came to enslave him. It was this consciousness of the dignity of man as man, of his indefeasible right to the free and full development of all the higher energies of his nature which was the root of the entire achievements of the Greeks. "What a piece of work is man, how noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god—the beauty of the world, the paragon of animals." This was what the Greek felt, and he proceeded with marvellous felicity and many-sided vigour to develop in his politics and art and social life this central idea which formed the special revelation committed by divine election to his keeping, that he might give it visible shape in a thousand forms and so impart it to the world. Assyrians and Egyptians had reared great monuments, had learned to carve and build with exquisite technical skill; but their art was vague and vast, petrified by the feeling of individual insignificance into death-like stillness. The mighty energies of nature in those great plains and deserts without hills with their limitless horizons and the crushing power of a despot who was a god, benumbed them and weighed them down. They never awakened to the greatness of the individual soul. But the Greek, living in mountain glens, bright and breezy, and on the bays of a kindly sea, while he borrowed from them his skill in handiwork, used it to fashion human forms of breathing grace and animated majesty, and did not shrink from worshipping these as the fittest emblems and images of the Divine. Thus by making his gods in the image of man he showed at least that he knew that man had been made in the image of God. So, too, in politics, the Greeks felt that it was intolerable that the mass of men should live as the abject thralls of one; they insisted on equal laws, responsible magistrates who were the servants, not the masters, of the people, freedom of speech, open courts, decision of all questions by the voice of the civic majority, the good of the whole body, not the hypertrophy of any part. In social life too, in Athens, at least, the largest scope was permitted to individual taste and even caprice. The very slaves there went about, says Plato, with a jaunty air, as men and brothers. The very dogs would take the wall of you as you walked

down the street, and would look indignantly astonished if you shoved them aside. A man might indulge his personal eccentricities there as Pericles boasts in his speech in Thucydides without any fear of those black looks and shrugs of the shoulders which elsewhere are plentifully bestowed on dissentients from the reigning mode of thought and action. With ordinary prudence a man might even be heterodox in religion without serious consequences. In such a society we are not surprised to learn conversation flourished probably to an extent never before or since realized anywhere; so also did philosophy and speculation, both from the positive impulse given by the keen interest in man as an object of intellectual observation and analysis, and from the comparative absence of repressive influences, theological and social. A people so cultivated by free intercourse and talk on equal terms, by public assemblies, where both sides of the question were discussed by the sect orators (not merely one side, as in the case of our political newspapers), by acting as jurymen, by daily view of the most beautiful works which had been wrought by human hands, formed a unique audience for all varieties of literature, especially for the noble dramas which were annually produced before the whole city assembled in solemn festival. How significant a fact is this, that the preachers of Greece were Æschylus, Sophocles and Euripides! Their dramas were their only sermons. Thus we see that in almost every department of secular affairs the Greeks were first. They were the inventors one may say, of conversation, rational amusement, politics, of almost every single form of literature. In science they did much and paved the way for more. They first manifested the scientific spirit, the impulse after system, the desire for unification, the careful observation of facts, and the confident belief that the intelligent observation of the present will form a basis for the prediction of future phenomena. In philosophy they raised almost every question, and even answered some. The dialogues of Plato are still text-books in our colleges, and Aristotle is still our master in logic and in ethics. They supplied the language of the Bible and the terms of theological speculation. Our very religion, so far as it is human, though Jewish in matter is Greek in form. This is especially the crowning glory of Hellas—that her tongue was chosen to be the medium through which the gospel of peace and light has reached the West. Enough has been said, I think, to show that if you wish to trace our modern civilization to its source, you must go back to Greece. This is especially true of art and literature:

> From Helicon's harmonious springs,
> These thousand rills their mazy progress take.

And in these things, to which how much of the charm of life is due, they were not only the first, but, on the whole, the best. Dignity, simplicity, harmony and clearness are remarkably constant qualities in all their literature which has come down to us. Doubtless the centuries and the Turks who fired the library at Alexandria have been kind to us in eliminating many cart loads of rubbish; but what remains is all gold. The writers, we know, somehow hit the mark, neither falling short nor overshooting the due measure. They have the right style for the subject in hand. Their prose is flexible, rhythmical, varied, sometimes sublime, sometimes gracefully familiar, but always dignified and always prose. Their poetry is always poetry, however simple and lightly adorned. The flight may be so noiseless and steady, in such mod-

erate attitudes, that you are tempted to think you are scarcely above the ground; but look and you will see that all around you is air and the larks are singing. It is the flight of poetry, and not the pedestrian march of prose. Then they draw the line with no less exquisite accuracy between the various styles in different modes of prose and poetry. How different Thucydides is from Plato, and Demosthenes from both! In their epic, lyric, dramatic and elegiac poetry the various forms are respectively seen to fit the varieties in the subject matter with the nicest appropriateness, like a glove, as we say; and remember that these forms did not exist until they created them, impelled to do so by their fine perceptions of the artistic exigencies of each case. Now just here, we barbarians have great need to learn from the Greeks. Probably we shall always have to go back to them to learn their secret of artistic self-repression, the power to withhold and sow with the hand rather than with the sack. Our prose is often poetry; still more frequently our poetry is prose. If a fine thing occurs to us we say it, whether it be timely or not. If a humorous fancy or play on words flits across the field of vision, it is bagged and set down with little care as to its suitableness in the place. Many of our dramas are monologues and we have a recognized species of composition known as the dramatic lyric. We cry at tragedies which would have made an Athenian laugh; we smile at comedies which would have made him weep bitterly. We will not submit to the bonds of any single poem for any length of time; and, as to unity of effect, we never scruple to overload with ornament the part, though the result be utterly to mar the proportions of the whole. Just as we make our young artists draw the ancient statues, so I think it would be well if it were a recognized part of the training of our young literary men to translate the ancient models of literature into their equivalent forms.

It is impossible to express what I wish to say to you about the originality and pre-eminence of the Greeks, more fittingly or more nobly than in these eloquent words of John Addington Symonds, the historian of the Renascence, and one of the subtlest and most eloquent of living critics: "In all that concerns the activity of the intellect," he says, "all civilized nations are colonies of Hellas. The flame that burns within our Prytaneia was first kindled on Athene's hearth in Attica, and should it burn dim or be extinguished, we must needs travel back to the sacred hearth of the virgin goddess for fresh fire. This we are continually doing. It is this which has made Greek so indispensable in modern education."

In a word, the thoughts of Greece are so wrought into the texture of our language that we shall miss much of what is finest in our own poets if we do not know Greece. And even if without such knowledge we could get all that is our own—much of which would, after all, still come from them—how great a blank it would be to miss all the wealth of impulse, the enlargement of view, the elevation of ideal which for no inordinate trouble in the early years of our life, when we must be engaged somehow, are attainable to us from this source! The poet Keats, in describing the feelings with which he was affected by contact with the Greek spirit through the somewhat dense medium of Chapman's translation of Homer, has described for us the almost awe-struck and reverential sense of height and range which come to a man when first the full glory and significance of the literature of Hellas dawn upon his mind:

Much have I travelled in the realms of gold
And many goodly states and kingdoms seen;
Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-browed Homer ruled as his demesne;
Yet did I never breathe its pure serene,
Till I heard Chapman speak out loud and bold:
Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific and all his men
Looked at each other with a wild surmise,
Silent upon a peak in Darien.

TWO FALLACIES.

BY A. H. MORRISON, BRANTFORD COLLEGIATE INSTITUTE.

I have heard it emphatically asserted that analysis is, practically, of little use in the teaching of English, unless, indeed, the classes instructed be well advanced and the method be sparingly used. Still more emphatically have I heard it asserted, that to endeavour to teach a right by presenting a wrong is not only of little use, but absurd, nay mischievous in its ultimate tendencies. Let me commence my remarks upon the foregoing assertions by boldly stating my opinion, that they are both fallacies; and in *their* ultimate tendencies absurd and mischievous; absurd, because unfounded upon any logical, that is rational, basis; mischievous, because, if it be a crime to murder the Queen's English, to sow broadcast over the fields of education such pernicious seedlings of a warped prejudice is "worse than a crime, it is a blunder;" for there are doubtless some followers of fashion who will accept the dictum and endeavour in their turn to perpetuate the error.

Let us examine the facts of the case fairly, in that independent and impartial spirit of inquiry which ignores fashion, and needs no light but the ray of common sense to lead to the inevitable result, the justification of both methods accused.

I am only too painfully aware that there are yet some teachers, and advocates of teaching, who pin their faith to a text, and whose thirty-nine articles of grammatical faith are found between the covers of their Lindley Murray or their Mason, etc., etc., as the case may be. I am also aware that the number of young teachers, especially in public schools, who manfully discard the thirty-nine articles to form a code of faith of their own on the basis of critical research and common sense is few. Such a proceeding would demand some little effort of originality, and to be original in so very unromantic a department of literature as the cut and dried rules which govern the usage of one's mother tongue would necessitate effort and reform—two terms we hear a great deal about, but, to judge from results, mere dead words that have long relegated their souls to another sphere — effort to renounce an acquired hobby of thought or practice, which constitutes a fashion; reform, to re-adjust effete conditions, and to bring them into harmony with a changed environment.

Is it too much to say, that, they who pin their faith to a grammar will never become teachers of English, nay, will never become thorough students of the language? I am inclined to believe that a grammar is the last book that should be put into the hands of the average junior pupil, and only after he has acquired some practical knowledge of the subject in question. Theory, in short, should follow practice, not precede it. To

teach grammatical rule by aid of the memory alone is the hardest work, and the results are always disappointing. To teach the parts of speech by isolated and arbitrary illustrations is more than hard work—it is useless into the bargain. It is endeavouring to reduce the colours of the rainbow to a monochrome, to compel a chameleon to assume but a single hue, both impossibilities. "A noun is the name of anything that exists, or of which we have any notion; as, *animal*, *man*, *tree*," says Lindley Murray, and the young and unpractised teacher, not seeing far enough, or rather not reasoning deeply enough, proceeds to string a number of verbal beads upon the thread of illustration: "What is *iron?*" "A noun." "What is *man?*" "A noun." "What is *to run?*" "A verb." Of course the definition of the verb has been taught after the fashion of the noun. "And what is *but?*" "A conjunction." What could be a more misleading or promiscuous method of instruction? What could be more rigidly inaccurate, or more solemnly absurd?

In order to puzzle a class most effectually, that is a class which has been instructed on lines like the preceding—I have tried the experiment more than once—let the curious in such matters proceed somewhat as follows:

Write down on a blackboard a few isolated words; "man," "in," "straw," and commence questioning after the approved fashion. "What part of speech is 'man'?" "Noun." "What is 'in'?" "Preposition." Here some incautious wight may probably sing out in stentorian tones, half a bar ahead of his fellow chanters, "conjunction." This causes a slight sensation and a titter; after the excitement subsides and the rash one has been overwhelmed "with hideous ruin and"—confusion, the questioning continues. "What is 'straw'?" "Noun."

The questioner proceeds to write the following:

The seamen who *man* the boat sometimes wear *straw* hats.

John, you have *in* repeated five times in two lines.

He then proposes the words in italics for the consideration of the examined. The result may be imagined. The effect is somewhat like that produced by a full discussion of the old adjective question. "Johnny, what is an adjective?" Pat comes the answer, "adjective is a word that qualifies a noun." "I see." Examiner takes a white crayon and writes the word ink on the board. "Now, Johnny, what part of speech is the word ink?" "Noun," pipes the unarticled, articles are of no value to pupils of this stamp. "Now, Johnny, notice what I am about to write before this word "ink." Examiner writes the word *black*. "What have I written?" "Black." "What part of speech is the word 'black'?" "Adjective." "Why an adjective?" "Qualifies a noun." "I see, what does 'qualify' mean?" "Shows the quality of." "What sort of a noun, then, is this that I have written?" "Black." But, Johnny, I have written the noun 'ink' with white chalk, what is the actual colour of that word or noun?" "White." "Then, Johnny, according to your own showing, this noun 'ink' is black and white." *Tableau!*

I ask, in all sincerity, is this the rational or the irrational method of teaching language, to endeavour to deal with the most flexible vehicle of thought the ingenuity and genius of man has ever constructed by an initial code of rigid and absolute rules, whose absurdity is equalled only by their falsity? The glorious heritage of English is its many voicedness, its mutability, its wondrous flexibility

and adaptability. It is the iris of speech, spanning the modern centuries; to dim its colours is to paint a rainbow as a monochrome, to tie it to inflexible rules is, to borrow a figure from Earle, to bind the rainbow to a tree.

To teach English from a grammar at an early stage of the pupil's life is cruel, it is unfair. Grammar must come, as will come inevitably the burden and heat of the toiler's day when the shoulders are strong enough for the burden; but to confine even the advanced to the enumeration and definition of verbal pigments when the glorious universe of speech is waiting for the word-painter is a sin against nature and an offence against intelligence. All our fair world of letters, its magnificent prose, its incomparable poesy is, for the very young at least, to be wrapt in the dark night of grammatical dogma and inflexible habit, and where is the teacher—though we are grinding out teachers by thousands—who is either able or willing to rend asunder the brooding mists of a dull and enervating custom by the lightning flash of originality or the more subdued but equally effective sunlight of common sense? To teach English by placing before the student a masterpiece of English and inviting him to dissect it, as the entomologist, the butterfly, or the botanist, the plant; to readjust it, examine it sententially, verbally and figuratively, construction and thought, beauty and logic, this exercise has been dubbed unserviceable, one that should be sparingly used!

How does the artist proceed to paint? Does he need to know the definitions of his pigments, so long as he can distinguish one from the other? He need not know that a brush is a brush, so long as he can handle one. He is to paint a strip of sky, of living welkins, suffused with the dawn-rose, or bright with noontide glory, or spectral in the gloaming. Does he hide himself in a chamber and pose over a book of rules and definitions to effect his purpose, or does he go out under the open heaven and bring down from that far height his patch of cloud, rose or glory or gray, and transfer it, imperishable, to his canvas, fixing there forever a mood of nature, which can actuate, once only, her fair being, never to return? And this reproduction and conservation becomes "a thing of beauty and a joy forever," for students to study and friends to laud.

So with the word-painter. What is a pure or grand or subtle thought but a patch of heaven, flushed with the dawn of young genius, or golden with the maturer glory of manhood's ripened intellect, or, perchance, sad with the twilight mystery of some lonely and pathetically retrospective hour? It is snatched from the welkin, God-given, and in magic symbols is inscribed upon the undying page—and this reproduction and conservation becomes "a thing of beauty and a joy for ever," for students to study and admirers to laud. Now it may be safely said, I think, that what tends to the fuller appreciation of either work, the patch of cloudscape or the patch of wordscape, is the analysis and criticism that must surely follow its accomplishment; criticism, by which the beauties will not suffer, but the errors alone be rendered plain, so serving a useful purpose, the direction and strengthening of future effort. If the work be perfect of its kind, it remains the pride of the artist and a perpetual pleasure to the world.

To teach English by analysis and other critically practical means is to teach the living, active, sentient, robust language. To teach English by rule and definition and lexicon alone is to exhume a corpse, and so perpetuate a dead, effete, soulless and

weak verbiage. For with true analysis goes much more: First, its antithesis, sentential synthesis; it not only dissolves, it resolves. Second, vocabulary; the pearls which together form the diadem are separately considered; the jewels of the coronet, flashing under the light of wit, lambently playing under the serener ray of humour, changeful as the opal, now dazzling in their audacious brilliancy, now voluptuously languid in drowsy-syllabled, onomatopoetic half-light, or altogether dim and clouded —but still beautiful and still the pearl —in the shadow of melancholy and retrospection. Third, the thoughts enshrined in the sentences must be analyzed; thoughts illumining the common place of the mere sentential structure, as the stained light from the cathedral window, the cold gray stones beneath. Fourth, the structure itself will naturally come in for a share of consideration; stately in its rhythmic march, lively in its tripping measures, sorrowful in its subdued cadences, but musical through all, and through all beautiful and many-tongued, beating upon barren rocks by surf-surrounded reefs, thundering under templed arches, fleeting through the soft fields of Arcady, lisping low in lover's accents, cheering men to the "imminent, deadly breach," healing heart wounds with wonderful chords of compassion and sympathy, and attuning men's souls for heaven as it will surely enlighten and exalt men's intellect for earth. All this and more is the birthright of analysis and its system, the birthright, however, not to be obtained for a mess of pottage from a fainting heart, but by the Divine right of labour, guided by reason and animated by love.

With regard to the second statement, that to teach a right by presenting a wrong is absurd and mischievous, would a draughtsman, I ask, be deemed incompetent and his method absurd, if, in teaching the use of a straight line he contrasted it with one not straight, that is curved or crooked, or in order to warn his pupils against an incorrect habit, illustrated practically the evils of using crooked lines for straight ones by substituting the former for the latter in a drawing or plan?

To show him not to do a thing is sometimes a very good means of ensuring a right method; to present a defect, a very sure way of ascertaining its mode of treatment. Certainly if the signs of the disease are not apparent, no remedy can be suggested. A lecturer in a medical college wishes to impart to a class some knowledge of the physiological effects of a certain disease on a certain organ, say the lung. Does the lecturer present a healthy organ or a diseased one to the students for inspection? To what would the diagnosis of the healthy organ lead? A mere negative result. The close inspection—and again analytical—of the affected organ, and the contrast perhaps with a sound one, could alone give positive proof of symptoms, and suggest methods of treatment.

The statement has been advanced by some sophist that a child, seeing a wrong construction, will naturally fall into the error of the construction and repeat it himself, involuntarily, it is presumed. Is this in very deed true? Because a pupil is presented with a wrong and is told to avoid it, as he values his reputation as a scholar, he is, forsooth, to acquire the bad habit and perpetuate it! As well say, that an engineer, who has taken to pieces a defective engine, cannot for the future construct one upon any other lines than the one dissected; that the artist habituated to curved lines or thunder storms, cannot draw a straight line or paint a sunrise; and that because a certain man with whom I am familiar, chooses to talk through his

nose—as it is mistermed—I am to catch the infection, and upon my return to a non-nasal community, delight my sensitive sisters and my cousins and my aunts with a prolonged solo upon the euphonic instrument just named. I suppose because another original chooses to pronounce the word *engine*, *enjine*, and another *calm* as *kam*, I, too, am to become to the manner accustomed, and, forgetting the national and natural instinct, attach myself to a spurious and inelegant habit. I deem that a very good way of teaching a right is to show the absurdity of its converse. A splendid preventative of drunkenness to many as yet untainted by that loathsome disease would be to exhibit a drunken ruffian belabouring his wife or turning his children out of doors, or staggering, red-eyed and maudlin, a piteous spectacle from a whiskey den. A person who perpetrates a wrong after he has been introduced to one, and recommended to avoid it, is either very obstinately self-opinionated or a fool.

For illustrating a wrong habit of speech, False Syntax, so called, is invaluable, and for other reasons than mere correction of grammar or concord. It strengthens the reasoning and critical faculties.

> Thou great first cause! least understood,
> Who all my sense confined!

Present this specious but incorrect distich to a class, and it may require some thought and grammatical acumen before the error is discovered by junior pupils. Many will fail to discover it at all. They will fail to remember that "who," the subject of "confined," is in the second person, to agree with its antecedent "thou," and that consequently its verb, "confined," should be in the second person, "confinedst." This is more than an example in False Syntax, it is an exercise in sound logic.

"Carrots are said to be *unhealthy*."

Diction such as this may be heard daily, and, caught by the illiterate, is of course perpetuated. What is a remedy for the evil? To warn pupils in school-rooms that such an evil exists, to tell them why it is an evil, and to suggest or get them to suggest the appropriate word "wholesome," and finally to illustrate the difference between the application of the two words by appropriate examples.

Of course analysis and False Syntax are only two means to an end, the acquisition of a correct habit of speech. But they are powerful means and they deal with fact, not with mere theories of book-men or eccentricities of hobbyists. Because some wiseacre has said, that a conjunction does not connect words but sentences, the slave to dogmatical rule is to receive the dictum unquestioningly, and religiously teach his class, that, because, in such a construction as: John and Tom went to town, the conjunction "and" really joins the sentences, John went to town, and Tom went to town; therefore, in the sentence: two and two is (or are) four, the natural expansion, following precedent, must be: two are four and two are four, *ergo*, two and two are eight, a mathematical conclusion that might at least give some of our professors cause to consider, and would go far to prove the reasonableness of the statement, that black is white, and white is no colour at all, a chromatic *locum tenens* of the footless stocking without any leg.

EDUCATIONAL METAPHORS.*

GEORGE ELIOT tells us in "The Mill on the Floss" that Tom Tulliver's brain, being peculiarly impervious to etymology and mathematical demonstrations, his tutor, Mr. Stelling, came to the conclusion that it was peculiarly in need of being ploughed and harrowed by these patent implements. "It was his favourite metaphor," she says, "that the classics and geometry constituted that culture of the mind which prepared it for the reception of any subsequent crop. I say nothing," she continues, "against Mr. Stelling's theory; if we are to have one regimen for all minds, his seems as good to me as any other. I only know it turned out uncomfortably for Tom Tulliver, as if he had been plied with cheese in order to remedy a gastric weakness which prevented him from digesting it. It is astonishing what a different result one gets by changing the metaphor. Once call the brain an intellectual stomach, and one's ingenious conception of the classics and geometry as ploughs and harrows seems to settle nothing. But then it is open to some one else to follow great authorities, and call the mind a sheet of white paper or a mirror, in which case one's knowledge of the digestive process becomes irrelevant. It was doubtless an ingenious idea to call the camel the ship of the desert, but it would hardly lead one far in training that useful beast. O Aristotle! if you had the advantage of being 'the freshest modern' instead of the greatest ancient, would you not have mingled your praise of metaphorical speech, as a sign of high intelligence, with a lamentation that intelligence so rarely shows itself in speech without metaphor—that we can so seldom declare what a thing is, except by saying it is something else?"

To this question I would venture to reply that Aristotle was much too sensible a man to lament the inevitable. As we do not know what mind is in itself, we cannot define it in terms of mind, nor can we describe its processes, or any changes wrought in it, except in terms drawn from the material world. In other words, we are compelled from the nature of the case to use language more or less metaphorical. Nor is this necessity so deplorable as George Eliot seemed to think. A metaphor may not enable us to state the whole of the truth, but it may bring home to our minds in a very forcible way some important aspect of the truth. To take her own case, the designation of the camel as the ship of the desert, though it may not throw much light on the training of the camel, vividly sets before us the unique services which the camel renders to mankind. We may even reason from analogies provided we restrict our inferences to real points of agreement.

I have been led into my introductory quotation, and the remarks based upon it, by reflecting on the wide variety of educational metaphors, the arguments valid and invalid which are often based upon them, and the curious reflex influence they have had on educational practice.

The whole vocabulary of education is made up of metaphors, for the simple reason that education has mainly to do with mind, and mind, as we have seen, can be spoken of in no other way. Some of these metaphors are so faded that we often overlook their original significance. To *teach* meant, primarily, to point out;

* A paper read by the Rev. Canon Daniel, M.A., at the monthly evening meeting of the College of Preceptors, London.

to *learn*, to find out; to *educate*, to draw out; to *instruct*, to build into; to *attend*, to stretch to; and so forth. Many educational metaphors still retain their rhetorical character, and the number is ever growing. There is scarcely a department of nature, an art, craft, manufacture, mode of life, or amusement that has not contributed to the teacher's vocabulary, and each metaphor, it will be remembered, carries with it a cluster, more or less large, of correlative metaphors.

Thus the mind is a garden to be weeded, sown, and blanted; a tree to be trained, pruned, and rendered fruitful; a house to be duly swept and garnished; an animal organism, more or less vertebrate, with innumerable wants that must be ministered to. It is plastic clay waiting to be fashioned into any shape at the will of the potter; it is stone that has to be hewn into shape, carved and polished. Now it is ore, more or less precious, to be purged of the dross that obscures its brightness; now it is a colt to be broken in and plied with whip and spur; now it is a ship to be furnished with ballast, sails, rudder, chart, and compass, and a freight of learning; now it is a sword to be highly tempered and provided with the finest edge, and now a rougher instrument intended for rougher work.

Sometimes the mind is a dark place needing illumination; sometimes it is itself a source of light; sometimes it is a living spring, and sometimes a stagnant pool. It is a pitcher to be filled, with an unfortunate propensity for running away from the spout once the pump-handle begins to move; a laboratory where all sorts of transformations are effected; a spark to be fanned, and occasionally a fire to be put out. Like water it cannot, we are told, rise above its own level; like gas, it is marvellously elastic; like matter generally, it is subject to the laws of inertia and gravitation. Now you cannot get it to move, and now it will not stop. It is characterized by the most opposite qualities, sometimes needing to be hardened, and sometimes to be softened; now to be screwed up, and now to be let down a peg; now to be stimulated, and now curbed. "The soul of a child," says Bishop Earle, "is yet a white paper, unscribbled with observations of the world, wherewith, at length, it becomes a blurred notebook." To others it is a palimpsest, with traces of successive records that mount up in their antiquity to our first parents. From a chemical point of view it has curious affinities, and finds its way into all sorts of mechanical mixtures; from an electrical, it is subject to extraordinary attractions, repulsions, shocks, currents, and discharges; from a mechanical, it is at once an original force and a resultant of forces; it is sometimes a lever and sometimes a fulcrum; too often it descends an inclined plane, and follows the momentum of natural inclination to mischief; it is alternately parsimonious in economizing force, and prodigal in its expenditure; it invariably follows the path of least resistance, and furnishes endless illustrations of the law of conservation of energy. Sometimes it is raw material for the manufacturer, and sometimes it is a mill itself, which, in the absence of other things to grind, has been known to grind itself, and, for want of other things to spin, has spun, as examiners know, the most wonderful fabrics out of its inner consciousness. In an age of steam like ours, it was inevitable that the mind should be spoken of as a steam engine; and in an age of criticism like ours, it is not surprising that we should hear complaints sometimes of the time some of these engines take to get up their steam, and of the high pressure at which they are occasionally driven. It is alleged that in various competi-

tive races the reckless drivers of these engines have been known to sit on the safety valves.

As a consequence of this Protean character of mind its wants are of the most varied character, and the teacher has to discharge all sorts of functions. Among its needs are armour for protection from all sorts of foes, weapons of offence and defence, tools of all sorts, keys for opening doors, threads for stringing ideas on, pegs for hanging facts on, straps for tying up logical bundles with, a copious assortment of labels, pigeon-holes, scales for weighing the imponderable, crucibles for assaying ores, tests for analysing, and a thousand other things which require that a school should be a sort of general store, and the teacher a sort of didactic Whiteley, or universal provider. He must be a farmer, a gardener, a nurse, a cook, an architect, a builder, a potter, a smith, a doctor, a furnisher, a cutler, an engraver, a groom, a polisher, a painter, a musician, a sculptor, a tamer of wild beasts—in short, the rest of society rolled into one—"everything by turns and nothing long." If there is one man who has more right than another to say that "one man, in his time, plays many parts," it is surely the schoolmaster. This may account, perhaps, for his occasional failures. In addition to the white arts I have mentioned, he must possess the black art of the magician, and be capable of making the dull acute, the bird-witted attentive, the muddle-headed clear, the dunce a genius; he must be able to tame the indomitable, correct the incorrigible, and generally alter the unalterable; he must exert occult influences by which grapes shall be produced from thorns, swans made out of geese, and silk purses out of sows' ears. Occasionally he pretends to be able to do all this, and thereby adds to his other metaphorical trades that of a quack.

How the poor child survives all this metaphorical manipulation is something too wonderful for me to explain. One would expect that after being ploughed and harrowed, and kneaded and baked, and melted and hardened, and polished, and having undergone endless other processes of a similar transforming character, all trace of the original child would be entirely lost, and that the ultimate product would be something entirely new; but, as we all know, you may expel nature with a fork, and yet she will contrive to return with her old face to her wonted haunts.

Knowledge itself, of course, changes its metaphorical character with the mind. Sometimes it is a vegetable germ, sometimes a full-grown plant, sometimes a precious metal; sometimes it is dead, and sometimes living; sometimes a solid, and sometimes a liquid. You will remember how Sydney Smith said of Macaulay that he not only overflowed with knowledge, but positively stood in the puddle. As to its genesis, knowledge spreads out, we are told, in concentric circles, starting from the concrete, the known, the familiar, the indefinite, the empirical; and widening out into the abstract, the distant, the unknown, the definite, the scientific. Parents have an impression that it can be bought like any material commodity, and a wise Government goes so far as to pay for it, at so much a metaphorical pound, over a departmental counter. We speak of communicating it, sharing it, transferring it, producing it, as if it were actually capable of these processes. And yet philosophers tell us that nothing is taught that is not learnt, and that the mind is not a vase to be filled, but a fire to be kindled. We used to think it was to be found in books; now we know that books contain only the symbols of knowledge, and that, unless the reader's mental activity is excited in

such a way as to convert the symbols into reality, books are useless. We were quite sure that we could impart it.

Now it seems that unless the pupil chooses to receive it, we are attempting to fill a bottle with a cork in it. As for getting pupils to reproduce it after it has been supposed to be imparted, we all know what a delusion that. is. You tell a child something about Sir Walter Raleigh, and when he produces his so-called knowledge some six weeks or six months later, you find that Sir Walter Raleigh has been metamorphosed into Sir Walter Scott. You give him a careful account of Noah's Ark, and by-and-by he tells you that the children of Israel carried it on their shoulders for forty years in the wilderness. The knowledge you had fondly imagined that you had communicated comes up in such a transformed condition that you do not recognize it. It has been re-arranged; the head has been converted into the tail; the proportions have been altered; some old parts have totally disappeared; new parts have been introduced of alien material; the brain has been invariably removed, as was the case with those mummies of which we have recently heard so much, and apparently for the same purpose, as an indispensable condition of preservation.

Ignorant of what the mind is, of what knowledge is, and of what education is, is it surprising that we should fall back on what these things are *like*, and conceal our ignorance by a multiplicity of metaphors? We have no other course open to us. We are compelled by the nature of the case to use a language of make-believe, and talk in figures.—*The Educational Times.*

THE TEACHING OF ENGLISH LITERATURE.*

BY ALFRED AINGER.

THE study of English literature in our schools and colleges on a scale proportionate to its importance is of comparatively recent date. I suppose we should not be far wrong in fixing that date at about thirty years back. Up to that time, although the colleges in London and other great centres could boast distinguished professors of the subject, it had hardly been recognized, even in the higher forms of schools at all. School histories of England, in an appendix to the successive chapters, may have furnished the names of the great authors in prose and verse who adorned each reign, with a list of their more important works, but that was all. To whom the credit is due of leading the movement which has brought about the remarkable change in this respect, it might be difficult to say. But there is no doubt that the movement received a great impetus about the time just mentioned by the publication, through the Clarendon Press at Oxford, of a series of selected works of the great English classics, thoroughly edited and annotated, under the general direction of the late Professor Brewer, of King's College. Single plays of Shakespeare, separate portions of the "Canterbury Tales," selected poems of Dryden, and so forth, were one by one issued, under the care of the editors best qualified for the task, and at a price that made them available for use in all the higher class schools and colleges in the

* An address delivered at University College. Bristol, at the opening of the session 1889-90.

country. "The authors and works selected," so ran the prospectus of the series, "are such as will best serve to illustrate English literature in its *historical* aspect. As 'the eye of history,' without which history cannot be understood, the literature of a nation is the clearest and most intelligible record of its life. Its thoughts and its emotions, its graver and its less serious modes, its progress or its degeneracy, are told by its best authors in their best words. This view of the subject will suggest the safest rules for the study of it."

Admirable words, worthy of the large-minded and large-hearted scholar who inspired, if he did not actually frame them; and we can well understand how they must have brought light and inspiration to many a schoolmaster and student, who had never entertained the idea of Chaucer and Bacon as possible factors in education, though it had seemed the most obvious thing in the world to study the masterpieces of Schiller, Dante or Molière. At the time we are speaking of, the average schoolmaster would have scouted the idea of an English classic becoming a text-book in his school. He might indeed give out a canto of "Marmion" to be learned by heart as a holiday task, but that was for a mere exercise of memory, or to keep the lad from being too noisy on a wet day. I remember how Dr. Arnold, in one of his letters, expresses an ardent wish that he might have the opportunity of studying a play of Shakespeare with his sixth form, on the same scale of attention and precision as they studied a book of Thucydides! But this was but an aspiration, and the times were not ripe for a change, even if the remorseless limits of years and months admitted of any diminution of the space allotted to Latin and Greek.

I do not at all say that the prejudice of the average teacher against the introduction of English writers into the curriculum of his school was altogether unworthy, and to be laughed at. It had its root in a true conviction that nothing was worth teaching that did not involve some labour and trouble on the part of the learner—that did not awake and exercise in him some new power—that was not, in a word, a discipline. It was this feeling that was sound and worthy of all respect in the prejudice against English literature as an element in education. The picture of Addison or Pope in a boy's hands connected itself with that of a half-hour of idleness—harmless, perhaps, but still idleness—spent in an armchair by the fire or on a sunny lawn, a half hour withdrawn from more serious and profitable study. And if any one, reading these suppressed thoughts of the teacher, were to retort that after all Addison and Pope might be as worthy literature as Horace and Aristophanes, the answer would be ready: "Yes, but it takes some trouble to get at the meaning of Horace and Aristophanes. The language in which they wrote obliges the student to give thought and trouble to the subject. An English book does nothing of the kind."

And it was to those who cherished this conviction, and yet were quite aware that Hooker and Bacon, Shakespeare and Milton, De Foe and Swift must have an important message to those who spoke their tongue, that, as I have said, such words as Professor Brewer's came like something of a revelation. English literature, it now appeared, might ask some labour and attention on the part of the student, might evoke and train some new powers. It might link itself with history, or rather claim to be itself a department of history, and history had long ago been established as a necessary branch of education. And moreover, as such, it admitted of being examined in, and the final test by ex-

amination has always, I suppose, been present to the mind of the teacher when considering the appropriateness of a subject for his pupils.

From the first, then, English literature has been regarded by the teacher as something to be examined in; and from the first this has largely determined the form in which it has been taught. The connection of an author with his own time—how far he has either reflected the deeper convictions and aims of that time, or perhaps only its passing moods and fashions; the obligations of the writer to foreign models, or to the influence of a revived study of ancient literature—these and many such inquiries were seen to be wholesome and instructive ways of studying the author, and throwing light upon his genius and our appreciation of him. And in all sound teaching of the subject such topics have always, of course, found a place. But even here and in the hands of teachers of real and wide scholarship, I think may be perceived the first shadow of a danger which might in time spread and overcast the entire subject. In the hands of a teacher who himself loved and enjoyed the author he was treating of, it would be impossible but that something of his own taste and appreciation should be transferred to the student who listened to him, provided always that the student had in him the germs of taste and appreciation at all. But here again the terminal examination began to cast its "shadow before." How are you to examine upon a young student's *enjoyment* of the "Fairy Queen," or the "Rape of the Lock?" Even though he has learned to feel, and ardently to relish, the exquisite yet wholly different flavours of these two poems, how is this to be tested by an examination paper? Moreover, if a taste for these writers is to be found by studying them—not for the history or archæology in them, but for their own sakes and for the enjoyment of them—there is no time for this in the class-room, for that time is wanted for the historical and critical questions that arise: and the student at home has no time for that leisurely and deliberate reading that brings about a love for an author, as distinguished from a mastery of his difficulties (if an ancient writer) of language or allusion. And thus the danger might arise, even with the ablest teaching, that the student would leave the study of an author with a considerable knowledge of his language, his allusions, and his relation to other writers, and yet with but a moderate degree of pleasure derived from the writer himself.

And if, even with our ablest and most scholarly teachers at work, there exists this possibility of the writer himself being neglected for the sake of the facts about the writer, how certain is it that the study of our literature in places of education where such scholars are not procurable (and scholars of fine and catholic literary taste do not grow on every hedge) must tend to resolve itself more and more into questions that can be set and answered in an examination paper, with questions of a writer's biography, of facts and dates connected with his writings, of popular quotations from these writings and the like—with perhaps a list of the general and time-honoured verdicts that it is considered safe for any one, not a genius, to repeat in society. We all know what to expect when we take up an examination paper in English literature as set to the higher form of a good school; it is sure to contain questions something after this model:

"Name the authors of the following works: 'The Hind and the Panther,' 'Beowulf,' 'Acis and Galatea,' 'Friar Bacon and Friar Bungay,' 'The Shortest Way with the Dissenters,' and 'Adonais.' Give a brief account

of the contents of these works. To what class of literature do they belong?

"Write a life, with dates, of Sir John Suckling. What do you mean by the 'metaphysical' poets? Discuss the appropriateness of that term."

Now I am not citing this style of question to condemn or ridicule it. No knowledge can be entirely useless, and there is no saying when and where it may not be useful to an upper middle-class English man or woman to know the authors of the aforesaid works. But this at least is certain, that a student might obtain full marks in such a paper without its proving that he or she was any the better, wiser, or happier for any of the literature of which it treats. To begin with, there may be ample time in one school or college session to get up all the information requisite to answer such a paper, when there would not be time enough for the profitable study of any one of the writers named, if read for the sake of his works and not for the sake of being examined about him. And it is obvious that if literature is pursued in this kind of way, there is hardly any limit to the extent of ground that the student may be asked to traverse in a single year. I have myself been more than once invited to set the examination papers in this subject in an institution that I will not name. The syllabus of the lectures given during one session has been laid before me, to assist me in framing my questions, and I could only gather from this that in the course of a single year the whole range of English literature from "Piers Plowman" to "Waverley" had been dealt with by the lecturer, and therefore after a fashion supposed to be profitable to the learners. Imagine five centuries of our noble classics in verse and prose—the greater and the minor prophets of our literature—so much as touched upon to any purpose in such a space! No doubt the area covered looked well in the prospectus of the lectures. It displayed the comprehensive character of the instruction given, and by consequence the complete knowledge of English authors carried away by a daughter after only a year's work—"and still the wonder grew, how one small head could carry all she knew." Yes! the old, old fallacy! The area nominally cultivated—*this* the wonder and the attraction. No thought of the depth to which the plough has gone, or whether any really valuable seed had been sown at all! No thought of whether any genuine pleasure had been acquired through experience of any one of these English writers! Yet only through some pleasure given, I venture to assert, is any profit afforded by the study of an English writer.

May I tell two anecdotes, for which I can vouch, illustrating the opinion I am upholding, drawn not from the class-rooms of our own rank, but from the "simple annals of the poor?" You know that of late years, in our national schools under government inspection, the higher standards are allowed to learn and study some passage of defined length from an English poet—a scene from Shakespeare, a poem of Cowper, a canto of Walter Scott. Well, I once knew of a village schoolmaster who actually chose Milton's "Lycidas" for the purpose, and, stranger still, the inspector did not put his foot down upon the absurdity. It is quite easy to divine why the schoolmaster, who had perhaps studied the poem in his own training college days, chose that poem. "Lycidas" has always been one of the happiest of hunting-grounds for the examiner. It is full from end to end of names, phrases, allusions in mythology, geography, scripture-history, on which questions can be framed. Just recall a few—"the Sisters of the sacred well," "the Fauns and Satyrs," "the

Druids," "the gory visage sent down the stream," the "sanguine flower inscribed with woe," and all the rest of it. The examiner could go on constructing paper after paper, and yet leave something untouched. And so, for the sake of proving to the examiner how many Clarendon Press notes could be made to stick fast in the sixth standard boy's memory, this consummate poem was drummed into him —a poem, the nobility and beauty of which could not by any possibility be brought home to his ideas and feelings, because his whole line of learning in the school supplied him with nothing to which the poem could in any intelligible way link itself. The allusiveness of the poem—saturated at every turn with a recollection of something in Virgil or Theocritus—essentially a poem to delight scholars and students, how should it test anything in the village boy, save a parrot-like capacity for learning isolated facts and phrases, and reproducing them on paper or by word of mouth? This is one of my anecdotes. Here is the other. Some five-and-twenty years ago, when I was a curate in Staffordshire, our village schoolmaster (*it was before the days* of regulation English literature in national schools), having to find something to read to his upper class as a lesson in dictation, thought he would try as an experiment Lord Tennyson's "Dora," that tender and charming idyll of the farmer whose son would not marry according to his father's wishes—a story of sorrow and suffering, courage and loyalty, and final reconciliation. I suppose that no one would dream of choosing such a poem to provide material for an examination; at least I cannot remember any single word in it to make a question out of; and in this case the poem was not set for that purpose, but primarily for an exercise in writing from dictation. But the master, having found the story touching and interesting, doubtless hoped his pupils might also find it so, and thought like a sensible man that he might confer two separate benefits in a single lesson. What was the result? The boys and girls were moved and charmed. They obtained permission to make permanent copies of it with pen and ink. They took them home, and read them to their fathers and mothers; they in their turn were interested and moved by the picture of village loves and sorrows, touched by a master's hand; and thus one very unromantic Staffordshire village was drawn for the moment closer together under the spell of genius. Now, I ask you confidently, in which of these two cases had *English literature really justified* its admission into schools—its installation as a worthy part of education? In which instance had literature done its high and blessed service—that in which the poem had been studied for its own sake, or that in which it had been studied for the sake of the notes?

(To be continued.)

MANNERS IN THE PUBLIC SCHOOLS.

WE are hearing a good deal just now of the need of other kinds of training than mere literary training in the schools. There is a loud demand, not only for manual, but for moral and religious training—something very hard to get in a satisfactory shape, because its efficiency must largely depend on the character of the teacher. It is not every teacher who can make himself or herself a moral or religious influence, or even furnish a proper vehicle for moral or religious instruction. But there is a branch of ethics which might be taught in every school, and which

ought to be taught in every school, but is grossly neglected to the great national detriment—we mean what is called manners or "minor morals." In this field it is safe to say our common schools do nothing, or next to nothing, and there is none within their reach in which they might do so much.

We are not now talking of the kind of demeanour in ordinary intercourse known as "politeness," though this is terribly deficient in nearly all our boys and girls. Little or nothing is done in the schools to combat the mischievous delusion that suavity of manner is a confession of social or other inferiority, and that in order to preserve his self-respect and maintain his republican equality, an American has to be surly or indifferent, after the manner of hotel clerks or expressmen, and too often salesmen and "saleswomen" in stores. The result is, that we have probably the worst-mannered children in the civilized world. And the result of this neglect of the schools is to give a great many young people a dull, unready air—that is, they avoid quick responsiveness, lest it should seem like servile eagerness to please, and the habit of dilatory answering ends in giving an appearance of dulness and stupidity. One of the great uses of schools is to fortify the children of the State against whatever is evil and deteriorating in the political or economical condition of their lives. One of the great uses of American schools should be to fortify American boys and girls against the bad influence, either in mind or manners, of the passion for equality pushed to extremes, and the still more corrupting passion for notoriety fostered by the newspapers.

One of the defects in our civilization to which attention is now being called by the preparation for the Exposition is the filthy and squalid condition of our streets and highways and the surroundings of our houses. Everybody who has seen a foreign capital anticipates with more or less shame the arrival in New York of people who are accustomed to the comfort and cleanliness of London or Paris or Vienna. No doubt much of this filth and squalor is due to defective municipal administration. But, unfortunately, it is not New York alone which suffers from it. Similar nuisances are to be encountered in every town and village in the State, and no merely legislative or official remedy will be effectual without a reform in popular habits, which must begin in the schools.

It is not easy to teach neatness to grown men and women, but it is possible to infuse into children a horror of the anti-social practice which helps a great deal to disfigure and vulgarize our cities, and especially this city, of throwing down refuse of whatever nature—peanut shells, bits of paper, ends of cigarettes and cigars, old shoes, hats, ashes, saliva, or other excretions—in places frequented by or seen by one's fellow-citizens, such as streets, roads, lanes, sidewalks, public stairways, etc. Our indifference to this practice, which appears to be the result of a long familiarity, is incomprehensible to foreigners. It disappeared from European countries completely fully one hundred years ago. It is now found nowhere in the Eastern hemisphere except in Turkish or other Mussulman towns and cities, and is looked upon as the sure sign of a low civilization. It is considered in every European city a grievous offence against a man's neighbours to make any public display of offal, or to sit down quietly in the presence of filth or rubbish of any description. A horror of it might be taught to every child in the public schools by any average teacher. To instil it should be one of a teacher's first duties, for it must be remembered that the chief observable superiority of the civilized

man over the savage lies in the greater cleanliness of his person and dwelling. Nothing about an Indian encampment is so revolting as the indifference of the inhabitants about their garbage and refuse. If they get it outside their door, it is the most they strive for. When it is remembered that two-thirds, probably, of the houses, stores, and offices in this city deposit their sweepings in the streets, and follow them in many cases with the slops, one has a humiliating sense of our nearness to the Crow or the Apache in some of our social usages. No child should leave the public schools without having a dread of refuse ground into him. He should be taught to hate the sight of unswept streets or sidewalks, of saliva-stained marble or granite, of ashes and refuse of every description, and especially of bits of newspapers and ends of cigars, as signs of gross selfishness and a low social tone.—*New York Nation.*

WHY GO TO COLLEGE?

BY MERRILL E. GATES, LL.D., PRESIDENT OF RUTGERS COLLEGE.

ALL a man's powers he holds in trust. To develop fully the powers of mind which he has received is as clearly the duty of every young man as is the development of his bodily powers and the preservation of his health. There is a presumption that every young man whose circumstances in life render it possible, should receive a liberal education. For the thousands of young people who at this season of the year are turning from vacation toward study, the question of interest to each one and to his friends, in these days of free schools and ample opportunities, is not "Why should this young man go to college?" but "Why should he *not* go to college?" The *onus probandi* lies on those who would arrest too early a course of study and discipline which, rightly conducted, affords the best preparation for a useful, noble and happy life.

The college course is no longer regarded merely as the unavoidable portal to the "learned professions." The experience of life and the revealed teaching of God both lay sublime emphasis on the cultivation of the *knowing* powers, that a trained intelligence and a quickened conscience may rightly direct the power of will in a man's life-work. However society may be "reorganized," it is still ideas that must rule if the world is to prosper. Only by welcoming in their own lives, and diffusing among others the *sway of ideas*, can young men become "Masters of the art of living well."

Now there is a sense in which all men are "self-made men." No man is fully made a man, be he college-bred or not, unless he makes himself. But whatever may be the strength or the virtues of the man who is commonly called "self-made"—of the man has formed his character without the help of schools or instructors—it holds as the pre-eminent characteristic of college-bred men, that they have learned to deal with *ideas* as well as with facts. Business life and active professional duties make of college-bred men the most intensely practical citizens—men who can "bring things to pass"—yet the man who enters upon life through a liberal course of study at college, remains all his life long a citizen of the Republic of ideas. He is open to

reason. He knows the power of thought. He has seen that "ideas after all rule the world."

Every man who has to do with practical affairs as well as with theories and study, long before he reaches middle life learns to feel keenly the difference between men who are open to ideas and convictions, and men who are impervious to new ideas, case-hardened in their own narrow range of experience, hide-bound by custom and precedent. To deal with the one class of men is a delight. Breadth of view, intellectual horizon, give charm and force to a strong will and definiteness of purpose. To deal with the other class is a weariness to the flesh and a discouragement to the soul. These are the men who are powerless to break the foolish bonds of unworthy custom. They do not help to raise society above the level of the unthinking. They dread a new idea. A new idea is positive pain to them simply because *they never had it before.* When such a new idea comes to them as if it meant to influence their daily living, it is a terror to be fled from; or, if they connot escape its grasp, then they close with it, as with an enemy to be throttled if possible, that all things may be as they were before. This is the type of a man of whom Crabbe writes:

"His habits are his only tests of truth;
'It must be right, I've done it since my youth.'"

Of course it is by no means true that all disseminators of ideas are college-bred men. No one who had entered at all into the spirit of a liberal course of study at college would for a moment entertain a view so narrow. But as a rule the men who have known the expanding influence of college life belong forever to the first of these two classes of men. It was this openness to ideas, the mark of the educated man, that led Aristotle to say: "He who has received an education differs from him who has not, as the living does from the dead."

For those who are to pursue a business life, for all men who are not to live a distinctively studious life after graduation, the college course is invaluable for precisely this broadening outlook which it opens. The shaping forces of the years of college life go with a man through all life and into eternity.

In every college class the love of learning lays hold of a few men, and from among such elect spirits some are yearly drawn into the ranks of college professors and lifelong students. But most of the members of each class soon become immersed in affairs. Now the danger of your "practical" man of affairs is that he will give too little attention to theory and too much to tradition and maxims of practice. Harassed by details, fettered by custom, constantly warned to pay attention only to experience, the "practical" man tends toward narrowness, routine and blind conformity to social usages.

On the other hand, it is well understood that college professors, in proportion as they allow their duties to cut them off from participation in the active life of mature men, in proportion as they are secluded among books and immersed in theories, are tempted to attach too high a value to the processes of pure thought. They forget the strength of human sympathies and prejudices. Working constantly in the realm of thought, they become oblivious of the awful weight of "things as they are." They make too few allowances for the natural intellectual conservatism of that vast majority of the people of the world to whom a new idea is an uncomfortable sensation, to be regarded with suspicion. The theorists, "men of ideas," who are not engag-

ed in the practical duties of life, forget to allow for friction, and imagine that the working power of a theory will be fully equal to its algebraic value in the abstract formula.

A college course should save a man either of these extremes. During the most plastic years of early manhood, those who are to be men of affairs in the world, are brought day after day under the strong magnetic influence of scholarly men who are intensely alive to the power of ideas; who are, it may be, overcharged with and polarized by idealism.

From such minds and wills, strongly exerted upon his own, every thoughtful young man receives an influence, a mental bias, a profound conviction of the value of ideas, which goes with him through life like the iron in his blood, or the phosphorus in his brain; and thus society through the college-bred men of every generation, whether they work in the professions or in business, is permeated with the life and light, the openness to ideas which a liberal education preeminently gives.

If a quick spiritual apprehension of noble ideas, a generous loyalty to truth, and strong sympathy with the needs of mankind are desirable qualities in citizens in every walk of life, then it certainly pays well, in every sense of the term, to train at those colleges where these qualities result from the training, the young man who looks forward to business life, no less than his brother who plans for himself a career in one of the learned professions.—*The Independent.*

NOTES FOR TEACHERS.

The smallest circular saw in practical use anywhere in the world is that which is used in pen-making establishments for cutting the slits in gold pens. This pen saw is a tiny hard steel disc about the size of a shilling, and it is no thicker than a sheet of ordinary paper. When in use it is made to revolve about 4,000 times per minute.

The Queen's Kitchen.—A correspondent writes:—I had a peep the other day at the royal kitchen at Windsor Castle, the maintenance of which I see costs £10,000 a year. The entire walls to a certain depth are lined with copper utensils, bright as gold. In the centre of the vast chamber is a polished steel hot plate for keeping dishes warm. One of the numerous grates holds half-a-ton of coal, and the cellars store 700 tons.

A pupil comes to us as a bundle of inherited capacities and tendencies, labelled, "from the indefinite past to the indefinite future:" and he makes his transit from the one to the other through the education of the present time. The object of that education is, or ought to be, to provide wise exercise for his capacities, wise direction for his tendencies, and through this exercise and this direction to furnish his mind with such knowledge as may contribute to the usefulness, the beauty, and the nobleness of his life.—*John Tyndall.*

Method and Leisure.—Everything goes by express train in these days—work, pleasure, everything; it can't be helped, we must go on with the tide; but unless we are very careful our health is likely to suffer. Perhaps people who are absolutely drones, who do nothing, who have, or who think they have, no responsibilities in this world, can let their life run on in a "come what will" sort of manner. Those who are busy bees

of the world, who rush on early and late in incessant action, must take care that they do not hurry themselves to an untimely end, by letting their brains be in a continuous state of morbid activity. Leisure is essential. How are we to get it, somebody will say; and we answer, it may be very difficult, but have you ever tried method? A little planning out of our days and life, and especially doing everything in the proper time—it is wonderful how it answers. Method is generally abused by people who have never tried it.—*The Hospital.*

MR. PLIMSOLL.—If Mr. Plimsoll succeeds in getting Parliament to amend the Merchant Shipping Acts, he will confer a great boon on English sailors. The following are the sub-sections in the Act of 1876 which the proposed Bill will, if carried, repeal: Section 26, Sub section (2) The centre of this disc shall indicate the maximum load-line in salt water to which the owner intends to load the ship for that voyage. Section 27, Sub-section (2) The centre of this disc shall indicate the maximum load-line in salt water to which the owner intends to load the ship until notice is given of an alteration. The evidence of Mr. Rothery, the Wreck Commissioner, shows that the loss of forty-six per cent. of missing ships is due to over-loading—in plain English to reckless greed. The average annual loss of sphis is 106; of human lives 944.

THE AUSTRALIAN CONVENTION.—We must express the hope that its members will favour the Constitution of Canada, rather than that of the United States of America. In several very important points the former constitution is the superior. In the first place, the Provinces of the Dominion have no power over any military force, the control of the militia resting solely with the Central Executive, whereas in the Republic each State has its own militia. Still more important is the fact that the Dominion Government has the sole power of legislation in regard to the Criminal law and the procedure of the Criminal Courts, and as to all questions of marriage and divorce. The fact that a man may be guilty of a criminal offence in one State of the Union, and be an innocent man in another, and that a marriage may be valid in one State and invalid over the border is a grave source of difficulty and prevents that national homogeneity which it should be the chief aim of legislation to secure. Again, the Dominion Government appoints and pays the Judges of the Superior, District and County Courts. Lastly, the central government has the power of vetoing provincial laws hostile to the whole community.

WEST LAMBTON TEACHERS INSTITUTE.—The officers elected for the ensuing year are: A. B. Telfer, president; H. Beaton, secretary; J. B. Beveridge, treasurer; J. Brebner, I. P.S., librarian.

GEOGRAPHY.

A DELTA.—Of the formation of a delta an admirable instance is offered to us in the Lake of Geneva. At the upper end of the lake the Rhone enters discoloured by mud; but when it leaves the lake its waters are a transparent blue—the mud has been deposited in the lake. As this has been going on for centuries we may expect to find some evidence of the work of the river. This is given us in the alluvial tract which stretches from the head of the lake for some six or seven miles.

It is a marshy plain, higher than the level of the water, and occupying what was once the bed of the lake. If this state of things continue, the Rhone will entirely fill up the lake. The rate of the advance of the delta may be gathered from the fact that the Roman town, Portus Valesia, which stood on the margin of the lake, is now more than a mile and a half inland, the river having added to its delta this quantity in about eight centuries. The delta of the Mississippi has an area of 12,300 square miles. The river brings down $\frac{1}{1321}$ of its weight of solid matter, or more than 6,000,000,000 cubic feet annually; yet such is the vast size of the delta, that Sir Charles Lyell computes it has been in the course of formation for 33,500 years. The Ganges performs even a greater work of transportation. In the four rainy months, at 500 miles from its mouth, it was found to bear seawards 577 cubic feet of solid matter a second! Its annual discharge has been computed to be 6,368,077,440 cubic feet—an amount of matter equal in weight to sixty Great Pyramids of Egypt, although the base of that immense pile covers eleven acres, and its apex is 500 feet above the level of the plain.—*Cassell's New Popular Educator.*

At London, England, and Bremen the longest day has sixteen and a half hours. At Stockholm, Sweden, it is eighteen and a half hours in length. At Hamburg, in Germany, and Dantzic, in Prussia, the longest day has seventeen hours. At St. Petersburg, Russia, and Tobolsk, Siberia, the longest is nineteen hours, and the shortest five hours. At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas, one less than thr[illegible] hours in length. At Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption; and in Spitzbergen the longest day is three and a half months. At St. Louis the longest day is somewhat less than fifteen hours; and at Montreal, Canada, it is sixteen.—*The School Guardian (London.)*

THE annual report of the Dominion department of Indian Affairs shows that the number of Indians in Canada is 121,520. Ontario has 17,752; Quebec, 13,500; Nova Scotia, 2,059; New Brunswick, 1,574; Prince Edward Island, 314; Manitoba and North-West Territories, 24,522. The general condition of the Indians of the Dominion in all the provinces and in the territories is satisfactory. The amount at the credit of the various Indian bands or of individual Indians for whom the Government held moneys in trust aggregated in principal and interest on the 30th June, 1889, $3,428,790, showing an increase since the same date the previous year of $104,555.

RAILWAY CONSTRUCTION IN JAPAN.—Rapidly as it is progressing, railway construction in Japan has to meet unusual difficulties, or rather an unusual number of difficulties, owing to the physical geography of the country. One line of 205 miles in length involves the construction of 16 tunnels, 16,000 feet long, and the bridging of 11 rivers. One of these has a velocity in time of flood of 27 feet per second, and in another the brick piers have to be sunk to a depth of 80 feet. A range of mountains is crossed at a height of 1468 feet. Part of another line ascends to a height of 3144 feet, and during five months of the year work is rendered impossible by the snow, and sometimes in the summer months an epidemic of cholera has the same effect.—*The School Newspaper.*

EMIGRATION.—Emigrants to Brazil are warned by the experiences reported of those from Great Britain, who would have been wiser to come to the Canadian North-West. Up to now the failure of British immigration in Brazil has been appalling. Cananea had at one time 450 British colonists, whose survivors left in despair in 1878. There are now only three British families there in the forest without any road in any direction.

THE smallest, simplest and best protected postoffice in the world is in the Straits of Magellan, and has been there for many years. It consists of a small keg or cask, and is chained to the rocks of the extreme cape, in the straits opposite Terra del Fuego. Each passing ship sends a boat to take letters out and put others in. The postoffice is self-acting and unprovided with a postmaster, and is therefore under the protection of all the navies of the world. Up to the present time there has not been a single case reported in which any abuse of the privilege it affords has been taken.

PUBLIC OPINION.

THE LABOUR PROBLEM.—"The whole world is discussing with all its energies the great problem of labour. The whole world is agreed that the lower labourers—the men, that is, who depend mainly on their strength —do not receive enough to keep them civilized human beings."—*The London Spectator.*

THE MORMONS IN UTAH.—At the recent elections, in Utah, the Mormons were defeated, partly on account of the new franchise laws. The criminal practices of the Mormons will probably be severely dealt with, and the consequence may perhaps be a new emigration. The Canadian Government will need to be upon its guard.

"ADVANCE AUSTRALIA."—Sir Henry Parkes' resolution that "the time has come for uniting the Australian Colonies under one Government" has been accepted, and a convention has been called to meet at Melbourne, in January, 1891, to draft a constitution. A step of great importance and promise to our world-wide empire.—*Salve Semper.*

THE weak point in the public school is its wholesaleness; pupils are marshalled and taught in platoons, sometimes in regiments. Impressions may be made on large numbers by orators, but in education there must be more than impressions; the impression must be developed something after the nature of the photograph, with infinite pains. The public school teacher is obliged, too, to follow a fixed course of procedure; and then, too, the memories of his pupils are examined to find whether he has laboured faithfully or not. It will be found that the best public schools follow the plans of management of the best private schools.—*Ex.*

WITH regard to the whole question of international copyright, we may yet echo with a variation Lewis Carroll's words in "Sylvie and Bruno":

> However legal it may be
> To take what never has been lent,
> This style of business seems to me
> Extremely inconvenient.

It is true there are signs of an awakening conscience. Far be it from us to discourage any such healthy process. We would only very humbly and very

diffidently suggest to Enoch Morgan's Sons Co., and to all who, like them, either in or out of the soap manufacturing industry, are trying to push the publishing trade of the United States, that, until a just international copyright law passes, they should include in their lists of books to be given away those parts of a very old and highly esteemed book which contain two brief commands—the first being "Thou shalt not steal," the second "Whatsoever ye would that men should do to you, do ye even so to them."—*The Publishers' Circular.*

A WEALTHY citizen of Chicago, Mr. John Crerar, who died recently, leaving an estate of three and a half million dollars, has bequeathed the chief portion of it to various charities, including, especially, churches and orphan asylums. One large bequest is made by him for the establishment of a public library, respecting which he records in his will: "I desire that the books and periodicals be selected with a view to create and sustain a Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn-books and sermons, but I mean that dirty French novels and all sceptical trash and works of questionable healthiness of tone shall never be found in this library. I wish the atmosphere to be one of Christian refinement, and its aim and object the building up of character."

CORRESPONDENCE.

ARTS MATRICULATION.

Editor of THE MONTHLY:

SIR,—I notice in a report of a recent meeting of the University Senate that the Committee who have in charge the Arts Matriculation Curriculum were asked to report soon so as to complete arrangements with the Department for the examinations. I hope this is not intended to mean that the University Senate has decided to adopt the "Leaving Examination," and yet I fear there may be something of that kind understood, for in the Time Table of Examinations just issued by the Department, we have the old Third Class, Second Class, and First Class changed into Primary, Junior Leaving and Senior Leaving. Wherefore all this change of *name* if there is no change in the examination itself?

I believe, as has already been said in your columns, that it will be an unfortunate thing for the educational interests of this province, if the University surrenders any of its powers to the Department. There is already too much centralization of educational affairs. Teachers feel that they have no freedom under the present *regime* —that outside of a few fawning flatteries they have no voice either in *what* is to be taught or *how* it is to be taught. What makes it all the more galling is that they are not unfrequently represented as desiring such and such changes, when in reality they have expressed no opinion. I cannot help thinking that a good many more teachers would have come out squarely and declared against this "Leaving Examination" scheme than have done so, were they not afraid of offending "the powers that be." Nor do I wonder at it, for does not the Department interest itself in nearly all the High School and Collegiate Institute appointments. We know too well that the man who has criticized the schemes of the Department need look for no preferment. Let us hope that at least the University will

be kept untrammelled from such influence as this. Most men will have much more confidence in the judgment of a body of men than they have in that of any one man, no matter who he may be. I say one man, for I have been told (I may have been misinformed) that the Central Committee is never consulted—is never even called together—but one man is the sole adviser of the Minister in all High School questions. Will the University give him the control of its matriculation examination too?

Yours, etc.,
WESTERN ONTARIO.

Ο ΝΕΑΝΙΣΚΟΣ Ο ΠΛΟΥΣΙΟΣ.

A New Testament Idyll in New Testament Greek.

Νεανίσκος τις Ἰησῷ
πορευομένῳ εἰς ὁδὸν,
τῶν ἀρχόντων εἷς, προσῆλθε
δραμὼν, καὶ γονυπετήσας
αὐτὸν, ἐπηρώτα αὐτὸν,
Ἀγαθὲ διδάσκαλε,
τί γαρ ἀγαθὸν ποιήσω
ἵν' ἐγὼ κληρονομήσω
τὴν ζωὴν ἀιωνίον;
Εἶπε δ' αὐτῷ ὁ Ἰησοῦς,
τί με λέγεις ἀγαθόν;
οὐδεὶς, εἰ μὴ εἷς, ὁ θεὸς,
ἀγαθός· ἀλλ' εἴπερ θέλεις
εἰς τὴν ζωὴν τήνδ' εἰσελθεῖν,
τήρησον τὰς ἐντολάς.
Λέγει δ' αὐτῷ νεανίσκος,
Ποίας;
Ὁ δ' Ἰησοῦς εἶπε,
Οὐ φονεύσεις· οὐ μοιχεύσεις·
οὐ κλέψεις·
οὔ τε ψευδομαρτυρήσεις·
οὐ δέ τι ἀποστερήσεις·
σοῦ τὸν πατέρα, καὶ τὴν μητέρα
τίμα, καὶ, τὸν πλησίον
ὡς σεαυτὸν αγαπήσεις·
Ὁ δὲ εἶπε,
Ταῦτα πάντα
ἐφυλαξάμην ἐγώγε
ἐκ τῆς νεότητός μου·
τί γε ἔτι ὑστερῶ;

Ὁ δ' Ἰησοῦς ταῦτ' ἀκούσας,
καὶ φιλοφρόνως ἐμβλέψας
αὐτῷ, ἠγάπησαν αὐτὸν,
καὶ ἀποκρίθεις ὣς εἶπεν
αὐτῷ·
Ἔτι ἓν σοι λείπει·
εἰ θέλεις τέλειος εἶναι,
πάντα, ὅσ' ἔχεις, πώλησον
καὶ δὸς πτωχοῖς· καὶ θησαυρὸν
ἕξεις συ ἐν οὐρανῷ· καί
δεῦρο, ἀκολούθει μοι.
Ταῦτ' ἀκούσας νεανίσκος,
κἀπὶ τῷ λόγῳ δυσηχεῖ
στυγνάσας τε καὶ βαρυνθεὶς,
ὡς λυπούμενος ἀπῆλθε,
ἦν γὰρ σφόδρα πλούσιος.
Ἰδὼν δ' αὐτὸν ὁ Ἰησοῦς
λέγει τοῖς μαθηταῖς αὐτοῦ,
ἀμὴν λέγω ὑμῖν, ὅτι
δυσκόλως εἰσελεύσονται
οἱ τὰ χρήματα ἔχοντες
εἰς τήν βασιλείαν θεοῦ·
ἐθαμβοῦντο οἱ μαθηταὶ
ἐπὶ τοῖς λόγοις τοῖς αὐτοῦ.
Ὁ δ' ἀποκριθεὶς Ἰησοῦς
πάλιν λέγει αὐτοῖς,
Τέκνα,
δύσκολον πῶς ἐστ' εἰσελθεῖν
εἰς τὴν βασιλείαν θεοῦ
τοὺς πεποιθότας ἐν πλούτῳ·

εὐκοπώτερον γάρ ἐστι
διὰ ῥαφίδος διελθεῖν
τοῦ τρυπήματος κάμηλον
ἢ τὸν πλούσιον εἰσελθεῖν
εἰς τὴν βασιλείαν Θεοῦ·
ἀκούσαντες δ' οἱ μαθηταὶ
περισσῶς ἐξεπλήσσοντο,
ὥς λέγοντες πρὸς ἑαυτοὺς,
καὶ τίς δύναται σωθῆναι;
αὐτοῖς δ' ὁ Ιησοῦς λέγει,
τὰ δ' ἀδύνατα γ' ἀνθρώποις
δύνατ' ἐστὶ παρὰ Θεῷ.
καὶ ὁ Πέτρος λέγει αὐτῷ,
Πάντ' ἀφήκαμεν, ἴδ', ἡμεῖς,
καὶ ἠκολουθήσαμέν σοι.
Αὐτῷ δ' ὁ 'Ιησοῦς εἶπεν,
'Αμὴν λέγω ὑμῖν, Οὐδείς
'εστίν ὃς ἀφῆκεν οἶκον,
ἢ ἀδελφοὺς, ἢ ἀδελφὰς,
ἢ πατέρα, ἢ μητέρα,
ἢ γυναῖκα, ἢ δε τέκνα,
ἕνεκεν τῆς βασιλείας
τοῦ θεοῦ, ὃς οὐ μὴ λάβῃ
ἑκατονταπλασίονα
νῦν ἐν τῷδε καιρῷ τούτῳ,
καὶ εἰς τὸν αἰῶν' ἐρχόμε-
νον ζωὴν αἰώνιον.
πολλοὶ δ' ἔσχατοι ἔσονται
πρῶτοι· πρῶτοι δ' ἔσχατοι.

Toronto, Feb., 1890. W. H. C. KERR.

EDITORIAL NOTES.

THE change of name from Third Class to Primary, etc., referred to by our correspondent, "Western Ontario," is said to have been made for the following reasons: That many who obtain third, second, or first class non-professional certificates are employed by trustees as if they held the same class professional certificates. This change of name, it is held, will leave trustees without excuse. There may be some force in this statement. In regard to the remainder of his letter, his information is the same as what we have.

THE FRENCH SCHOOLS.

THE question involved in the French schools is a difficult one and for Canada exceedingly so. We need not particularize the environment which makes it so troublesome to find for Canada a solution that will, at the same time, be healing in its effects and permanent in its character.

It is perfectly natural, and only what every person of ordinary acquaintance with history expected that our French fellow-citizens would desire and earnestly contend for the use of their mother tongue in every way possible; not only in the home, but in the schools, in the church, and also that the language should have official recognition.

No doubt, we shall find the French endeavouring to increase their kindred in Canada by every means within their reach. We state only what experience has taught us; people of the same race and language will naturally gravitate to the same sections of a country. The association of home and race embedded in the language and of which it is the best and sacred vehicle will attract and hold together those who speak the same mother tongue. It is not necessary to occupy time or space in quoting instances, or giving illustrations; this much nature itself teaches us.

There was a necessity to make temporary provision to meet the disabilities of immigrants from foreign parts by recognizing officially persons, as teachers, who had the proper quali-

fications for the important work of instructing the strangers in the language of the country—such provision with the approval of the late Council of Public Instruction, the Chief Superintendent, Rev. Dr. Ryerson did make. The provision was temporary, confessedly, and in the case of most immigrants, the necessity of such educational expedient does not now press for its longer continuance.

In one case, and in one case only, does it appear that instead of the provision having worked, as it was hoped, to do away with the necessity of instructing in the public schools in more than one language, it has tended to intensify and perpetuate the difficulty. This is confessed by all to be an evil. We refer to the case of the French in Eastern Ontario. Quite recently we have had an opportunity of conversing with a gentleman who has been living in the eastern part of the province for the past fifteen years. His experience of what is now taking place in the eastern section of our province is similar to what ours is of what is transpiring in some parts of New Brunswick. Let the true explanation be what it may, whether land hunger or restlessness on the part of the English, it is a fact that the mode of treatment or development of the races is quite different. Let us suppose two families, one English, the other French, with three sons and the same amount of land—a hundred acres. It is plain to the English family, that, if the sons are to be farmers, more land must be bought; to the French family, this is not plain at all. The result is that, at least two sons of the former family move away from the homestead, and in many instances the family moves to some place where enough land can be bought to supply each of the sons with farms, 100 or 150 acres in size. With the latter family the mode of procedure is very different, and usually ends in dividing the homestead into three parts, or if the English family moves away its farm is bought by the French family. My friend is not aware of the Roman Catholic Church having any fund to assist its adherents to get possession of the farms of other people not of the Roman Catholic faith, but he is aware of the fact that the credit of French Canadians is good as they are economical and thrifty. By this gradual action of natural causes the French Canadian population has increased and is increasing in Eastern Ontario.

Whatever may be the rights and privileges of the French-Canadian in regard to religion and language, secured by statute law or long prevailing custom, in the Province of Quebec, we would say to the Dominion loyally and generously to respect such; but, if any changes have recently been made, either in Ontario or Quebec, tending to perpetuate division and misunderstandings between the two peoples, the endeavour of every British-Canadian should be to remove for ever such strife-producing law or practice. To the outside world the Dominion is one and indivisible; internally why should Judah vex Ephraim or Ephraim envy Judah? Much as we sympathize with the feelings of those who advocate bi-lingual readers, etc., still this plan of meeting the difficulty has an unpleasant aspect to us, namely, that we fear it may be another step in the direction of realizing the wishes of those who are steadily aiming at having a dual system of education in Ontario. In all simplicity and candour we ask our friends of the Roman Catholic Church, Is it necessary to carry the line of separation to this extent in our Province of Ontario? We must leave this subject for the present, and we shall be glad to hear from our Roman Catholic friends on this important question.

THE SCHOOL SYSTEM OF ONTARIO.

THIS is not a panegyric. For panegyrics on the above subject our readers are respectfully referred to recent speeches by the Hon. the Minister of Education both in the House and out of it and to the utterances of many other lights in the same solar system. Far be it from us to speak with undue harshness about the failings and demerits of the educational system of our province, but it is surely a sad mistake to go on infusing ourselves with self and vain conceit, when there are errors to be corrected, and abuses to be reformed. The remedy lies not in shutting one's eyes to these, and folding the hands complacently while our ears are filled with the sound of a pleasant voice, assuring us of our own greatness and infallibility, of our superiority to our neighbours, especially to the Mother Country, and of our success and glory in that most important duty of the nation—the education of the young. If any man speak a word against the public schools, let him die the death, let him speedily be destroyed and that without mercy.

Let such an one never attempt to run for School Trustee, Councilman or Alderman, Reeve or Mayor. Let him never aspire to a place at the National Council. For why? He is *not popular*. But let the man who would be all this and more take every opportunity of parading before his audience captivating statistics about everybody being educated in everything (our readers are requested to remember that morality and common honesty are not included and therefore are out of fashion; neither are they popular).

Let him tell them about the large number of males and females being educated to despise the mothers who bore them and the fathers who have toiled and striven for them—educated through the self-sacrificing love of their parents to be spoiled for taking up their parents' work and to be useless for anything else.

A plain and thorough education, simple and unpretentious, useful and practical, is what we in Ontario need.

Bankers tell us that boys who apply for bank clerkships cannot add correctly. Merchants say they cannot write decently. Parents say they cannot read well. Then what in the name of common sense *can* they do? And if more time were spent on these necessary and useful subjects and they were thoroughly learned, even to the omission of some of the subjects which are not necessary, then our educational system would be more deserving of the confidence and support of the people.

TWO BRITISH BOOKS.

PROBLEMS OF GREATER BRITAIN. By the Right Hon. Sir Charles Wentworth Dilke, Bart., Author of "Greater Britain." "The British Army," &c., With maps. London and New York: Macmillan & Co.

Ecce! Ego et pueri mei quos dedit mihi Dominus.

THE COLONIAL YEAR BOOK, for the year 1890. By A. J. R. Trendell, C.M.G., of the Inner Temple, Barrister at Law. With Introduction by J. R. Seeley, M. A., Regius Professor of Modern History, in the University of Cambridge. London: Sampson Low, Marston, Searle and Rivington, Limited.

THE time has come when books like these are sought for, and appreciated—nay, when they are eagerly welcomed, and the heart of Canadian and Australian and South African, will fill with pride and pleasure as he opens the last parcel of books "from home" and finds the two most striking and attractive —those which we have named above —devoted entirely to the liberal and patriotic consideration of all the interests and affairs of Great Britain, and her great family of children beyond the seas.

In the course of the half-hour's hard labour required to cut the pages of Sir Charles Dilke's book, the reader's eye catches a good many taking bits, and glances in passing at a number of beautiful maps. If he is living in Toronto, he will scacely fail to observe with a shudder on the first page of Chapter V. in Part VI., that we have never yet heard the last of that wretched boy on Shuter St., who threw a stone at Archbishop Walsh's carriage. But we forbear. Only we should like Sir Charles Dilke to investigate that small matter a little further, before another edition of his book is issued. Let us hasten to the pleasant task of referring to the conspicuous merits of the work.

Not to speak of the tremendous labour involved in collecting information, examining documents, statistics, books of all kinds, consulting people all over the world and weighing and sifting the mass of material so obtained, we would mention the interesting character of what might be called the narrative. Given our choice between the "Problems," and the best new story one can buy at the bookstores to-day, merely as a matter of pleasure and interest, we should choose the "Problems." The completeness of the work, its uniformly thoughtful character, the patriotic spirit in which it is conceived and written and the broad and statesmanlike views enunciated are beyond our praise.

Nor can we omit to say that a book which is at once so useful, important and opportune, which makes people who read it reflect and revise their conclusions and information on many matters, and awakens again generous feelings which are only too apt to sleep in silence, cannot but be a good one. People will not entirely agree with Sir Charles. Australians will point out that he has forgotten about their immense "coffee house" hotels. Educators will have a crow or two to pluck with him. The clergy will have some exhortations to address to him. Imperial Federationists can show him a thing or two. But so careful a study and discussion of the institutions, dangers, hopes, and strength of our common country is no inconsiderable contribution to the wisdom and progress of the Imperial British race, and, as such, it will be cordially and gratefully received and recognized by those for whom it is written.

Sir Charles pays a tribute to many men who have aided him, and dedicates to his friend, General Sir Frederick Roberts, Commander-in-Chief in India, "this record of that peaceful progress of Greater Britain which is made securer by his sword."

One can hardly resist saying "well done" almost before opening "The Colonial Year Book." Its name and appearance at once make a favourable impression, and when one sees above the title page the beautiful and appropriate Latin words found at the head of this article they are felt to be as good as a guarantee against disappointment in the volume. A masterly historical introduction by Prof. Seeley is a very fitting beginning.

In future, whenever we want to know anything at all within its scope, may this book be at hand. Who is the Chief Justice of the Fiji Islands, or the Agent General for the Cape, or the Vicar Apostolic of Hong-Kong? Here they all are—names and addresses. In what language are the hymn books of the natives of the Gold Coast? What are the chief banks at Brisbane, or what are the names of H.M.S. at Halifax? Here, again.

So we might go on opening the book an hundred times at random and find it is a store of information and assistance on an endless variety of subjects, both general

and special, condensed into brief, correct and well-written accounts of all the vast and scattered domains of the Empire. The very latest reports and changes are noted, and few are the omissions—indeed, after a somewhat careful examination of the book, we have only observed one—the universities in Ontario are not mentioned, though we find those in Quebec referred to on page 138.

The author and publishers have availed themselves of everything which could aid in making the book convenient and attractive, and the description of these vast territories "which are not only the glory of the Mother Land, but the influence of which, on the prosperity and policy of the empire, is increasing day by day," includes their history, commerce, climate, industries, resources, characteristics, etc., etc., as well as a vast amount of information in regard to each which varies so much in character that we cannot, in a few lines, give any adequate idea of it. In short, all who read this work will be pleased with it. (Although the thought did cross our minds that it was a pity that the publishers had admitted quite so many advertisements, we almost dislike to mention it.)

Doubtless these two works will shortly be found in the libraries of schools and colleges and in other general and reference libraries throughout Greater Britain. We hope they will, at some not distant day, be recommended for advanced classes and for college students.

Another sign that the indifference and lethargy born of dense ignorance or blindness of heart in regard to the greatness of the Colonial Empire and the grandeur of Greater Britain's destiny is passing away may well be seen in the appearance and success of such books as these.

May wisdom be granted to those at the helm to solve the great problems in the navigation of the ship of state, and to those on the look-out and before the mast to see that a share in these world-wide hopes and responsibilities belongs to each of them, in conformity with the spirit of these noble and reverent words: *Ecce! Ego et pueri mei quos dedit mihi Dominus.*

We have much pleasure in calling the attention of our readers to the advertisement appearing in this issue of the Fifteenth Session of the Sauveur Summer College of Languages. The work of the College is now well-known and appreciated.

SCHOOL WORK.

CLASSICS.

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

This column is open for the discussion of points of interest or difficulty connected with the School work in Latin or Greek.

QUESTIONS ON CÆSAR'S "BELLUM BRITANNICUM."

1. Translate into good idiomatic English:

(*a*) Qua in re admodum fuit militum virtus laudanda, qui vectoris gravibusque navigiis, non intermisso remigandi labore, longarum navium cursum adaequarunt. Accessum est ad Britanniam omnibus navibus meridiano fere tempore.

(*b*) Ipsi ex silvis rari propugnabant, nostrosque intra munitiones ingredi prohibebant At milites legionis septimæ, testudine facta et aggere ad munitiones adjecto, locum ceperunt eosque ex silvis expulerunt, paucis vulneribus acceptis.

(*c*) His rebus cognitis, Cæsar legiones equitatumque revocari atque itinere desistere jubet; ipse ad naves revertitur; eadem fere,

quæ ex nuntiis literisque cognoverat, coram perspicit, sic ut, amissis circiter quadraginta navibus, reliquæ tamen refici posse magno negotio viderentur. Itaque ex legionibus fabros delegit et ex continenti alios arcessiri jubet; Labieno scribit, ut quam plurimas posset iis legionibus quæ sint apud eum, naves instituat (Cæsar, Bk. v., chap. 8,9, 11.)

2. Construction of (*a*) navigiis, labore, navibus, tempore. (*b*) legiones, itinere, negotio, legionibus. 3. *vectoriis*—What is Cæsar's usual name of these vessels? 4. *Accessum est*—How used? Give an alternative construction. 5. *Meridiano tempore*—Why not simply *meridie?* 6. *Ingredi*—What is the usual construction after verbs of hindering? Give an example. 7. *Testudine*—Explain what is meant here. Give other meanings of the word. 8. *Prohibebant, ceperunt*—Account for the difference in the tenses. 9 *His rebus cognitis*—Give the corresponding singular form. Give an alternative expression of the same meaning. Give as many good English translations of the phrase as you can. 10. *Legiones*—Give the usual divisions of a legion. 11. *Itinere*—Account for the double increment of this word. 12. *Revertitur*—What peculiarity in the use of this verb? 13. *Literis*—What other meanings may this plural have? 14. *Refici*—What compounds of facio make the infinitive *facere, ficere* and *ficare* respectively? 15. *Arcessiri*—What peculiarity in form? 16. *Jubet*—What change in construction would it make to substitute *imperat?* 17. *Labieno*—What other construction might be used? 18. *Sint, instituat*—Account for the mood of each. 19. *Posset*—Note and account for anything peculiar in the use of this tense. 20. Point out any difference in use between *eques* and *equitatus.* 21. Mark the penult of *admodum, labore, tempore, ingredi, ceperunt, revoco, desistere,* and distinguish relĭqui from relīqui.

Translate into Latin the following sentences, based on chaps. 9-11:

1. Leaving one legion to be a guard to the camp he set out for the post with the rest of the infantry and all the cavalry. 2. The workmen whom we have selected from these two cohorts will soon repair the ships that have been damaged by the storm. 3. On his return to the camp he learned from the messenger whom the lieutenant had sent that the Britons had been repulsed by our men and had fled across the river. 4. Fearing the Britons might attack the camp he wrote to the lieutenant to come as quickly as possible with all the soldiers he had with him. 5. Having collected about two hundred boats from the nearest ports he determined to carry the whole army across to Britain. 6. Learning that the Britons were collecting all their forces he sent forward two horsemen to select a place suitable for a camp. 7. The scouts whom he had sent to follow the enemy and learn in what direction they had marched brought back word that they had encamped in a strongly fortified place. 8. From him we learned that the Britons, alarmed by the approach of the Roman legions, had put this chief in command of all their forces.

MODERN LANGUAGES.

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

EXERCISES IN ENGLISH.

1. Criticise and improve the following sentences:

(*a*) Worms drag leaves and other pieces of plants in their burrows for the sake of plugging them up and eating them.

(*b*) The plough which was invented by man before it came into use the ground was ploughed by worms.

(*c*) The whole bed of vegetable matter passes through their bodies at the end of a few years.

(*d*) They drag leaves into the burrows as food, and after tearing them into very fine threads and partially digested are mixed up with the earth.

(*e*) The worm has no sense organ, yet they show great skill in lining their burrows.

(*f*) Long before the plough was invented the land was and is ploughed by worms.

(*g*) Sometimes worms undermine pavements unequally and thus are broken.

(*h*) They bring the under earth up to the top, and the top earth sinks, and so on, just like a plough.

(*i*) Old massive walls have been undermined by the worms and subside.

(*j*) Tesselated pavements have been preserved in the same way, although the worms have been aided in this by the wind blowing dust into them.

(*k*) It is likely that huge slates of stone have been undermined and fallen down by having been undermined.

(*l*) Some persons think that the burrows aid in the drainage of the land, also allowing the air to penetrate into the ground.

(*m*) They also bury the dead bones of animals which thus enrich the soil.

(*n*) Worms often undermine pavements unequally and so it falls down, the same with walls and buildings.

(*o*) By the old burrows falling down the mould is constantly moving and thus pulverizing, also fresh surfaces are continually exposed to the air and the carbonic or human acids, thus the softer parts of rock are decomposed.

2. Change the following to indirect narrative:

A rich but uneducated woman, who had sent her daughter to a good school, asked the principal one day, "How is my daughter getting on?" "Pretty well, madam," replied the teacher. "If she wants anything it is capacity for study, but for that we must not blame her." "No;" replied the mother; "but I blame you for not mentioning it before. Her father, thank goodness, can afford to get her a capacity, and I beg that she may have one at once, be the price what it may."

3. Change the following to direct narrative:

A boy who had bought a twopenny loaf in baker's shop, said to the baker, that he did not believe it to be of full weight. The baker told him never to mind, that he would have the less to carry. The lad replied that that was true, and throwing three halfpence on the counter he left the shop. The baker called after him that that was not enough money. The boy told him never to mind, that he would have the less to count.

4. Combine each of the following pairs of sentences by means of conjunctions or pronouns:

(*a*) The boy was ill. He is better now.

(*b*) You are tired. You may rest.

(*c*) He spoke the truth. He was not believed.

(*d*) The rain stopped. They resumed their journey.

(*e*) The men were working. This is the place.

(*f*) He picked up the papers. They were lying on the floor.

(*g*) *I want it. I will send for it.*

(*h*) He would not try. I gave him leave.

(*i*) It was frozen stiff. He could not move it.

(*j*) We heard from our friends. It is nearly a year ago.

5. Combine the following into not more than six sentences:

Louis XI. became king of France. Before that he used to visit a poor peasant. The peasant's garden produced excellent vegetables. After the king's accession the peasant brought him a present. It was a very large turnip. He had grown it in his garden. The king gave him a thousand crowns. A rich man in the village heard of this. The peasant had received a large reward for a paltry turnip. The giver of a valuable present would receive a much larger one. So the rich man thought. He offered the king a splendid horse. The king took it. He called for the turnip. It had cost him a thousand crowns. He would give it for the horse. He told the rich man that. I imagine the man's disappointment.

6. Searching the pile of corpses, the victors found four Frenchmen still breathing. Three had scarcely a spark of life, and, as no time was to be lost, they burned them on the spot. The fourth, less fortunate, seemed likely to survive, and they reserved him for further torments. As for the Huron deserters, their cowardice profited them little. The Iroquois, regardless of their promises, fell upon them, burned some at once, and

carried the rest to their villages for a similar fate. Five of the number had the good fortune to escape, and it was from them, aided by admissions made long afterwards by the Iroquois themselves, that the French of Canada derived all their knowledge of this glorious disaster. (Fourth Reader, p. 160).

(*a*) What word in the first sentence keeps up the connection with the preceding paragraph?

(*b*) Expand the participial phrases in the final sentence to subordinate clauses.

(*c*) Point out and explain any figurative language in the second sentence.

(*d*) "As no time was to be lost." Why? Change to a phrase.

(*e*) Expand the third sentence to a complex one.

(*f*) Why was "the fourth less fortunate?"

(*g*) Change the construction of the fourth sentence so as to make "deserters" the subject of "profited."

(*h*) "Regardless of their promises." Expand into a clause.

(*i*) "For a similar fate." Express the meaning in other words.

(*j*) "Had the good fortune to escape.' Express the meaning in two words.

(*k*) Classify and give the grammatical relations of the last clause in the extract.

(*l*) "Glorious disaster." Explain the seeming contradiction in these words.

(*m*) Classify, and give the relation of the following words: Searching, scarcely, fourth, likely, little, once, made.

(*n*) "Future torments." Is "future" correctly used here?

(*o*) Form adjectives from victor, time, fate, profit, number, fortune, disaster.

(*p*) Form nouns from, survive, reserve, village, similar, likely.

(*q*) "Admissions." Give all the words you can think of that have the same root as this.

CLASS-ROOM.

GEOGRAPHY QUESTIONS.

1. Where do the following live: The Maories, the Magyars, the Cingalese, the Gauchos, the Flemings, the Apaches, the Manx, the Czechs, the Boers, the Copts, the Maroons?

2. Who are meant by the Kaiser, the Hoosiers, the Blue Noses, the Buckeyes, the Haligonians?

3. Which of the United States are known respectively as the Keystone State, the Granite State, the Empire State, the Palmetto State?

4. What cities of the United States or Canada are known as the Hub, Gotham, the Iron City, the Crescent City, the City of the Straits, the Limestone City, the Ancient Capital, the Ambitious City, the Queen City, the Forest City?

5. Where are the Vatican, the White House, the Escurial, the Kremlin, Rideau Hall, St. Peters, Westminster Abbey, the Alhambra, Holyrood Palace, the Bourse, John o' Groat's House, Osgoode Hall?

6. What and where are the Golden Horn, the Golden Gate, the Iron Gate, the Campagna, the Levant, the Tyrol, the Downs, the Morea, the Hague, the Eastern Townships, the Needles, the Khyber Pass, the Pampas, the Matterhorn, the Sault, the Panhandle, the Adirondacks, Mount Cenis Tunnel?

7. Where are McGill College, Queen's College, Trinity College, Victoria College, Laval College, Dalhousie College, Yale College, Harvard College, Cornell College, Johns-Hopkins University, Rugby School Eton School?

8. What are the termini of the Erie Canal the Welland Canal, the Rideau Canal, the Suez Canal?

9. Where are the following ports: Yokohama. Callas, Trieste, Melbourne, Massawah, Havre, Hull, Beyrout, Galveston, Shanghai, Bahia, Brindisi, Greenock, Manilla, Aspinwall, Apia, Esquimault, Odessa, Honolulu, Moville, Oswego, Pictou?

10. What different towns and cities may be meant by Windsor, Chatham, Sydney, Cairo, Truro, Woodstock, Yarmouth?

11. Where and for what noted are the following: West Point, Carlsbad, Heart's Content, Woolwich, Cacouna, Benares, Liége, Marquette, Los Angeles?

12. Where are Cape Sambo, Calgary, Pretoria, Malakai, Sudbury, Port Townsend, Birkenhead, Manitowaning, Havana, Brooklyn, Brandon, Denver, Bremen?

SUGGESTIVE QUESTIONS ON THE AMERICAN CONTINENT.

NOTE.—All examples are to be taken from this continent.

1. Define the following terms, as applied to mountains, with examples: Peak, chain, system.

2. Show the various ways in which mountains are important to a continent, illustrating your answer by examples.

3. Explain the formation of valleys, and show by examples how they are sometimes altered.

4. Contrast fully the land surface of North America with that of South America, noting carefully the more striking similarities.

5. (*a*) How do you explain the marked absence of capes and promontories in North America.

(*b*) Make a list of the most important capes in North America, showing why each is important.

6. Give the chief coast waters of North America, showing what importance is to be attached to each.

7. (*a*) American commerce is chiefly carried on in what direction?

(*b*) Assign all the reasons you can for this.

8. Discuss briefly the natural advantages offered the agricultural, manufacturing and commercial development of America.

9. As a review, draw from each pupil what he considers to be the most striking physical feature of this continent, and get the pupils to discuss fully each answer given.

ARITHMETICAL PROBLEMS.

1. (*a*) What two consecutive integers, multiplied together, will produce 1260?

(*b*) Find four numbers less than 100 which are multiples of 8 and 12.

Ans. (*a*) 35, 36; (*b*) 24, 48, 72, 96.

2. A man starts from Toronto for Montreal, a distance of 333 miles. He travels each forenoon 27 mls. 3 rds. 3 yds. He rests during two afternoons, but on each of the other afternoons he travels 5 mls. 6 fur. 39 per. 4 yds. less than in the forenoon. *How far from the middle of his journey will* he be at noon on the 5th day.

Ans. 10 mls. 6 fur. 25 rds. 2 yds.

3. John is 10 yrs. 5 mos. of age, and James is 14 yrs. 7 mos. Their father divides $36 between them, giving John $3 more than his share according to their ages. What part of the money does the elder son get?

Ans. $\frac{1}{2}$ of money.

4. If after gaining $\frac{8}{15}$ of his capital a man has as much as another after gaining $\frac{4}{13}$ of his, find what part of the first man's capital is equivalent to that held by the second.

Ans. $\frac{84}{85}$.

5. *A* and *B* enter into business, the former contributing $\frac{5}{9}$ of the capital. If *B* were to get $250 of *A's* capital transferred to himself their shares would be equal. Find what each contributes.

Ans. *A*, $2500; *B*, $2000.

6. The regular speed of a train is 36 mls. per hr. It requires 1 min. 15 secs. to cross a bridge 462 yds. long, running at $\frac{2}{3}$ of its regular rate. Find the length of the bridge.

Ans. 418 yds.

7. If 10 men, 12 women, or 15 children can be boarded during the month of February, 1890 for $120, find what it would cost to board a man, his wife and six children for 20 days at the same rate. *Ans.* $50.

8. *If a cubic foot of water weighs 1000 oz.* (Avoir.), and water expands $\frac{1}{9}$ in bulk in freezing, find the weight of ice in a block 6 ft. long, 2 ft. 6 in. thick and 4 ft. wide.

Ans. 3375 lbs.

9. A man has a field 220 yds. long and 180 yds. wide surrounded by streets. He wishes to divide this field into square lots of the largest possible size, each lot facing, but none backing a street, the streets to be as wide as a lot and all running in the same direction. How many lots can he form from his field? *Ans.* 72.

ENGLISH LITERATURE.

SUGGESTIVE QUESTIONS AND THOUGHTS ON "THE OCEAN."

NOTE.—Endeavour to present the questions, thoughts, etc., in such a way as to excite the interest of the pupil, and to stimulate a desire to read the choice gems of our literature. See first sentence in the third paragraph on page 246.

This extract is taken from the fourth and last stanza of Byron's greatest work, "Childe Harold," completed about 1818. The term *Childe* is a title of honour closely allied to the more common term, *Knight*. Many identify Childe Harold with Byron himself—a character "sated of the world, roaming from place to place to flee from himself."

Call the attention of the class to the head note on page 240.

STANZA I.

Notice that the poet in this stanza addresses the reader, while in the remaining portion of the extract he addresses The Ocean. Draw from the pupils why Byron speaks in this stanza to the reader, viz., to apologize for what may seem to be, but is not really, misanthropy, as he states in l. 5.

Ll. 1-4. Note how the poet rises in thought in these lines, and draw a diagram on the board for the pupils representing the first half of this elevation, viz., "pleasure," "rapture," "society," then request some pupil to represent the second part.

Express l. 4 fully.

"Music . . . roar." Compare ll. 6-8, stanza 2, p. 194.

L. 5. Compare, "Not that I loved Cæsar less, but that I loved Rome more."

Do you think these statements can be really true?

Were the negative removed from this line what name might we apply to Byron?

L. 6. To what do "these" and "our" refer.

"Interviews." What a nice example of one of Byron's *Interviews* with Nature is found in the other stanzas of this extract, and hence you see the very substance of stanza 1, viz., that the poet cannot entirely conceal the inexpressible joy (l. 9) or very rapture that he experiences in Nature's society. So great is his joy derived from this source that he seems to go out of and far beyond himself, or to lose his own individuality as he expresses it in ll. 7 and 8.

How do you account for this in Byron's case? How is it with you?

What an elevating, inspiring and high-toned society Nature affords. Fortunate indeed is the youth who selects her as his companion.

Compare:

Hand in hand with her (Nature) he walks
Face to face with her he talks.

Note the Capitals used in this stanza, and give a reason for each.

Call the attention of the class to the grammatical force of, "There," ll. 1, 2, 3; "none," l. 3; "the," l. 5; "all," l. 7; "what," l. 9; "all," l. 9.

Have the pupils re-write the stanza in prose form as an exercise in composition.

Might you not increase the interest of the pupils by referring to the metre and the more common figures of speech?

NOTE.—The teacher should be particularly cautious in observing the note at the head of this paper in presenting the last four questions.

STANZA II.

Call the attention of the class to the apparent object of the poet in this extract, viz., "to contrast man's *weakness* with the *strength* of the ocean."

As you proceed require the pupils to select the passages where this contrast is forcibly presented.

L. 1. Note the forcible repetition in this line. Why used? Why use the word *roll*?

Explain the use of the descriptives applied to the Ocean.

Show the connection between this line and what follows.

L. 2. Compare, "A thousand hearts beat happily."

Sweep. Note the use of this word, almost conveying the opposite idea to that conveyed by the last of the same line.

Compare, "And sweep through the deep while the stormy winds do blow."

"In vain." In what sense is this true?

L. 3. Show how this statement must be

limited in its application. Probably the poet has in his mind the destruction caused by war.

L. 4. The story of King Canute fully illustrates this line.

Do you see anything worthy of remark in, "Stops with the shore," and "Watery plain"?

L. 5. Note that the poet represents both *Man* and *The Ocean* as destructive agents. What is the difference?

Does the poet in this line free man from all quiet or responsibility for the destruction wrought upon the "watery plain"? If so, why does he say: "Nor doth remain . . ravage"?

What is the meaning of *all?*

L. 6. *Man's ravage.* Ruin wrought by man. Fully express this line.

L. 7. Justify the comparison in *like a drop of rain.*

L. 8. Why say *depths?*

L. 9. Note the amassing of negatives. What effect has this?

Without a grave. Compare.

For the deck, it was their field of fame,
And *Ocean was their grave.*

Reconcile these two passages.

Note how weak and yet how strong the following are: "Shadow," "a moment," "drop of rain," "bubbling groan."

Do you think Byron resorts to sarcasm in the last four lines?

Compose sentences to show the difference in meaning between roll and role; vain, vein, vane; plain and plane; wreck and reck; rain, rein, reign; also groan and grown.

Note the grammatical force of "on" and "dark," l. 1; "all," l. 5; "save," l. 6.

ENGLISH HISTORY.

SUGGESTIVE QUESTIONS DURING THE WALPOLE ADMINISTRATION.

NOTE.—The second part of each question may form the basis of an interesting conversation between teacher and pupils.

1. (*a*) What claim had George I. to the Crown of England?

(*b*) Show fully the application of the following quotation to George I.: "An English monarch is now as much the creature of an Act of Parliament as the pettiest tax-gatherer in his realm."

2. (*a*) What two very important political results followed the accession of the House of Hanover?

(*b*) State fully how these were brought about.

3. (*a*) Contrast the policy of the Whigs in the first part of this period with their policy in the last part of the Stuart period.

(*b*) Discuss as fully as you can the reasons for this change.

4. (*a*) What Continental Powers made attempts to restore the Stuart dynasty in England?

(*b*) Give reasons for each attempt, and the result of each.

5. (*a*) What Act of Parliament followed the Whig triumph in "The Fifteen."

(*b*) Discuss the merits or demerits of this measure, contrasting it with the Bill previously in force.

6. (*a*) Tell all you know about the South Sea Scheme, showing why the Government and the country were in favour of it.

(*b*) Show clearly the political results that followed its failure, and discuss the right of the Government to grant charters for trading in South America.

7. (*a*) What English statesman first devised the system of Excise Duties?

(*b*) Discuss the merits of Walpole's Excise Bill of 1733, and tell what you know of our Canadian Excise Duties.

8. (*a*) Point out the various causes leading to Walpole's downfall.

(*b*) Show the justice or injustice of each.

(9) The following quotation can be made the basis of an interesting and instructive review:

[Suggestion.—Have the pupils copy the quotation, and inform them of your intention not to take the subject up in the class in less than a week or ten days as you wish to give each pupil an opportunity of ascertaining for himself, and being able to prove when these words were applicable to England.]

"The king of England could congratulate the country on its possession of peace with all powers abroad, at home, perfect tranquility, plenty and an uninterrupted enjoyment of all civil and religious rights."

CONTEMPORARY LITERATURE

In the March number of *Eclectic* the first article (*Fortnightly Review*) is by the Bishop of Peterborough, the question under discussion being, "Can the State Follow Literally Christ's Precepts?" "A Summer's Dream," Swinbourne, is given from the *New Review*. "The Education of Children" (*Macmillan's*) treats of the Kindergarten. Personal reminiscences of that absorbing literary topic, Marie Bashkirtseff, is the title of an interesting paper by Marion Hepworth Dixon. These, with other timely articles, form an excellent number.

The April *Wide Awake* contains much instruction as well as amusement for young people. Mrs. White, in a second article on "Newspaper Workers," gives advice, encouragement, and, above all, tells plain truths for which many a girl has been longing. The Serials are by Stoddart, a favourite with both boys and girls, and Mrs. Catherwood, whose Canadian stories have excited much deserved admiration. Among many fine illustrations, one of the Donati Comet is beautiful. Grace Dean McLeod is contributing stories of much merit, founded on the Indian Traditions and French History of Canada.

"What the Jews Believe About the Future Life," in April *Quiver*, by Rev. W. Burnet, is another of the many papers manifesting the growing interest in the Jews, one of the signs of the times. "The Snapdragon and Her Friends" is a delightful little parable in a garden. Serials of interest and short stories interspersed among articles of high spiritual feeling make up a most interesting number.

The *Dominion Illustrated* for March 22nd contains interesting views of our Pacific country, those around Fort Simpson particularly being of great beauty. A group of the Toronto University baseball team, and portraits of Mr. Archibald Lampman, a promising Canadian poet, and his sister, Miss Lampman, who has won for herself a high position among Canadian musicians, are especially attractive. The *Dominion Illustrated* is improving steadily and deserves well of every Canadian.

The March *Atlantic* opens with an article on "Giordano Bruno," by W. R. Thayer "Dangers from Electricity," by Trowbridge, is an article on a subject which needs attention only too sorely at present. Everyone is delighted that Holmes is back agai to his special corner. It would be interesting to know how many readers turn first to "Over the Teacups." "Loitering through the Paris Exhibition" is almost the best article yet on the subject. The Serials are by James and Bynner. Mrs. Deland's much talked of story, "Sydney," is now in its ninth chapter. The March number is fully up to the magazine's high standard.

The *Publishers' Circular*, issued now for over half a century, has made for itself a place that it would be hard to fill. Its notes on books and authors are invaluable to those whose work is literature.

The *Decorator and Furnisher* for March is again a thing of beauty. In turning the pages each seems better than the last. Four decorative suggestions for the seasons by Mitzkoff deserve high praise. Copies of the Angels Genius and Glory taken from the Quirinal are given this month. The designs which were accorded the third prize in the Price Maize Competition show great excellence. On page 194 is a design for a fan which would delight any girl's heart.

RECEIVED.

Culture and Practical Power. An address delivered at the opening of Lansdowne College, Portage la Prairie, by Nicholas Flood Davin, M.P. (Ottawa: W. T. Mason.)

Report on Canadian Archives, 1890. By Douglas Brymner, Archivist.

Twenty-Second Annual Report of the Department of Marine, 1889.

Catalogue of Lafayette College, 1889-90.

The Annual Report of the Governors, Principal and Fellows of McGill University, Montreal, 1889.

Heath's Modern Language Series: Freytag's Freidrichs des Grossen. (Boston: D. C. Heath & Co.) One of the best numbers of Messrs. Heath & Co.'s Modern Language Series is the present one, edited by Dr. Herman Hager, Lecturer in the German Language and Literature in Owens College, Manchester. In a brief, but interesting and useful introduction, the editor speaks of Dr. Freytag's Essay, and compares it with other writings on the same subject. The Notes are full and satisfactory.

Macmillan's Elementary Classics: Livy, Book XXI. Adapted from Mr. Cape's Edition. With Notes and Vocabulary by J. E. Melhuish, M.A. (London: Macmillan & Co., and New York.) This excellent school edition of the Twenty-first Book of Livy is complete in itself, with full and judicious Notes, a brief Historical Introduction and a Vocabulary. The latter is a very satisfactory piece of work, the quantities are marked, the nouns and adjectives partly declined, and the verbs conjugated.

Fractions. By Helen F. Page, of the State and Normal Training School, New Britain, Conn. (Boston: Ginn & Co.) Miss Page has provided another aid for the teacher in the shape of a pamphlet filled with diagrams, figures, etc., brightly coloured and ingeniously arranged. The teachers of primary classes, especially in ungraded schools, will, we should judge, find it very useful.

The English Language. By Thomas Page. Seventeenth Edition. (London: Moffatt & Paige.) 1*s*. 6*d*. A historical account of the growth of the English language, with Notes on Derivations, etc., occupies the first part of this useful primer. The second, and by far the larger part, is devoted to short biographical sketches of the lives of English authors. Though these are brief they are certainly satisfactory and well adapted for use in junior classes.

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Our readers will observe that special attention is given to examination papers in this Magazine; in many cases hints and solutions are added. We hope subscribers and others will show in a practical way their appreciation of the valuable work done by the editors of the different departments of THE MONTHLY.

WE are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1890.

The Editor will always be glad to receive original contributions, especially from those engaged in the work of teaching.

Bound copies of this Magazine in cloth may be had from Williamson & Co., or from James Bain & Son, King Street, Toronto, for $1.00 per copy.