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THE BIBLE IN PUBLIC SCHOOLS.

PRINCIPAL WM. SCOTT, B.A.

THAT moral training is necessary all admit. That religious training is necessary nearly all admit. Not all who insist upon religious training know why it should form an integral part of the education of every one. Hence, if a moment is spent on this part of the subject, it is felt that it will be set upon a foundation upon which it is not always placed.

When the psychologists of a generation ago divided the mind into faculties and founded principles of education upon these divisions, religious and moral training were rightly regarded as nothing more than an added acquisition to what might be intellectually, or æsthetically a well-educated man; but in the light of the psychology of to day there can be no such perfection even in these without a training of all the activities of the soul. The mind is an entity—an indivisible whole. There can be no such thing as an effective training of one part separate from all the rest. Knowledge awakens feeling, feeling solicits will and will determines conduct. These three manifestations of mind are essential to the perfection of any one of them. No one of these can be perfect by itself. Each finds its perfection in the perfection of all

Thus true education is a unitary process. It involves the whole man and covers the entire period of his existence. It knows no subdivisions. It admits of no analysis into elements, each of which has a real existence apart from the whole. Hence any educational policy that ignores or neglects any one of man's endowments, or any part of his existence, is necessarily incomplete. Education is part of one's life. It is a growth by which the person becomes fitted for his environment together with the capacity or power in the person to modify or control that environment. A person may be highly trained intellectually, but not educated at all. He may have great knowledge of some departments of learning, but unless this knowledge has passed into insight and insight has become motive and act, he is not even being educated. A part can retain its integrity only through the preservation of its relation to the whole. Sever the branch from the vine and it can only wither. Hence, so that there may be unity in education, so that each of man's powers may have an opportunity to grow, is why educationists to day regard the training of the religious and moral nature as indispensable to an education at all.

Again the great difference between man and man lies in self-control, in self-direction, in self-conduct. The school must be made an apprenticeship in right living, so that right thoughts may pass into right acts, and right acts into right habits. Now the essential principle in self-direction is self-determination; for as the existence of a moral act depends upon the freedom of the mind in determining, hence, when an act is necessitated by conditions external to the person and over which the soul has no control, the act has no moral value. (How many parents and teachers forget this, if they ever consciously knew it, by their governing solely through repression!) It thus follows that moral training is essentially will training—the training of the will to act habitually in free obedience to what is felt to be duty. But the will determines in view of motives and thus the moral character of an act depends primarily on the motive which occasioned it. Now motives are subjective—created by the mind itself—not external. Motives are feelings such as desires. But desires arise in the mind in response to intellectual conceptions and these conceptions are under the direction of the will. The mind may be diverted by the free action of the will from that which awakens a desire of a certain kind to that which awakens a desire of a different, or an entirely opposite kind. Hence, the moral efficiency of training depends upon the character of the motives by which its ends are attained. It is not enough that the outward act be right. This must result from right feelings, from worthy motives. The child, whether at home or at school, must at all times be appealed to as a free moral agent and as such responsible for his conduct. Thus it becomes evident that instruction, *direct* instruction, in religion and morals is neces-

sary to the end that the child may be able to set up proper motives for himself.

These two reasons, (1) the organic unity of physical, intellectual and moral training so as to have an education at all, and (2) the instruction of the pupil so that he may have the power and the desire to set up proper motives for himself, show that religious and moral training is essential to every one.

Ways of imparting such training may now be considered.

Some think that the proper way, and the only proper way, is to give such incidentally as occasion requires and as opportunity arises. This is well enough in its place, but the reasons adduced for giving moral instruction at all show that this important and necessary part of training should not be left solely to the uncertain incidents of the daily routine of work. If it is necessary to have any subject relegated to odd times and seasons, surely common sense would dictate that it should be one of the less important ones as Geography or Arithmetic, and not the one of all others most essential to the right training of every human being. The only excuse for this treatment of moral training is the fact that every lesson properly taught, every movement definitely executed, every exercise carefully wrought, by habituating the pupil to care, definiteness, perseverance and accuracy, has its part in forming character.

A second mode of imparting moral training is that of giving direct instruction, wherein the subject is treated merely as an intellectual acquisition. This has been tried—indeed is now being tried—and whether it produces better citizens than is produced by the Public Schools of Ontario, you are quite capable of judging.

There can be no greater pedagog-

ical error than to assume that the intellectual perception of a doctrine or truth must necessarily be followed by the corresponding emotions, and that these feelings when aroused must necessarily result in conduct of a certain kind. Experience demonstrates that a mere knowledge of religious and moral truths will never make any one either religious or moral. The Devil knows Scripture. He still remains the Devil. It is, hence, quite true that religion and morality cannot be taught. There must, therefore, be a proper way of imparting those religious and moral truths necessary for a full co-ordination of all the powers of a human being. This is so obvious, so important, and, judging by what one sees in our newspapers so little known, even by intelligent men, that a moment may be spent over showing how such instruction should be given.

(1) The primary end of religious and moral instruction is to awaken right feelings—to touch the heart. The awakened love of what is good and true must supplant low, selfish desires. As shown, knowledge of truth, even interest in truth may be evanescent, indeed is often so. These only abide with one and become a part of his being when they pass into higher motive or principle.

(2) Moral and religious instruction must be so given as to quicken the executive faculty of the moral nature, the conscience. This power of the soul is developed like every other power by exercise on appropriate subjects; and unless religious training is so given as to call this activity into play, the pupil may not be a whit the better of having received lessons in duty, or for having learned the Ten Commandments.

(3) The instruction must develop what may be called the moral judgment. Conduct is always more or

less complex. It is not always easy to discover efficient motives. The effort to do so quickens the moral sense, and trains the moral judgment just as any other power is developed by appropriate use.

If what has been said is correct, it follows that to awaken right feelings, quicken the conscience and train the moral judgment, the teaching must begin by examples and from examples lead to law, *i.e.*, we must proceed from the concrete to the abstract, from the particular to the general. Do not many moral instructors to-day reverse this teaching process? If a universal desire indicates a universal need, as has been said, then the universal interest of children in stories that depict human conduct shows such stories to be a universal necessity for childhood. Thus only in the concrete can childhood be made to comprehend the truth which later becomes to it a law of conduct.

(4) If the school and the home are to keep pace with our press, platform and pulpit, moral instruction must be presented from the positive side. The good must be emphasized. These educators dwell much less upon the consequences of vice than formerly. They feel that it is a poor kind of morality that is frightened into doing right. Hence, "don't" and "you must not do this or that," must give place to the more effective admonition, "do this or do that," just as the forbidden things of the Hebrew times are included in the far more uplifting positive admonitions of the New Testament summed up by our Saviour in "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and "thou shalt love thy neighbor as thyself."

If religious and moral training is

necessary to complete, to elevate, to ennoble and to unify all the other instruction of the school, does not common sense demand that the simplest, most direct means available should be used to impart such a training? Where is a knowledge of the ethics of morality so clearly stated as in the Bible—a morality which lives and grows and gathers force and will continue to grow until it fills the world? Then the constitution of our country and our public institutions such as our Law Courts, our Parliament and Legislature, all acknowledge their dependence upon a divine Being and base the relation of man to man and of man to the state upon the morality taught in the Bible. Is not this reason sufficient in itself why future citizens, presumably good citizens, should be taught the principles upon which the morality they are to practice is based?

But it is contended that the State has no business to teach religion. Undoubtedly this contention is correct, if by religion is meant sectarianism. But when it is remembered that the "Conscience of Christianity is more potent as a police agent than the standing armies which enforce the wills of the most powerful despots," this is a peremptory reason for the state seeing that each child is receiving proper religious and moral instruction, for what is put in the schools is certainly found in the country.

In addition to using the Bible as a text-book to inculcate morality, there is another phase of the subject which must not be overlooked. Our literature is so permeated with allusions to Bible truths and circumstances, that one ignorant of this book cannot appreciate much of what is finest and best. We think in its style; we feel in its imagery; and whatever our creed,

our highest and most lofty aspirations find their natural expression there. The Bible is a great book of literature and history. It is the classic of classics. In its descriptions, its poetry, its illustrations, its interpretations of life, it is peerless. Judged by every canon of literary criticism it is the most beautiful, most inspiring, most ennobling, and most fascinating literature in the world, and which itself has exerted and is exerting an unparalleled influence upon our best literature. To keep a child ignorant of this book is to exclude him from his just heritage.

But although the Bible is the great text book of civilization and contains the most marvellous literature ever penned and is the only manual of Christian ethics, there are difficulties, grave difficulties, to its use in Public Schools. It is usual to associate the Bible and theology together and to regard it as impossible to teach it except from the standpoint of creed, thus enabling the teacher to enforce his peculiar sectarian tenets upon his pupils. This fear of sectarianism has no doubt influenced those responsible for our Public School system in making the present provisions for the use of the Bible in schools. There is real force in the objection. Few teachers are religiously colorless. Almost every one has a religious bias of which he finds it difficult to divest himself when he reads the Bible. With some parts he is very familiar and holds in peculiar esteem. His questions and remarks show his bias in spite of all he may do conscientiously to appear unprejudiced. If our teachers are trained to know the Bible as a book of literature and history and ethics, in the same way as they know Arithmetic or Grammar, this objection would rapidly

disappear, for prejudice dwells not with knowledge but with ignorance.

Then are the Jews who do not believe in the New Testament and those who may be called nullifidians, to be taxed to have their children taught error? Using the Bible as a reading-book just as we now read stories of heathen mythology and studying it as literature just as these are studied would do much to reconcile these objectors. With these, there is no doubt, that the prejudice engendered by viewing the Bible from an ecclesiastical standpoint rather than from that of life and literature, history and ethics has been and is the great drawback to the general use of the Bible in schools.

Then the fact that the Bible has been used in schools for years, e.g., in those of Germany, of Scotland, and in schools where religious teaching formed the staple subject taught, supply, it is feared, if not arguments against its use, at least no positive ones in its favor. Is it not a fact that unbelief is rife in Germany to-day, ask the opponents of the Bible in schools. Are the Scotch better citizens, better behaved, more moral, more temperate, than their fellow citizens of Ontario?

These allegations may be quite true. They simply establish the fact that the religious and moral tone of a school or people do not depend upon governmental regulations but rather upon the religious and moral influence exercised by the teacher as a living, dynamic force. Religion and morality cannot be taught directly like a lesson in arithmetic or grammar. They are absorbed from the child's environment, all unconsciously. A teacher can say to his class with perfect reason, "I am going to teach you fractions, or case, or the

counties of Ontario," but one who would say, "I am going to teach you to be kind, or truthful, or loving, or reverent," if not laughed at by his class, would at least be placing himself in the anomalous position of undertaking to do that which even the pupils know he has no power to do. The principles of religion and morality can be taught. These can and must be made the mental possession of the child, but whether they will pass into feeling and thus influence will and conduct depends upon the teacher, who must be the living embodiment of what he is attempting to teach, for school is influenced not only by what he does and says, but far more by what he is, by his tastes, his preferences, his bearing, his courtesies, the breadth of his sympathies, and the largeness and fullness of his life. These facts are constantly forgotten or ignored in practice. In spite of a uniform experience that character is formed and life shaped by personal influences far more than by formal didactic instruction, many assume that the catechism, the lesson leaf, the formal lesson, are the great factors in religious and moral training. How true is the Hebrew maxim: "The doctrine is not the principal thing, but the deed." It is only when the pupil is living in an atmosphere of truth, and purity, and reverence that he becomes these; only when the teacher, himself, feels the true character and force of every lesson, and watches over the moral and spiritual development of his pupils with the same solicitude as he watches their progress in scholarship; only then is he entitled to the term educator, and only then does elementary instruction become the portal to a liberal education. Hence the teacher must cultivate himself, must give full play to all that is best and most worthy in

his character. Only thus can he cultivate others and bring out of them all that is best and most worthy. When fathers and mothers, trustees and school authorities realize this truth, when these have set up truer standards of success than the ability of a teacher to prepare pupils to pass a certain written "promotion" or "entrance" test, then our teachers will discharge their duties in this higher respect even better than they do at present. But so long as the people of Ontario insist upon a certain kind of work, so long must teachers continue to cater to this demand, to the neglect of higher things.

Here it is pertinent to examine what means are available for imparting a knowledge of the Bible. These are the Pulpit, the Sunday School, and the Public and High Schools. I do not include the family, for in the cases which are most desirable to reach, the Bible is little used, if used at all.

(1) At present the pulpit, with a few exceptions, does little to make clear the meaning of the Scriptures. Could not the forenoon service in cities, towns and places where there are two services, be devoted with much profit to doing this kind of work? A series of continuous lessons, one growing out of the other, given like lessons in school or college, in simple, direct language, would, it is believed, do much to attract the youth of the congregation. These take pleasure in learning from a man apt to teach, glowing with truth and instinct with loving kindness.

(2) Any one who knows the necessities of the case and is qualified to judge of the work of an average Sunday School—excellent in many respects as it is—knows that such are quite unequal to bear the burden placed upon

them and constituted as they are, they cannot be made to do the work required. With a half-day session, paid teachers trained for this work, and the pupils under discipline as in day-schools, a knowledge of the literature, history and ethics of the Bible might be effectively imparted. Such a scheme by gathering together the children of the various denominations, might also lend itself to religious instruction as it is understood by many of its advocates, viz., denominational instruction.

(3) The regulations for religious instruction in our Public and High Schools read as follows: "Every Public and High School shall be opened and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer authorized by the Department of Education. The Scriptures shall be read daily and systematically. The portions used may be taken from the book of selections adopted by the Department for that purpose, or from the Bible, as the Trustees, by resolution, may direct. Trustees may also order the reading of the Bible or the authorized Scripture selections by both pupils and teachers at the opening and closing of the school, and the repeating of the Ten Commandments at least once a week. The teacher may require the pupils to commit to memory appropriate verses from the Scripture lessons." Then follow the "conscience" clause and those empowering clergymen to give religious instruction, and ending with "It is the duty of the teacher in connection with the ordinary work of the school to inculcate by precept and example, respect for religion and the principles of Christian morality and the highest regard for truth, justice, love of country, humanity, benevolence, sobriety, industry, frugality, purity, temperance, and all other virtues."

That the regulation regarding the opening and closing of school is fairly observed, the following statistics show :

Year.	No. of Schools.	No. opened and closed with Prayer.	Per cent.
1865....	4,303	2,889	67
1879.....	6,596	4,175	63
1889.....	7,421	5,213	70
1899.....	8,465	5,407	64

Any one acquainted with the men and women who form our teachers is satisfied that the virtues enumerated in the regulations are really being inculcated. At the same time he will be equally satisfied that it is quite possible, notwithstanding what is done by the pulpit, the Sunday School, and the day school, for one to graduate into the world of life without any definite knowledge of the Bible.

This condition would soon disappear if the Bible were used as a text book in School and College and studied just as the Public School Geography, or History, or Grammar is studied. That there are difficulties in the way of doing this is soon apparent. Some would consider this sacrilegious; the Bible is not to be used for any such profane purpose, say these.

Then, if used in this way, it must be explained. But, because the Bible appeals to the spiritual nature of man, men differ greatly in their interpretations of multitudes of passages, each one putting his own meaning derived largely from his spiritual training on these. Take for example the diverse views upon the Fourth Commandment and Sabbath observance, or upon the question of "temperance."

Then, teachers must be prepared to teach the Bible in this way; for it is as reasonable to expect a person who has been brought up in a cultured home and society, and who consequently speaks good English,

to teach English grammar without a study of the subject as to expect one whose qualifications are that he is a moral man and a reputable citizen to teach the Bible. Of course our Public and High School teachers are not ignorant of the Bible, but their knowledge must necessarily fall far short of what they feel requisite to enable them to deal with this subject in the same way as they deal with others. Hence, before the Bible can be used as a text-book in schools in any other way than is now done, *i. e.*, read, it is essential that teachers be taught Biblical literature in the same manner as they are taught any other subject. Hence, it would be necessary for our High School teachers to fit themselves to teach this book in the same way as they qualify themselves for teaching classics, or science, or mathematics. This would mean a chair of Biblical literature in our Universities and a discussion of the principles underlying the presentation of this subject in our Training Schools.

No valid objections can be urged to the Education Department so modifying the regulations as to permit High School Boards to introduce an optional course of Bible study into their schools, and examining such candidates as select this course in the usual way in July, and recognizing its successful completion by a special certificate. The results would be that in a few years our Public School teachers would feel that they were not attempting to teach that which they do not know; their value as teachers would be greatly increased; many school boards in selecting teachers would give the preference to such; the experience gained would do much to dissipate the fears of those who think the use of the Bible would lead to sectarian strife and would

disarm the opposition of those who are opposed to its use in any form ; and a few years of such educational work would convince all that a time might be set apart in the Public Schools for formal Bible study without engendering discord in the community.

In conclusion, it is believed the following propositions have been established :

- (1) Religious and moral training are necessary.
- (2) Teaching the Bible may or

may not provide this religious and moral training.

(3) A knowledge of the Bible should be had by all for the sake of its literature, history and philosophy.

(4) At present there is no adequate means of imparting this knowledge.

(5) The State is justified in providing such means.

(6) Religious, *i.e.*, denominational teaching should be given over to the churches.

THE LICENSING OF TEACHERS IN ENGLAND IN THE PAST.

PROF. FOSTER WATSON.

(Continued)

In Queen Elizabeth's reign there still need to be considered the notices of the Visitations of the Archbishop's province. In 1567 Archbishop Parker laid down in one of the Articles of Visitation the question : " Whether the officers and ministers, including the schoolmasters, within your church, as without, do either privily or openly preach or teach any unwholesome, erroneous, seditious doctrine." It is true that at the same time the inquiry is to be made : " Whether your schoolmasters be of a sincere religion, and be diligent in teaching and bringing up of youth." But it is quite clear that, with these visitations of Elizabeth's reign, the machinery of the Bishop with regard to the old ecclesiastical jurisdiction over schools is now being brought to bear for a political and religiously orthodox, rather than a pedagogical, purpose. The Privy Council, for instance, in 1581, ask Archbishop Grindall to have a good regard to the execution of the Act regarding recusant school

masters. Whereupon Grindall at once despatches the order for inquiry : " Whether any schoolmaster of suspected religion, or that is not licensed to teach by the Bishop or Ordinary, doth teach in any public or private place within this diocese." So, again, in 1583, Archbishop Whitgift directs the similar inquiry throughout his province, from all schoolmasters, " as well public as private, with order that such as be unsound may be removed, according to the statute in that behalf provided." In 1585, again, Whitgift is making inquiries in the diocese of Chichester, and in 1588 he enjoins the Churchwardens and sworn men in the ordinary visitation of the Diocese of Sarum to inquire " if any within your parish doth teach without license of his Ordinary, under his seal." In 1604 the English Church Canons were adopted, and, I suppose, continue to be the Canon Law of this realm to day. The Seventy-seventh Canon enjoins : " No man shall teach either in pub-

lic school or private house, but such as shall be allowed by the Bishop of the Diocese, or Ordinary of the place, under his hand and seal, being found to merit as well for his learning and dexterity in teaching as for sober and honest conversation, and also for the right understanding of God's true religion, and also except he shall first subscribe to the first and third Articles"—i.e., "King's Supremacy" and "The Church of England as a true and Apostolical Church." (This Canon was supplemented, if not superseded, by the Act of Uniformity of 1662; and it was only the Act of 9 and 10 Victoria, c. 59, which repealed the section of the Act of Uniformity which imposed the sanction of punishment on those teaching without the license. By 32 and 33 Victoria, c. 56, s. 20, the Endowed Schools Commissioners are to provide in every scheme for abolition of the necessity of having the Ordinary license). The ecclesiastical jurisdiction of school masters by the Bishop was turned into an instrument for the punishment of heresy, rather than the promotion of education; though Bishop Gibson, in his *Codex Juris Ecclesiastici Anglicani*, 1761, says that the licenses to teach school appear without number on the records of particular Sees, as also prohibitions. I may add to this the interesting fact that in the Commonwealth the power of licensing schoolmasters was exercised by the major-generals, and it is needless to add that good affection to the Council of State was a necessary condition of the license. The ecclesiastical aspect has become political, and the pedagogical aspect overshadowed. I have found a case in which the political side is all prominent in Charles I.'s reign—in 1629. In that year Andrew Bird, head of the Free School at Reading, complains that the Chan-

cellor of the diocese has granted a license to one to teach grammar to the prejudice of the Borough School. "It is," says the King's ordinance, "the King's pleasure that he cause that license to be revoked."

To show how the question of licenses could be made obnoxious to Nonconformists, let us take the case of R. Claridge. Richard Claridge was a Quaker, who in 1707, kept a successful school at Edmonton. Lord Coleraine and another parishioner took exception to the school on the ground that Claridge might proselytize children, and that, at any rate, the school was an eyesore to the vicar, his lecturer, and the master of the Free School. Claridge was cited to appear personally at Doctors' Commons, charged with teaching boys and young men in the rudiments of the grammar and English tongue, and other school-learning, without license in that behalf first had and obtained. This action dropped through; but eight months afterwards, Lord Coleraine put up his footman, Edward Earl, to prosecute Claridge. Earl was a man who was no householder, nor had he any "visible estate"; but he was thought good enough for the purpose. The cause was tried at the Consistory of St. Paul's. Evidence was given tending to show that the prosecution arose from malice and ill-will, and that Edward Earl was not acting of his own initiative, but at "the instance, request and charges of Lord Coleraine." But the case proceeded, whereupon Claridge applied, through his counsel, to the Queen's Bench for a prohibition to stay proceedings in the ecclesiastical court. His counsel argued that teaching school is lawful for any person by the common law; that canons against the common law are void, and that Acts of Parliament and offences against them belong to the judgment of the

temporal, and not to the ecclesiastical courts. A prohibition was granted to stop proceedings till the next term, when the spiritual court might appear to show cause why a writ of prohibition should not be made out. The counsel on the other side did not appear, and the ecclesiastical court was tied up from any further prosecution.

Now how vexatious these proceedings were will be judged when it is pointed out that Claridge taught some of these children gratis; that he claimed "not to corrupt the youth, but to instruct them in the principles of truth and righteousness." But to show conclusively that the legal action was based on difference of theological tenet, and not upon any question of educational fitness, it is enough to say that Claridge was an M.A. of the University of Oxford, where he had the reputation of being a good orator, philosopher and Grecian. That he was a good teacher may be concluded from the size of his school, in which the boarders increased, and divers of the townspeople also sent their children to him. A clear statement of the Bishops' views as to their ecclesiastical jurisdiction is to be found in a letter from Bishop Nicholson to Mr. Baron Price in 1705. He says: "Archbishop Arundel's Constitutions in Lyndwood's 'Provincial,' where it is stated that all manner of teachers (*quicumque docentes*, as well as *magistri*) are under the cognizance of the Canon as to licensing. 2. The gloss observes that the instructors of women and girls (which will hardly ever appear to have been the case of men in orders) are comprehended under that general title. 3. The private teachers *in cameris et introitibus* are then required to have licenses from the Ordinary in form; and they that have them not, are to be pro-

ceeded against as sowers of schism."*

This, however, is not the view held by the Crown Law Courts, as will be shown by the following case:—

In 1700, a schoolmaster called Cox was summoned before the Ecclesiastical Court at Exeter for teaching school without a license from the Bishop, and, on motion before the Lord Chancellor, an order was made that cause should be shown why a prohibition should not go. It was in the Court of Chancery moved to discharge the said order, alleging that before the Reformation this was certainly of ecclesiastical jurisdiction. Lord Keeper Wright gave judgment: "That both Courts may have a concurrent jurisdiction, and a crime may be punishable both in the one and the other. The Canons of a Convocation do not bind the laity without an Act of Parliament. But I always was, and still am, of opinion that keeping of school is, by the old laws of England, of ecclesiastical cognizance. Therefore, let the order for prohibition be discharged." But he held that, if it was for the teaching of any school except a Grammar School, viz., writing schools, reading schools and dancing schools, and such like, then the prohibition was to be granted.

As a practical illustration that, in the popular view, jurisdiction was accorded to the Bishop's power of licensing, the case of the Charity Schools may be cited. These schools, established about 1700, by 1760 had reached the number of over 1,800. The number of scholars was about 42,500.† The great text-book for these school-masters was Dr. Tal-

*From a letter of Bishop Nicholson to Mr. Baron Price, 1705, in Sir H. Ellis' "Letters of Eminent Literary Men."

†"Charity School Sermon," by Dr. Vorthington, 1768.

bot's "Christian Schoolmaster." It is there distinctly stated that to take the Bishop's license is required from every teacher; and it is added that any one teaching in any parish without a license ought to be persecuted by the Churchwardens of the parish where he teacheth for the said offence.

My last instance of insistence on the necessity of obtaining the Bishop's license falls within the reign of our present Sovereign. In a book called "Church Clavering; or the Schoolmaster," by the Rev. W. Gresley, Prebendary of Lichfield,* we have a picture drawn as it presents itself to his mind of an ideal master of a National School. Joseph Primer just escapes becoming a Dissenter preacher and becomes instead a teacher of a National School. "I have often wished," he says, "that I had received a regular license and commission from the Bishop. I should feel more comfortable with such an authority and do not live without the hope of receiving one some day." An interlocutor inquires: "Well, but you do not mean to say that in the present day you would prevent all persons from keeping schools unless they are licensed by the Bishop?"

To which Primer replies that "those who belong to the Church should obey its rules. All Church of England schoolmasters, I conceive, would be bound to go to the Bishop for a license if he required it . . . let the Bishops," continues Primer, "if they think fit, revive the practice of licensing masters. Let such masters be subject to a strict examination as to their principles and qualifications, and let the Church people send their children to masters who are so licensed. What is then more extraordinary in requiring that schoolmasters should be licensed

than forbidding surgeons or lawyers to practise without authority? And is it not better to send our children to be educated by a master whose competency is guaranteed by authority than to commit them to the tender mercies of any ignorant person who may think fit to open a school?"

With Mr. Primer's last argument we all here should cordially agree. But, seeing that national education has to be organized, we wish our licensing or registration to be national also, and have it on a wide basis which may, or rather shall, include all teachers of every sect and denomination—men and women teachers, public and private teachers, University, secondary and elementary teachers, on the common possession of the knowledge of the principles of, and skill in, the practice of teaching—without regard to either theological or political opinions held by the teacher. The National Church once was without the competition of dissenting bodies of theological thinkers. It included the nation. Now the nation includes all the Churches. But the importance of education is still as great and is much more widely recognized as urgent. It behooves us therefore as a nation to assert the distinction between a qualified teacher and one not qualified with as keen an emphasis as was done by the old license of the Church, though now on strictly professional lines.

Nor ought we to be ungrateful to the Church for the organization of the past. Modern developments have led to a differentiation of functions. The Church once provided the hospitals, almshouses, libraries, and provided our other national needs. Now voluntary secular bodies manage hospitals, poor-laws provide for the poor, municipalities for libraries. So we now have School Boards

* Published in 1843.

—and we have rates levied on the people for the support of schools, instead of the old endowments of prebends and chantries for teachers. Necessarily, therefore, the differentiation of teachers from Church jurisdiction has followed that of other professions—as, for instance, doctors and lawyers. But the historical study of the old conditions strengthens the case for registration by an appeal to past experiences of the ages; and, at least, one reflection will follow the study of the question of licensing, viz., that the full force of the old conviction of the need of personal piety and soundness of conversation and devotion to the teaching office, which belonged to the best ecclesiastical tradition of the teacher, should un-

consciously be at work as the true and only lasting basis for a professional spirit in the future as it has been in the past; and for the rest—let us so far, in our national registration of teachers, learn from the old ecclesiastical system of licensing to follow what was good in it, and to avoid its errors and failings. So, finally, we see that registration is no new thing. It was found necessary in the middle ages, when education was, considering the difficulties, so wonderfully organized. And now that we, in this age, are beginning to organize education, we too, at last, have learned to recognize the need of licensing which was recognized and provided for so thoroughly in those ages.

TEXT-BOOKS.

“MODERN LANGUAGES.”

MR W. H. FRASER, in his reply in the December issue of this magazine, ignores the gist of the article he is endeavoring to refute, and confines himself to unimportant side issues. The statements on which he bases these side issues he then distorts or removes from their context, so that his defence, instead of being such, is simply a piece of rhetorical clap-trap.

In only one instance does he establish a sort of case, but the article in question does not at all stand or fall with even the establishing of this case and the conclusions drawn therefrom, as Mr. Fraser would have his readers believe. It seems that a resolution was not passed at the last meeting of the Modern Language Association requesting the Department to make the change complained of. Mr.

Fraser, therefore, could not have engineered the new departure, at least, in this way. It is a little curious, however, in this connection, and worthy of mention, that even before the writer knew that Mr. Fraser or anyone else was editing the new hybrid books, or that there were to be such, he was informed, on the authority of reputable parties who had been at the last meeting of the Ontario Teachers' Association, that such a resolution had been passed. Besides, the statement concerning this resolution was not made as an unqualified one, as Mr. Fraser may see if he chooses to look again.

That Mr. Fraser is cleared by this from the imputation, “malicious” or otherwise, of engineering the “genesis” of the book or books is not by any means so certain as he would give the impression.

Sheltering himself behind the Senate of the University will not do. In matters of this kind the Senate has its Board of Arts' Studies, which again has its subcommittees according to department or subject. And on some of these subcommittees Mr. Fraser has doubtless a voice, which is not likely to be a still, small voice either. And Mr. Fraser, it is now seen, is joint editor of the new French and German books.

Mr. Fraser considers it "noteworthy" that his critic should single out the French book alone for attack. Why is this "noteworthy," pray? The critic is more interested in French and German than he is in Latin and Greek. The German book had not made its appearance when he wrote. The French one had. Besides, the main objections made to the one must apply with more or less force to the others—with less, perhaps, to the ancient classics than to the moderns. Ancient classical literature adapted to secondary teaching is limited in range, and as it has already been fixed and has had the whole field to itself for the last two thousand years or more, it would not, perhaps, spoil very much if the Department were to prescribe it for another two thousand years, although the teachers and pupils using it might, and very likely would. French and German on the contrary are living, growing languages, whose literatures become richer every year, so that the more recent specimens the better fitted they are for linguistic—if not for educative purposes.

That there was a "sweeping denunciation" of the "plan and execution" of Mr. Fraser's book is rather a startling and sweeping assertion. Making a portion of the literature fixed and binding it with the grammar as one book, and giving a

monopoly of this book to a ring of editors and publishers was denounced, and still is; but that all this comes under the grandiloquent heading, "plan and execution," is rather doubtful. If Mr. Fraser will again look and see, he will find that nothing is said about the editing of the literature, and that the revised grammar is even credited with being an improvement on the old one. It was suggested, it is true, that in order to make the book less unwieldy, and therefore less costly, for a saving in cost was, as is known, the ostensible motive of its production, the exercises based on the literature might take the place of the illustrative ones in the grammar. It needs a man with an imagination to call all that a "sweeping denunciation."

Mr. Fraser now goes on to play a trump card. He holds, he says, "more than twenty letters (?) from leading High School teachers who almost unanimously approve the principle of fixed extracts for linguistic drill." Indeed! Twenty teachers "almost unanimously approve, etc." What did those of the "twenty" approve who were not wholly unanimous, and where were all the other teachers of the country? All the same the names of these twenty "leading" and *progressive* teachers ought to be enshrined and handed down to posterity.

But by the way, this reminds the writer that once upon a time High School teachers—whether these "twenty" leaders only, or the rank and file as well, cannot be said—received from Mr. Fraser postal cards with return prepaid cards attached, soliciting their opinion on certain of the points now mooted. This clearly was getting a spontaneous expression of public opinion on, as well, doubtless, as an urgent request for, some of the changes made

in the "plan and execution" of the new books, sufficiently strong to justify our public-spirited Mr. Fraser in taking the steps necessary to induce the Senate and the Department to sanction his philanthropic project. Manufacturing public expressions of opinion and urgent requests in this way is after all not so different from manufacturing that resolution said to emanate from the Modern Language Association.

Mr. Fraser then asserts that a text book cannot be judged until it is tried, and adds, wise man as he is, that the "proof of the pudding is in the eating thereof." That may be; but if the pudding is not properly done, or not composed of wholesome materials, the "proof" that consists in the "eating thereof" may be indigestion or nausea, or even paralysis of the stomach. Would it not be better to prove the pudding before eating it, so as to avoid some or all of the above results? So it is with some text-books, among them, perhaps, Mr. Fraser's.

And now comes the "unkindest cut of all." It has already been sufficiently shown that there were no "sweeping denunciations" of his book, as Mr. Fraser imagines. It is enough, however, that Mr. Fraser imagines them, and because he does, his critic, according to him, is "no modern language expert." This is, of course, quite convincing. But the critic did not say that he was an "expert," nor that Mr. Fraser was not, any more than that he was. However, as Mr. Fraser implies that he himself is, the implication is equally convincing. It has been vouchsafed to few present day mortals to be such multiple experts as Mr. Fraser. As all the world knows, Mr. Fraser experts *par excellence* in Italian and Spanish, especially in Spanish. Then he edits French and

German grammars and literatures, which only an expert can do, for his college colleagues in these departments, and for the teachers of French and German in the High Schools. It is true that some of his colleagues in French and German, not to speak of the heads of these departments, have had immensely better opportunities of becoming expert in them than Mr. Fraser (no offence to the colleagues). As for the modern language specialists in the High Schools and Collegiate Institutes, most of them have had exactly the same opportunities of becoming experts in their subjects as Mr. Fraser. Some of them have had even better. These specialists are, therefore, as competent to edit their own text-books as Mr. Fraser.

Mr. Fraser then, in his reply on the subject of the hieroglyphic phonetics, proceeds with withering pity and sarcasm to deal with his critic, and to give him his quietus. He goes on in this fashion: "It is sad to find in these days any person of liberal education, even though he be not a modern language expert, who appears to be ignorant of the purpose and application of a phonetic transcription in teaching pronunciation. He appears to be unaware that what he calls hieroglyphics, and what is perchance such to him, is the system adopted by progressive modern language teachers the world over, and that there is practical unanimity among them as to its usefulness." And further: "It is truly lamentable that one professing to criticize modern language methods should be found laboring under the delusion that French and English sounds are sufficiently identical to enable the teacher to inculcate the one by simple reference to the other without more ado." There, now, is a burst of eloquence in comparison with

which a Demosthenes or a Pitt might pale. Only unfortunately towards the end the irate "expert" becomes winded, and the great oratorical effort ends in a bathos. And so "It is truly lamentable . . . under the delusion that French and English sounds are sufficiently identical to enable the teacher, etc." Much more truly lamentable is it that one professing to be in his sober senses should undertake such a silly bluff as our "expert" here does.

What the "ignorant" critic suggested was that the sound to be learnt should be represented by its equivalent or nearest equivalent in the mother tongue. This is all that our "expert" ultimately does by means of his borrowed system, but before doing so he gives much anatomical gymnastics and "phonetic transcription," which "transcription," however, he unfortunately has to further transcribe by means of the equivalent or nearest equivalent sound in the mother tongue. And yet what indignant tears are shed over the "ignorant" critic. It may be noted that the phonetic question under discussion is the teaching of foreign or unknown sounds by means of a written treatise. Perhaps Mr Fraser will explain how in this case the unknown is to be taught, if not by means of the known. But all our schools have living modern language teachers—even those teachers who have been urging for "fixed extracts for linguistic drill" have some life left, we will hope. With the living teacher foreign sounds are best taught by imitation, aided when necessary by the example of known similar, or approximately similar sounds, rather than by anatomical gymnastics; and even the living teacher, unless he be a native, can scarcely give the exact *timbre* of the foreign sound, nor can

the learner, unless quite young, imitate it. Much less, then, are the niceties of pronunciation likely to be learnt from the mechanical system borrowed and lauded by Mr. Fraser. An analysis of the different sounds and of the movements of the vocal organs in producing them would be an absurdity in Elementary or High School teaching, or in any other. Let the "expert" only ask himself how nature acts as a language teacher. In some universities a little attention is, perhaps, paid to phonetics as a sort of *quasi*-scientific study, which even there is of doubtful value.

All the same, Mr. Fraser would confer a favor on his critic and probably on the other modern language teachers of the country if he would explain his "method" of handling *his* phonetic "system."

Does he line up the young men and women of his class, and, after pointing out and explaining the various organs of articulation by means of his own open mouth, does he then give the command to the class to open mouths, point out first the hieroglyph and then the organ or organs concerned, and explain how by the raising or dropping, or shortening or stretching, or contracting or expanding thereof, the sound represented by the hieroglyph, but not yet known, is produced; and, after this explanation, do the organs on a second word of command produce the sound, the equivalent of which is nowhere in the mother tongue?

It seems a pity after all this controversy to say that the writer would not have thought it worth while to devote a word to Mr. Fraser's phonetics, were it not in connection with the suggestion already mentioned for the curtailment and cheapening of the book.

In this connection another sug-

gestion might perhaps be thankfully received. It is that when a new edition of the book is issued, which doubtless will be soon, judging from the many demands from foreign publishers, the chapter on phonetics be omitted and published separately. This would have the double advantage, first that the public would not have to pay for useless lumber, and second that Mr Fraser would be able to tell who the really "progressive" teachers are in this country, if not the "world over."

In concluding his article Mr. Fraser gives a bit of biography. This bit of biography is very interesting, for how could anything appertaining to so distinguished an "expert" be otherwise. He bases this biographical chapter on the following quotation: "The editors (*sic*) have not been accustomed to dealing with young pupils or they would have avoided this mistake." The (*sic*) is Mr. Fraser's, whatever he means by it. Perhaps it is a misprint for (*hic*), which would better suit the condition of his nerves and mind. Possibly he means to indicate that he objects to being called editor and that he aspires to be an author. It is doubtful, though, if the compiler of a piece of patch work is entitled to this designation. But *revenons a nos moutons*: To make his quotation intelligible Mr. Fraser should have also given some of the context. Here it is: "Apart from the defects already referred to the new grammar is in and for itself an improvement on the old one. The exercises are more connected and on concrete and familiar themes. They are, however, too long, and the new words and expressions introduced with each lesson are too many. This is particularly noticeable in the early exercises. *"The editors have been accustomed, etc."* With his usual astuteness Mr. Fraser avoids the

real criticism, viz., the length and difficulty of the early exercises and regales the reader to his biographical sketch, which is foreign to the real question at issue.

In conclusion, Mr. Fraser's critic may say that, far from being inspired by "animosity," personal or other, he has no objections in the world to Mr. Fraser making as many books as he pleases on French, German, Spanish, Turkish, Chinese, or Engineering, provided always that he does not get the Department of Education to compel the school public to buy them. The critic is always pleased to see home talent, Mr. Fraser included, coming to the fore, in any field; but he objects to combines and monopolies, particularly in educational matters. Paternalism is contrary to the genius of this country in education, especially in secondary and higher education, just as it is in politics, no matter whether personified by Mr. Fraser or the Department, or both combined.

The advisability of authorizing any one grammar in any language in the secondary schools is questionable. It seems still more questionable to authorize one edition only of fixed portions of literature, and for an indefinite time. When the editors and publishers of these authorized books are the same, it savors strongly of the "pull" and combine.

High School masters ought by this time to be out of leading strings, and to be trusted to know their own business and to be able to select their own text-books, at least within reasonable limitations.

Mr. Fraser, seeing that he has the monopoly of two grammars and readers for all the High Schools of the province, and for all time, should be prepared to meet criticism; and when the criticism is

suggestive and reconstructive, he should be thankful. If his books stood on their own merit solely, criticism might be unnecessary, for then any one having objections to them could leave them alone.

Further, when Mr. Fraser replies to his critics, which he has a perfect right to do, he should confine himself to the question or questions at issue, discuss them sanely and ingeniously, and avoid rhodomontade.

BAR DINNER (1901).

CHANCELLOR HON. SIR J. A. BOYD.

AFTER returning thanks for the Bench, the Chancellor continued:

"At this juncture of time and place in our history it is well to note some matters of common congratulation for all of us here assembled. First, we are all Canadians, and that word "Canada" has now some magic in it. No longer the barbaric term picked up by Jacques Cartier and applied to the new land, yet meaning only a native village, a mere handful of huts filled with smoke and Indians; but now a name of power, standing for a cluster of self-governing communities, throbbing with life, united in one wide-spreading confederacy from ocean to ocean, and bidding fair to form our contribution on this American continent to that great Imperial power which, as the British Commonwealth, shall girdle the globe.

The opening century is signalized by Australia falling into the line of confederation. Some of us may live to see the great consummation.

But again, most of us are men of Ontario, which we take to be the premier province of the Dominion. If for no other reason, for the quaint one given by good Thomas Fuller respecting Yorkshire: "Yorkshire," he said, "was the largest county in England, and therefore the best." However, the distinction may be maintained on other grounds. The

people to the south delight to speak of their country, telling how, in the 17th century, the Almighty sifted the three kingdoms that he might send out choice grain into New England. We have our counterpart in the 18th century in that the same Almighty hand sifted the thirteen States in order to furnish loyal seed for the planting of British North America. The Loyalists brought to this country some of the best things we have: that love of British institutions and that loyalty to the old land which now leaven the whole community. So they settled in Upper Canada, and formed the early population along the shores of Lake Ontario, the Indian equivalent for "large" or "beautiful" lake. And this name, Ontario, has been well transferred to the province, for it is a commodious and pleasant land we live in.

And yet again we are, most of us, citizens of Toronto, another felicitous Indian name that, as applied first to the bay and front of the town, meant "an opening" or "gateway" to the lake beyond. We are the citizens of no mean city, where are centred the splendid buildings dedicated to government and legislation, to law and literature, to arts and sciences, to commerce and religion. Such a city thus endowed should prove a veritable opening or gateway for our Canadian youth, from which they

may be sent forth equipped to take worthy part in our varied national life. In furtherance of this end I trust the provincial authorities may see their way in two directions: the one responsive to the influential deputation of distinguished men of various religions asking that efficient provision be made for the better and more systematic instruction in the Public Schools in the elements of religion and morality, so that the children of the land may grow up with the fear of God before their eyes, and with some wholesome appreciation of the rights and claims of others, their fellows, as parts of the body politic. If the Bible, the great book of humanity, the great classic of the English tongue, gets the go-by for six days in the week, and fails to have its proper recognition as a part of education, the scholars are apt to conclude that it is not of much account anyway.

Next I trust that the provincial University may be so broadened and deepened as to be able to affiliate all other institutions of higher learning, including, as one of the faculties, the Law School at Osgoode Hall. In this way a more thorough scientific training in law and politics in the large can be given than is possible under existing conditions. There is room for only one efficient and comprehensive university in Ontario, supported by public funds. One can do all the work if sufficiently endowed, and it should be so endowed as to keep pace with the discoveries and advancement of science, of philosophy and science, involving as they do large outlay for apparatus and laboratories. This may be a matter of expense, but all money so expended will have an abundant return in students and graduates of light and leading who will enrich the country an hundredfold.

And now, gentlemen, our hosts, we congratulate you as members of the Legal and Literary Society. Law and Literature have too often been divorced, but they go together admirably, as the names of Bowen and Stephen, Pollock and Holmes, may well suggest. Many of our own Bar have lately gone into law and literature combined in the shape of useful treatises that are more cited in the courts than perused as a matter of relaxation. I rather think we could go pretty well through the alphabet of authorship and find responses from Canadians, for example, Armour on Titles, Bicknell on Statutes, Clement on the Constitution, Dunn on Mortgages, Ewart on Estoppel, Howell on Probate—but I forbear. I hope these gentlemen have drawn some substantial return from authorship, but, in any event, they will be able to verify the wisdom of Lord Kames, who said the way to understand a subject is to write a book upon it. It is a matter of satisfaction that we have a good beginning of legal literature, produced in response to the real wants of the profession.

But without writing books you may serviceably manifest the outcome of literature in your knowledge and use of our English tongue. No spoken language equals the English in its adaptability for all purposes of science and human intercourse. Cultivate a strong, simple, direct style, if you wish to leave the impress of your thought on the minds of listeners. Let me borrow three homely maxims for your guidance in public speaking: first, get into your subject; second, get your subject into yourself; third, get your subject into your hearers. Your Society, so far as it is literary, will aid you in ease of manner and in choice of words; so far as it is legal it should help you to careful and accurate

thought. When Carlyle was asked his advice about students practising put ic speaking he said they would be more benefited by private thinking. Both may be combined in your Society with good results.

But now, gentlemen, on the broad outlook of law, we have much to commend in the past and something to expect for the future. The simplification and amendment of the law in the last fifty years has been astonishing and unparalleled. The delays, the objections as to form, the technical difficulties and obstructions, have been swept away, so that now causes are decided according to their very merits; reason has prevailed against antiquated custom and time honored methods of procedure. Valine, V.C., used to think that all attempts to fuse law and equity were as futile as attempts to unite the army and navy. There was *natural* distinction between the two, and he would not believe in their becoming one till he saw armies operating at sea and ships sailing over the dry land. But now they are not only fused but Equity leads to all courts, so that, practically, *jus* and *justitia* are synonymous. For the future I think it best to refer to the Attorney-General and, possibly, his successors, because, of all forms of error, prophecy in legal matters is most gratuitous. But we may see further simplifications, perhaps, in pleading, such as will make the ghosts of the old-time special pleaders shiver in their limbo of oblivion.

But, gentlemen, the profession will not be seriously affected. Ligated matters may be reduced, but the volume of business will increase with the growth and development of the country. Lawyers' work concerns the highest of all temporal interests—property, reputation, the peace of families, liberty and even

life, and, of wider scope, it touches the foundations of society, the arbitration and peace of nations. You will always have to detect fraud and protect folly. There will be, more than ever, the large bulk of diplomatic work, so characteristic of modern times. The members of the Bar, in the dual character of solicitor and counsel, have to do between man and man, and company and company, in regard to private affairs, what official diplomatists transact between great powers and independent states. They come in as negotiators to make peace or war or to get the best terms possible. Hence the profession of law, as said a great statesman, "is as ancient as the magistracy, as noble as virtue, as necessary as justice." All public careers and prospects of wide usefulness are open to the well-equipped lawyer. The training and experience is naturally adapted to fit him for the halls of legislation and the adjustment of public affairs. So that we may more and more expect to see the successful lawyer *certiorari*ed into parliamentary life and statesmanship. Look around at the Premier of Ontario, the Chrysostom of political oratory, who is a lawyer—at the Prime Minister of Canada, the *Rex politicus* of the whole country, lately styled in England "one of the wardens of the Empire"—who is a lawyer. The Lieutenant-Governor of Ontario, who has been lawyer, judge, statesman, premier, and now ends a well-spent life as the highest representative of the Queen in this province. The two great problems of modern society are being dealt with by two lawyers. The Attorney-General of Ontario includes in his legislation far-reaching provisions for the saving of neglected children, and the Postmaster-General adds to his democratic department that of the Department of

Minister of Labor. Statesmen, it has been said, have to cultivate a growing sense of unity of sentiment between all sections of the people, and fame awaits the man who shall be able to provide for the just settlement and accommodation of trade and labor differences so as to avoid industrial war and promote peace and good-will among men.

I recall an interesting parallel in legal eminence, drawn from ancient and modern Canada. In 1774 a young man about twenty-three was Attorney-General of Canada. He turned out as a volunteer at the siege of Quebec by Montgomery. Going to England, he entered the profession there and rose to a most distinguished place upon the Bench, laying broad the foundations of equity jurisprudence, well known to us as Sir William Grant, Master of the Rolls. Another, in more recent days, a member of this society, when war threatened during the Trent affair, turned out to drill as a recruit, and, though not very successful in matters of mere military routine, he was a great success in the march of law. He is found on the Bench in the Court of Chancery, in the Court of Appeal, in the Supreme Court and in the Privy Council. Sir Henry Strong sits with the greatest judges of the Empire, shaping laws for the Greater Britain beyond the seas.

It may be, gentlemen, that the ministers of religion, as Bentham said, are the advance guard of the law, yet it is the ministers of law who keep the commonwealth together. More than five centuries ago the great Englishman, Mr. Justice Fortescue, wrote in his *De laudibus legum Angliæ*, "The law is the ligament (*lex a ligando*) by which the body politic and all its several members are bound together and united in one entire body" And the other day, at the Buffalo Conference on International Law, another English judge, Mr. Justice Kennedy, said: "As it is righteousness which exalts the nation, so it is confidence in the administration of justice which, more than aught else, binds a nation together" Very simple and comprehensive was the Roman jurial code: to live honestly, to hurt nobody, to render everyone his due. And not unlike is that other and higher canon to which we, as Canadians, would conform our living: to think justly, to love mercy and to walk humbly before God.

Gentlemen, we live in Canada, we live from Canada, let us live for Canada. You may not all rise to eminence, but you may all do faithful service for Queen and country as honest and honorable ministers of the law and public-spirited citizens of Canada.

TEXT-BOOK QUESTION.

PROF. YOUNG, TRINITY UNIVERSITY.

UPON the text-book question, I am glad to find myself so much in accord with Vindex, Prof. Fraser, and your anonymous contributor, whose identity is still unknown to me. With the last-mentioned I agree, the present policy of combining grammars and readers, and of having any portion of the work prescribed for the leaving examination fixed, is bad. With Professor Fraser and his colleague (for the latter gives his assent to all that the former says), I feel that personalities here

are cut of place, and that they should be kept out of discussions altogether, so far as possible. With regard to Professor Fraser himself, I am glad to repeat my testimony, given publicly some years ago when occasion offered, to his ability as a teacher of boys ranging in age from ten to nineteen years. This testimony I was in the best possible position to give, having been appointed to Upper Canada College in the year that Professor Fraser became lecturer in Italian and Spanish in the University of Toronto. As to Professor Squair, there is no man in the whole educational world of Ontario more worthy of profound respect. I do not know anything about his dealings with boys, for they were a thing of the past before he himself became an undergraduate. But he did have them, as you know, sir, for, in addition to the experience I have just referred to, he took classes occasionally in your own time at the old Grammar School in Jarvis street. Thus, protesting against personalities and imputation of motives, I come into perfect agreement with "Vindex," except on one point—that of having even a part of the authors prescribed for the leaving examinations and for matriculation fixed.

Professor Fraser and "Vindex" both insist that no resolution relating to combined readers and grammars was passed by the Modern Language section of the Ontario Educational Association. My own recollections would lead me to make the same assertion, so far as junior and senior work are concerned at any rate. When the question was discussed, the reader which has just been discarded was the basis of the discussion. That was used for primary work, which was and is a very different thing so far as this whole question is concerned.

There are two main points in this text-book and curriculum matter which it is well to keep in mind: (1) the policy itself, and (2) the way in which the policy originates. The latter would puzzle even the wisest men the East ever produced, whether in the most remote or in more modern times, so I shall not attempt to fathom the mystery. Only, I must say that, in both curriculum making and text-book arrangements, it is greatly to be desired that the Minister should have competent, responsible, and regularly appointed advisers, such as his predecessors had in the old Central Board.

Matters would be further simplified if, as I suggested before, the school programme were to be mapped out neither for matriculants nor for prospective teachers, but for the great majority whose school is their university, and who at school need to be put in the way of learning how to continue their studies by themselves in after days. The leaving examination (not divided into senior and junior, as at present) could still serve as the qualifying examination for model schools and universities. Moreover, if the Provincial University would waive the right to hold a matriculation examination and to grant a degree to any person who had failed to qualify for matriculation by passing the leaving examination, the other universities would be only too glad to fall into line, for they keep up the evils of supplementals and non-matriculated (as opposed to occasional) students, largely because the University of Toronto holds the former and allows the latter to proceed to the Bachelor's degree.

On the other hand, if matriculation and Model School requirements are still to regulate the school programme, it is to be hoped that the good custom of holding consultation

with all the universities will be revived. It is since that custom was dropped that the objectionable practice of dividing the matriculation examination was introduced; and now comes, without any warning, the decision to fix for an unknown term of years a part of the prescribed authors. If there had been a responsible Advisory Board (not merely a somewhat ornamental Educational Council), or if there had been consultation with the other universities, which, to say the least of them, have seldom been laggards in our educational progress, neither of these unfortunate changes would have been made; at any rate, they would not have taken so mischievous a form as they have taken.

Of course, if it had not been decided to make a change in fixing even a portion of the prescribed authors, there would have been no combined readers and grammars of which to complain. I still believe the principle to be emphatically and unreservedly bad, and Professor Fraser himself has not ventured to defend it. It would be interesting to have him tell us whether the Honorable the Minister of Education was so bent upon having the principle already applied to Greek and Latin applied also to French and German that, although he himself was opposed to it, he gave way to the honorable gentleman lest the work should fall into other, and perhaps less competent, hands. If the Minister is so set in his own way, we must try to "create a sentiment on the subject that will express itself on the floor of the House," as a certain high authority phrased it when at the banquet of its medical faculty, he was discussing the University of Toronto's appeal for increased State aid.

Further opportunity to examine

the grammar has increased my appreciation of it, which was already high, as all your readers will have gathered. I do not wish to be understood to take back any part of what I said when I make the remark that the authors, owing doubtless to the limitations imposed upon them, have done what they did in the old book, and what the authors of the German grammar have also done in their new edition, which I have just received—they have failed to make a book which can be easily put into the hands of beginners and continued with them to the end of the school course. No one can do it, I hold, and the authors have done their best. We need, it seems to me, a smaller and a larger grammar, just as we need an elementary reader to precede the work prescribed for the leaving examination. The smaller grammar might be planned so as to cover two years' work and the larger other two, while the elementary reader should advance from extremely simple pieces with pictures to something of the same difficulty as is found in the pieces now bound up with the grammar. After the work in this reader had been covered, the pupil might go on to something much more advanced than is met with in the new reader, and that something should partake of the nature of what is known in Germany as *Landeskunde*; and at the same time it should illustrate for the average pupil who is not going to have any schooling after passing the leaving examination the great periods and movements of French literature, taking account also, possibly, of the literature of French Canada.

Looking to what I have in mind and what I have tried to express here, I do think that they are ahead of us in the United States and, more especially, in England. At

the same time I am glad, on personal grounds, to hear that Professors Squair and Fraser have found for their book a publisher in the United States. I can well understand why they should find one for the grammar, but not for the bulky combination. Perhaps they will be able to adopt Vindex's suggestion about separating the parts. But for the vocabulary it would be a simple matter of bookbinding.

If I had had time to examine the new edition of the German Gram-

mar and Reader, I should have liked to say something about it. I notice some very good improvements, partly peculiar to itself, partly resembling those of the book to which I have already devoted so large a portion of your space. These books are out now as part of a settled policy, but I hope the policy will be reversed as speedily as may be consistent with all the interests concerned. Cheapness is not the main interest.

METHOD.

J. N. PATRICK, A.M.

A GOOD method *compels* the pupil to feel that the recitation hour is his opportunity, and that he must then prove to the teacher and his classmates that he is prepared to recite. At the beginning of the recitation a topic should be named by the teacher and a pupil required to recite on it without question or comment by the teacher. This method, if persisted in, will develop self-confidence, fluency and readiness of expression. Many questions by the teacher interfere with the flow of thought and with its free expression. Interference by the teacher is without doubt the most serious defect of the average recitation. The method of the teacher either compels the pupil to study or it licenses him to be idle. If the teacher talks much the pupil will soon quit studying; if the teacher's method requires but little of the pupil, the pupil will soon make little or no preparation for the recitation.

A good method saves the time of both teacher and pupil. Ten minutes spent by the teacher in looking over a lesson before calling the class

will save twenty minutes in hearing the recitation. The teacher should know just what is to be presented in every lesson and how to present it. Definiteness inspires and results encourage. No method or a wandering, shot-gun method discourages pupils because they do not feel the inspiration which always accompanies results. By definitely pointing out, day by day, the fact that the lesson of to-day is only an extension of the lesson of yesterday, the pupil will soon learn that tomorrow leans on to-day and govern himself accordingly. *Make this fact very clear.*

A good method leads pupils to see and to feel that character is the one great aim of education. In too many schools great stress is laid upon the value of learning, upon the acquisition of text-book facts. The mind is trained or crammed, but little or no attention is given to the cultivation of the heart. Children should be trained to *be* as well as to *know*. There is so much stress laid upon the fullness and accuracy of text-book knowledge that we quite neglect the real aim of education-

character. Without a cultured heart the finest and most exact scholarship counts for little. It is morally wrong for a teacher to permit a pupil to be loose, careless or inaccurate in his statement of text-book facts, but with all his getting he should get wisdom, which includes not only a well-trained mind, but a cultured heart. Without the latter all his knowledge may be misapplied.

The method of the teacher should aid the pupil to think promptly and correctly. In this way only can the teacher assist the pupil in preparing himself to meet the demands of life. Memory cramming will not meet the demands of social, professional, or business life. No array of facts, no amount of quotations will inspire pupils. Inspiration and action are born of inspiration and action, not of seeming and dreaming. The method of the teacher should aid the pupil in preparing himself to act well his part in social life and to do his duty as a citizen of the state. Cramming the memory with text-book matter will not materially serve the pupil in his social or political relations. Text-books are only a means to an end—that end mental and moral training.

The method the teacher should aid the pupil to form right conceptions of real life and to build high ideals. The teacher should lead the pupil to see that high ideals are to realities as cause is to effect—that character depends on ideals. The method of the teacher should lead the pupil to appreciate his opportunities, to value the pleasures of life and to acknowledge his obligations and duties to others. The method of the teacher should lead the pupil to see that to become he must overcome, that self-trust is the distinguishing characteristic of the men that succeed.

The teacher that knows only one method of representing a subject often fails to interest a class on account of his meager knowledge of method. The same method should not be used until it becomes stereotyped. The teacher that deems his work worthy of his best intellectual effort will find more than one way of hearing a recitation. The manner of hearing the recitation should be frequently changed. Try the topical recitation to-day. In this form of recitation the teacher has but little opportunity to use the time of the class in talking. The pupils can present their views in some fullness. To-morrow the quick, short question and answer method may be used. Next day the pupils might be privileged to volunteer to present the matter of the text and illustrate the definitions and principles. This method of hearing recitations places all the members of the class on the same level and soon distinguishes the studious, self-reliant pupils from the indolent and uncertain pupils.

Whatever method is used in presenting a subject or in hearing a recitation, the teacher's personality is the chief factor in success or failure. Only the teacher's knowledge of the subject, his interest in his work, his enthusiasm, his love for his pupils can clothe the dry bones of the best method with real life and worth. The teacher must be the life of any method, yet talk but little. His manner should speak. Presence is the great speech maker. Pupils are not trained to think or to express themselves by talking teachers. Talking teachers never lead pupils to acquire studious habits because the method which exacts little or nothing of the pupil is worth little or nothing to him. The teacher's manner should arouse his pupils to activity. Passive speech and indif-

ferent bodily action mean little or nothing to school children. To lead pupils to do requires positive speech and action on the part of the teacher. The emphasis of voice and action that accompanies purpose is ever present in the work of the successful teacher.—*Ex.*

A NOTABLE ADDRESS.*

PRESIDENT DRAPER.

COMING to a conclusion, which has been too long delayed, I submit a few propositions which are, to me at least, obvious.

1. Nothing should be done touching the elementary schools which is calculated to interfere with their being "common schools," that is of equal interest and advantage to all of the people.

2. The work of the schools should be made less, rather than more, complex; and less, rather than more, advanced work should be demanded in the grades. The standards of values should recognize the habit of work, and the love of it, quite as much as the amount of work performed.

3. Public secondary schools and advanced schools have abundant sanction in public policy. Their necessity to the steady and scientific advance of the elementary schools is imperative. This of itself would be abundant ground to justify them if there were no other grounds. There are many other grounds. The whole question has passed beyond the phase of dispute. But the higher schools are bound to carefully refrain from changing the "common school" character of the lower schools.

*[Pres. Andrew S. Draper, of the University of Illinois, delivered an address before the citizens and members of the Civic Federation of Chicago, December 1, on "Common School Problems in Chicago, which ought to be carefully read and pondered by every citizen.]

4. The most subtle and deadly enemy of the schools is influence in the interests of persons, or parties, or sects, which does not consider the common welfare of the whole mass. The school organization must be required to resist all such influences, and must be given the legal right and power to do it.

5. A board of education should be small in numbers and its members should stand for the whole city, and not represent districts of it. In some way the temptation to talk to the galleries should be taken away. The members should be representative of the business and property interests, as well as of the intelligence and genuine unselfishness of the city.

6. The board should be vested with legislative power alone. It should have no appointments beyond the imperative necessities of the case. If vested with the appointment of a business manager and superintendent, these officers should be given long terms and statutory powers which will enable them to perform their functions without hindrance. Whatever the board does, should be required to be within the scope of its statutory functions, and by resolution to be entered upon its journal.

7. The school system and the municipal system should have no relations. And in the school system business matters and instructional matters should be completely

separated. The instruction must be of first importance, and saved harmless from everything else.

8 Executive action upon all business matters should be vested in a business manager. He should be given ample authority, and be afforded adequate help, to care for all business concerns. He should represent the board in all contracts and see that they are completely and honestly executed. He should be charged with the care of all buildings, and to that end should appoint and remove superintendents and janitors, who have immediate charge of them. If the board is cheated in its business, if buildings are unwholesome, he should be held accountable.

9. The instructional work should centre in a superintendent of instruction. He should be charged with nothing but the courses of instruction and the quality of the teaching. His tenure should be long and fixed. His powers should be clearly defined in the law, and within the scope of his responsibility they should be complete. He should appoint, assign, and for cause remove teachers. Teachers, other than such as have already taught successfully and acquired reputation, should be required to pass through, at least, prescribed courses of study in subject matter and in the science of teaching. Appointments should only be made from an eligible list constituted according to law; they should be made for a probationary period, and where continued after that should be permanent, with removal only for cause. Pay should be adequate for expert service, in whatever grade, and the scale should favor length of successful service, and the salary cheque should be as certain at stated periods as that of the governor of the commonwealth. Pro-

motions should go to teachers who have the spirit of the teacher and can teach, who have steadiness and can build character, who demonstrate that they can carry responsibility. One who invokes influence should suffer for it. The highest premium should be put upon gentleness and culture, or strength of character and scientific teaching. The strength of the schools is in the teaching. The superintendent of instruction should have charge of all this. He should be amply protected and given ample authority to meet his responsibilities. The right of every parent to the best possible teaching for his child should be supreme, and whenever this right is not made good the superintendent should be called sharply to account.

10. The law of the state should clearly define the machinery of the system and fix the powers of all connected with it. Statutory law might very well express in terms the aims and purposes of the people more than it does. The spirit is quite as important as the letter of the law. And the law should assure the fullest publicity about everything that is done in connection with the schools.

All this proves that school administration is not a pastime; that it is a burden, and a burden which all are not fitted to carry. Those who can carry it, and do carry it well, earn the gratitude of every parent, and the thanks of every citizen. There are, I very well know, thousands of teachers in this great city to whom the public should remove its hat. Such teachers will not misunderstand me, I am sure, as I urge a more complete organization and an educational administration which can protect and uplift instruction. Unhappily it is true, as it ought not to be, that to assure these things we shall all have to contend for

them. The contention will have to be waged in all of the assemblages of the people. Trust all of the people. Do not fear those who have come recently from other lands; they value the privileges which they have not had before, and when informed they will stand steadfastly for the integrity of the schools. Never forget that the schools are worth contending for. Our educational system is not a mistake. It has abundantly demonstrated its ability to develop good men and good women and to train good citizens. In pedagogical hands the schools are easily able to regenerate our cosmopolitan population, and bind us together into a citizenship which will sustain free institutions and make the flag of the republic invincible wherever destiny may lead it upon the round globe. Through the schools the city and the state and the union are to be se-

cure. Through the schools the progress of the nation, as well as its security is to be assured. Through the "common schools" millions are to enter into life.

Doubt not the final outcome. We will go forward with the spirit of the Saxon race. That race has abundantly shown its ability to govern. It is both forceful and tolerant. It can command order. It leads to better things. It wages hard battle; and it mends, and heals, and helps. When Kitchener proposed to set up a Gordon Memorial College at Khartoum he represented the power, and he expressed the purpose, of English-speaking peoples throughout the world. In Kipling's virile verse,

"They terribly carpet the earth with dead,
and before the cannon cool,
They walk unarmed by twos and threes, to
call the living to school."

—*Ex.*

MANUAL TRAINING IN ONTARIO.

ALBERT H. LEAKE.*

THE Governor General and the Countess of Minto have once again shown their practical interest in that which concerns the true and highest welfare of the Dominion—the education of its children—by their formal opening of the Manual Training Schools at Brockville on January 9. Their Excellencies were accompanied by Professor Robertson and Ex-Governor Hoard, of Wisconsin, and were met at the station by Hon. Richard Harcourt, Minister of Education for Ontario, and a number of representative men of the town. During their inspection of the Ma-

*Director of Macdonald Training Schools for Ontario.

nual Training room the visitors passed from bench to bench, carefully watching the boys at work and critically examining the objects which they were making and through which they were receiving their training. The equipment and general arrangements of the room were such as have been described in a former number of the magazine. Specimens of various Canadian Timbers, properly labelled, cases of typical leaves, specimens of various Canadian manufactures in their different stages, and other objects of interest, all connected with life and progress in the Dominion, testified to the whole-heartedness with which the teacher had

gone about his work and the interest taken in it by the boys, and it is not too much to say that the room is a credit to the teacher, the pupils, Brockville, and to the Dominion itself. It is important to note that the room was seen in its ordinary working state, and no attempt was made at extra decoration in view of the inspection by the distinguished visitors. In the evening a meeting was held in the Victoria Hall, and perhaps the only mistake made in the arrangements was in not securing the largest hall available, for the one engaged was all too small for the large audience which assembled. This congregation of such a large number was most gratifying, and augurs well for the intellectual progress of the Dominion, as when once the people take an intelligent interest in educational matters progress is assured. The speeches delivered were of the highest order, and the subject of Manual Training was treated in a perfectly original manner, showing that the speakers had made a deep and careful study of the subject. Lord Minto, after replying to the addresses presented to him by the Corporation and the School Board, proceeded to deal with Manual Training. He spoke with just pride of the admirable educational system of Canada as a whole and of Ontario in particular, but pointed out that "these are days of rapid progress, and in every sphere of life in these days of competition, not only in the productions of trade, but even in all professions, the importance of early training and a sound elementary grounding is becoming more and more evident. It has now become an accepted fact that the future prosperity of the people must to a large extent depend on the training of the Primary Schools."

His Lordship next referred to the report of the Royal Commission on Manual Training and Practical Education to the Imperial Parliament, and said:

"This Commission commenced its task January 25, 1897, and completed it June 25, 1898. During that time the Commission held 93 meetings, took the evidence of 186 persons and visited 119 schools on the continent of Europe and in the United States. Nothing could be stronger than their remarks upon the value of Educational Manual Training as it had already been introduced into certain Primary Schools in Ireland, and, though I believe it is a fact that no more than fifty Board Schools (corresponding to the Public Schools of the Dominion) in England provided Manual Training ten years ago, reports at the present moment indicate that nearly 5,000 schools contribute pupils to Manual Training centres. It appears to me that we should heartily welcome the inauguration in Canada of a system which is doing so much for the boys of other countries."

Reference next was made to the fact that it was necessary that misleading impressions should not prevail as to the object and purpose of Manual Training, and His Excellency pointed out that this purpose was not to train for any particular trade or profession, but to give that dexterity of hand and accuracy of eye which would better enable a boy or girl to achieve success in any department of activity that might afterwards be chosen. His Lordship also referred in eloquent terms to the necessity for Domestic Economy being introduced for the girls, and concluded his most impressive address by saying:

"Lady Minto is deeply interested both in the question of Manual

Training and Domestic Science, and I can assure you it would be a source of great satisfaction to both of us if before the term of our stay in Canada comes to an end we could see both these branches of education accepted and firmly established throughout the Dominion."

Perhaps one of the most interesting statements made by His Excellency was that, after a careful study of the benefits accruing from the training, he had sent his eldest son, Lord Melgund to attend the Manual Training classes in Ottawa.

The Hon. Richard Harcourt, Minister of Education for Ontario, delivered a most admirable address, and dealt with Manual Training and Technical Education as only his wide knowledge and deep insight into educational requirements rendered possible. He said he would be delighted if Manual Training and all that is implied in the words "domestic economy" could be made part of the Public School system of the country. That was the ideal towards which he aimed. Manual Training will cause the boys to appreciate the dignity of labor, develop them physically as well as mentally, and will not lessen their interest in other studies. John Ruskin years ago had strongly advised Manual Training in the schools, and the words spoken by him at that time seemed almost prophetic in view of what is being done along that line to-day. The irresistible trend of the times is in favor of this class of education. If other lands, in order to make their country great intellectually, commercially and industrially, have changed their systems of education, are we to stand still and not give in our schools that training which will produce men skilled in all departments of life? The rapid development of our re-

sources all shows the demand for such education.

Professor Robertson next spoke, and his speech simply overflowed with his intense love for the boys and girls of Canada. His way of looking at the whole question is that of the practical man who has a wide and extensive acquaintance with men and things, and this practical knowledge is brought to bear on the subject in such a way that new light is constantly being thrown on the whole question, and an expression dropped in here and there (apparently but not in reality by chance) starts one on entirely new lines of thought as to the scope, aims and possibilities of Manual Training as a factor in the general education of our children. The Professor pointed out that there were now 6,000 boys in the Manual Training classes in the Dominion, and that provision had been made for training 600 teachers.

Inspector Hughes, of Toronto, spoke on the educational principles underlying Manual Training, and showed in the light of his extensive experience how necessary it was that every side of a boy's character and all his abilities should be developed in order that the whole boy should be educated.

The Hon. W. D. Hoard, Ex-Governor of Wisconsin, was the next speaker, and his address, sparkling with bright thoughts and brilliant wit, delighted everybody. In listening to him one could not help wishing that every teacher in this vast Dominion could have been present, for it is impossible to listen to him without feeling inspired to exert greater efforts in the cause of real education than ever before, and one gains new insight into the principles and practice which go to make men and nations. The usual votes of thanks brought to a conclu-

sion one of the most inspiring meetings in the annals of Manual Training, either in the old world or the new.

On Tuesday, January 15, Professor Robertson addressed the Public School Board of Toronto on the proposed system of Manual Training. He described the method of instruction in the classes in English schools. The whole effort, he said, is to train the boy to have that general control of, and skill in, the use of his body that other studies give him in the use of tongue, ears and memory. He also pointed out in many ways how Manual Training assists other studies and develops every side of a boy's character. At the conclusion of his convincing address the Board unanimously and almost without discussion accepted the offer of Sir William Macdonald to establish schools in Toronto, so that in the near future Toronto will share the opportunities that are being so well appreciated by other great towns in the Dominion. In Ottawa itself Manual Training is making rapid headway. There are now open five centres, one providing accommodation for 50 boys and four for 20 each, and in this way facilities are

offered for the training of 1,400 boys, who each receives instruction for two hours every week. The principals of the Public Schools are enthusiastic and unanimous in their praise of Manual Training, its influence upon the boys and its beneficial effect upon the other work of the schools. On Saturday, Jan. 12, the inaugural meeting of the teachers' classes was held, and nearly 100 teachers were present to listen to addresses by Inspector Glashan, Professor Robertson, Ex-Governor Hoard, and the Director for the Province. Great interest was shown, and the enthusiasm already felt by the teachers was deepened and intensified. Over 95 teachers have joined the classes, which will be held in three centres.

Altogether as far as the work has gone, the Canadian boys have shown great aptitude, and in their progress bid fair to outstrip the boys of England. Their adaptability, their fertility of resource and their general intelligence, go to show that the coming generation of Canadians promises even to outstrip that which in South Africa has done so much to uphold the glory of that Empire we all love so much.

UNDER a recent act of the New York Legislature, the business institutions of the State are to come under the public educational authorities. These schools are prohibited from using the names college and university, and may not grant degrees or issue diplomas without official permission from the regents of the State university. The object of such legislation is to raise the standard of business schools and protect the public against inferior institutions of this

character. Only schools doing the required amount of work, and of a high quality, will be registered by the regents. A curriculum has been prepared which these schools must offer to enable their pupils to obtain a State business diploma. The diploma granted will rank next to the certified public accountant's certificate, which is the highest State business credential. To enter these schools, the applicant must have a high school education or its equivalent.

THE MARKING OF COMPOSITIONS.

THOS. A. BROUGH, B.A.

THE reading and marking of compositions, however one may manage it, is so great a drain on the energies of the teacher of English that he may well strive to have it count as much as possible in the progress of the pupil. Few of our secondary school pupils are able to appreciate the niceties of composition, but almost all can be taught to express themselves with clearness, and to avoid the most obvious errors. In reading essays I have found it an advantage to employ a system of fines, the fine for each error being set down in the margin, and the sum deducted from what the writer would otherwise have received, so that he may clearly see the price he pays for lack of a little care and effort. The following scheme may prove of use to young teachers, and it can readily be modified to suit the particular conditions that obtain in any school :

I.—General Valuation of Essay.

(a) Matter, 25 p.c. Information and ideas.

(b) Plan, 25 p.c. Comprehensiveness and arrangement.

(c) Expression, 50 p.c. Clearness, economy, aptness, movement.

II.—Fines for Positive Errors.

(a) Titles, 1. (b) Capitals, 1. (c) Improper abbreviations, 1. (d) Spelling, 1.

(e) Misuse of words, 1, 2, 3, (according to the gravity of the error). (f) Grammatical errors, 1, 2, 3. (g) Sentence structure, 1, 2. (h) Faulty transition, 1, 2. (i) Paragraphing, 1, 2, 3. Maximum deduction, (10). (j) Penmanship, 5 (max. ded.). (k) Perious, interrogation marks, exclamation marks, 1. (Max. ded., 5).

Other punctuation marks, 5. (Max. ded.)

(l) Undue shortness of essay, 1.

III.—Net Valuation of Essay.

(1 : $a + b + c$) - 2 = 3.

(20 + 15 + 35) - 25 = 45.

In practice the teacher may prefer not to mark separately for matter, plan and expression, but, instead, may reason that a particular essay, were it free from positive errors, would be worth, say, 70 marks. The fines for positive errors totalling, say, 25 marks, the net value of the composition would be 45 marks.

Occasionally, after examining an essay in this way, it is felt that adherence to the scheme would be an injustice to the pupil. In that case a special mark may be substituted for the valuation arrived at through the scheme.

To ensure attention on the pupil's part to the errors noted it is well to have the corrected essay; neatly copied into a blank book reserved for the purpose. From time to time these books may be collected and looked over by the teacher.

In my own experience the marking and valuation of essays in the way I have attempted to outline has proved a saving of time, since the pupil is definitely shown how he may improve, and is encouraged to do his best. I have found that two or three essays thoroughly dealt with effect as great improvement in the pupil's work as several times that number examined with less attention to detail.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., is no compromise of dignity.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child.

EDITORIAL NOTES.

Deliver not the tasks of might To weakness, neither hide the ray From those, not blind, who wait for day, Though sitting girt with doubtful light.	{ That from Discussion's lips may fall With Life, that working strongly, binds-- Set in all lights by many minds, So close the interests of all.
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Victoria

May 24, 1819; January 22, 1901.

Take, Madam, this poor book of song;
 For tho' the faults were thick as dust
 In vacant chambers, I could trust
 Your kindness. May you rule us long,

And leave us rulers of your blood
 As noble till the latest day!
 May children of our children say:
 "She wrought her people lasting good;

"Her court was pure; her life serene;
 God gave her peace; her land reposed;
 A thousand claims to reverence closed
 In her as mother, wife and Queen;

"And statesmen at her council met,
 Who knew the seasons when to take
 Occasion by the hand, and make
 The bounds of freedom wider yet

"By shaping some august decree.
 Which kept her throne unshaken still,
 Broad-based upon her people's will
 And compass'd by the inviolate sea."

*

"That God which ever lives and loves,
 One God, one law, one element,
 And one far-off, divine event,
 To which the whole creation moves."

—Tennyson.

WHERE COMES IN THE TEACHER?

A POINT emphasized by Mr. Draper in his paper on history, before the Carleton, N.B., County Teachers' Institute, was, that if teachers would prepare their work there would be less heard about text-books. This, we suppose, refers to the finding fault with the present text-book on Canadian History. Similar views were expressed

at the Cumberland, N.S., County Institute in discussing the paper on history read by Mr. Hepburn.

Are not teachers too prone to exaggerate the merits and demerits (especially the latter) of text-books? It is true, and unfortunately so, that many teachers in public and private discussions find fault, often in terms neither wise nor temperate, with text-books. If they but knew it, these criticisms reflect upon them-

selves; that is, after making due allowance for the proneness of poor human nature to find fault. The ideal text-book that would approach nearest to the ideal teacher, would furnish inspiration to the pupil, would set him learning, remove obstacles in his path, and carry him forward triumphantly to his goal. But where does the teacher come in with this ideal text book in the hands of his pupils, or with those ever ready delusions called "helps" which so thickly strew the pathway of the young and inexperienced teacher—temptations to laziness and inefficiency. Is it the man or woman who is to teach school? or is it the ideal text-book, or the man who grinds out "Lesson Helps" and sells them over the educational counter at ten cents a package? If the latter are to prevail then the living (?) teacher may become an appendage, and simply "keep school" or be dispensed with altogether, and a great saving thus be effected in salaries. When we see salaries getting lower and lower, when we hear of teachers remaining but a single term in one place and then flitting to another and then to another, the question naturally arises, Are those teachers improving in quality, are they living men and women grappling with living questions and seeking with all their intellectual strength to solve them, or are they slaves of the text book, depending upon the inspiration of the hour, not upon that steadily growing inspiration which comes from overcoming obstacles by earnest application and study? In the language of another, "Experience in the great educational centres is proving that effort spent on improving books and method is of little profit unless the quality of the teachers who direct the use of them is likewise improved."—*Jan. Educational Review.*

PROFESSIONAL.

"There is something too professional about the spectacle of one who is himself a teacher talking to teachers about teaching."

These words are taken from Principal Dr. Peterson's valuable address to the teachers of Quebec last October. It is a matter of special value and interest, when a man like A. J. Balfour, leader of the House of Commons, so thoroughly in touch with the living, pressing and passing affairs of life, turns aside from the turmoil and exacting duties of his onerous position, to speak as he did last summer at Cambridge, to the educators in the English world.

Such an one gives us news from a field of work quite different from ours. Nevertheless, the teacher heeds the voice for encouragement or warning. No doubt everyone undertakes to instruct the teacher, and the less competent the person is, the more ready is he to assume the office of instructor. These things may be, but the teachers welcome the Principal's Address.

THE BIBLE IN SCHOOLS.

Recently a deputation authorized by the Church of England, the Methodist Church, and by the Presbyterian Church, waited upon the Government to urge upon it the necessity there is to give additional prominence to teaching of the Bible in our Public Schools. The deputation was met by the Premier, Mr. Ross, and the Minister of Education, Mr. Harcourt; these members of the Government entered with earnestness and sympathy into the discussion of this important question.

The deputation called attention to the ignorance (which is rather in-

creasing than otherwise) of the Bible on the part of the rising generation ; the apparent inability of the home to cope with its duty in this regard, which inability is, to no small degree, caused by the overcrowded programme of studies demanded of the attending pupils ; the inadequacy of the Sabbath-school to meet the necessities of the case ; and finally the danger to the highest life of the community of such a state of ignorance of the literature contained in the Bible.

The above is a brief statement of the question as presented to the Government by the deputation. We agree with the correctness of the statement.

The deputation asked the following : (1) That two half-hours each week be given in the programme of studies to "religious instruction," (2) the Bible to be used as a text-book (3) and its literature and history to be taught as other subjects are taught.

In regard to (1), certainly the deputation did not ask too much. The requests involved in (2) and (3) would be much better understood if the details were given. That is what parts of history and literature of the Bible would be recommended by the deputation for use in our schools. A scheme could easily be prepared which would facilitate the granting of every point in the deputation's modest request. Remembering who the members of the deputation were, we have strong confidence that they were wisely guided in their cry asking : "It is a little one."

THE CANADA EDUCATIONAL MONTHLY for the last seventeen years has furnished evidence of the unfamiliarity of the pupils attending our Public Schools with the simplest quotations from or reference to the Bible.

CHURCH AND STATE.

Our aim in publishing the article on the licensing of teachers in England was to show how in the past that important subject was dealt with and who carried the responsibility of seeing that this service on behalf of the people was properly attended to. In those past days the Church had the responsibility of granting permissive certificates to teach in the schools of the country, and without such permission no one was eligible for the office of teaching. In comparatively recent times this function and responsibility has been assumed by the State.

In most cases, in Canada, it is held that there is no connection between Church and State.

Without going into any lengthy argument on this question, let us consider one fact. A few weeks ago an influential deputation of citizens, members of the different Churches, waited upon the Government of Ontario, asserting that there was serious danger to the community on account of the inadequacy of the teaching to the young of the principles found in the Great English classic—the Bible.

The same statement is made on every side, and by men and women in every walk of life ; the more experienced they are in the affairs of life, and the more cultured they are, the more emphatic is the statement.

Virtually the Church is now saying to the State, "You have taken the authority from us, see to your responsibility." All are waiting for the answer of the government. Is there no connection, in Canada, between Church and State ?

The movement towards making manual training a part of the Pub-

lic School system of Ontario has made surprisingly rapid progress, consequently a demand for fully qualified teachers has arisen. To meet this demand a training school will be opened in Ottawa for men or women who are already qualified in ordinary school subjects but wish to engage in this special work. The course will continue for the three months of April, May and June. Certificates will be granted to those who take the full course and show proficiency in all branches of the theory and practice of manual instruction. No fees will be charged. Applications, with referencee, should be addressed before February 28, to Albert H. Leake, Director of Macdonald Manual Training Schools for Ontario, Ottawa. As only a limited number can be received early application is desirable.

The three Black-gowned Graces, Divinity, Law and Medicine, have frequent social functions, at which words of cheer, commendation and honor are heard in praise of the members of their profession. In order that our readers may have an opportunity of seeing when this professional duty is well and gracefully done, we have the pleasure of publishing *in extenso* the address delivered at the Bar dinner by Chancellor Hon. Sir J. A. Boyd. Do teachers speak as kindly of each other? Have we the spirit of a profession? Please note his words on the value of the Bible for our schools and for all people.

Practically all the school teachers in Galt have been or are teachers in the Sunday-schools. All favor more Bible teaching in the Public Schools.—*Galt paper, Jan. 11, 1901.*

CURRENT EVENTS.

IN a report received by the Department of Agriculture at Ottawa from their agent at Paris, he says:

“By far the most important exhibit on the second floor of this wing is that which occupies the educational court, and which was installed under the personal supervision of Commissioner Jardine, of Toronto. The first thing which meets the visitor's eye on entering is a set of cards showing the awards that have been made in this department, which include four Grand Prizes, together with many gold and silver medals. The Dominion collection and those of the provinces receive the highest award, of which the colleges, institutions and manufacturers who contributed to the collection may well be proud, for

Grand Prizes are not easily accorded in Paris. The design of the court is to make plain to Europeans the educational system of Canada, from Kindergarten to University, by means of photographs, charts, maps pamphlets and a complete assortment of school supplies. Each of the provinces has sent material from which the fullest information can be obtained regarding courses of study and methods employed, but the Montreal Protestant Board is easily first in the exhibits of pupils' work, which they show in a magnificent series of folding wall-cabinets, arranged according to years, thus illustrating in a most tangible way the progress made from the first days of school life.

“The section is composed of two rooms, the first of which is bi-secrated

by an immense map of Canada, which, as no one can fail to remark it, has been often mentioned in the press. A series of photographs of the chief educational institutions of Ontario, Quebec, Nova Scotia, Manitoba and British Columbia, with special groups illustrating the buildings of McGill and Toronto Universities, are among the most interesting features of the whole exhibit, especially when taken with the literature which accompanies them, explanatory of the work and methods of those institutions. Still more practical is the collection of pupils' work shown by various nunneries of the Province of Quebec, including specimen albums of needlework, handwriting, botanical collections, arithmetic, geometry, and, in fact, all branches of study.

"The Preston Furniture Company, of Preston, Ontario, show a set of school desks of all sizes, single and double, adjustable and ball-bearing chair desks and other goods. A complete assortment of school supplies, maps and globes, black boards and drawing models are exhibited by Steinberger, Hendry & Co., of Toronto, who have in this way contributed one of the most interesting displays in the educational section. Another Toronto exhibit which attracts much attention is a handsomely mounted map of the two hemispheres, with a chart attached, by means of which the changes in position of the earth's axis are accurately illustrated. This valuable exhibit was sent by Mr. Mungo Turnbull, of Toronto.

On Saturday evening, January 27th, Dr. A. M. Rosebrugh, secretary of the Prisoners' Aid Association, read to the members of the Canadian Institute a highly instructive paper on "The Probation Law in the Reformation of Drunk-

ards." He expressed the hope that the new Government of the province would second the efforts being made to procure Federal legislation for the adoption of the parole law and the probation law in dealing with first offenders; and also that the local Government would give practical effect to the same when the necessary legislation is obtained. There was, he said, a consensus of opinion among those who had studied the prison question that imprisonment was an evil, especially the imprisonment of first offenders, and that it should be resorted to only when absolutely necessary. On the other hand, a prisoner should be liberated at the earliest possible moment compatible with the protection of society and the good of the prisoner. The probation system provided for the former, while the parole system provided for the latter. These laws had been in operation in Massachusetts for several years, and the results in all cases had been satisfactory. Particularly was this the case with regard to drunkenness.

Dr. Rosebrugh traced the steps in the campaign for the adoption of these laws in Ontario, and outlined the details of the plan of treatment of drunkards, which had been urged by the association, along with many other public bodies. This included the placing of drunkards in the charge of probation officers, who should have power to place dipsomaniacs in the hospital for treatment. Incurable drunkards should be sent to the Central Prison on cumulative sentences. The expense to the Government would be so light that it could well afford to meet a substantial portion of the outlay incurred in connection with the probation system. Whether the municipalities would fall in line without the adoption of a probation

system being made obligatory, was a question.—*Christian Guardian.*

A statute mile is 5,280 feet long. It is our standard of itinerary measure adopted from the Romans. A Roman military pace, by which distances were measured, was the length of the step taken by the Roman soldiers, and was approximately five feet long; a thousand of these paces were called in Latin a mile. The English mile is, therefore, a purely arbitrary measure, enacted into a legal measure by a statute passed during the reign of Queen Elizabeth; it has no connection with any scale in nature.

A nautical mile, on the other hand, is equal in length to one-sixtieth part of the length of a degree of a great circle of the earth. But the circumference of the earth is nowhere a true circle; its radius of curvature is variable; hence the nautical mile, as a matter of fact, depends for its length upon the shape, as well as the size, of the globe sailed over; and hence, strictly speaking the length of the nautical mile should vary with the latitude,

from 5,046 feet at the equator to 6,109 feet at the pole. Such extreme accuracy is not necessary in navigating, and cannot be well attained without undue labor. The English admiralty, therefore, have adopted 6,080 feet as the length of a nautical mile, which corresponds with the length of one-sixtieth of a degree—or one minute of arc—of a great circle in latitude forty-eight degrees. The United coast survey has adopted the value of the nautical mile “as equal to one-sixtieth part of the length of the degree on the great circle of a sphere whose surface is equal to the surface of the earth.” This gives the length of one nautical mile as equal to 6,080.27 feet, which is very nearly the value of the admiralty mile adopted in the English navy. Practically the nautical mile is 800 feet longer than the statute mile. In other words, one nautical mile is equal to 1.1515 statute miles; or one statute mile is equal to 0.869 nautical miles. Multiply nautical miles by 1.1515, and the product will be statute miles; or multiply statute miles by 0.869, and the product will be nautical miles.

CORRESPONDENCE.

Editor CANADA EDUCATIONAL MONTHLY :

DEAR SIR,—There will doubtless be a divergence of opinion in regard to many things in the new H. S. Grammar and Reader, though all will probably admit that the Grammar is an improvement on the old one. In my opinion too much space is taken up with oral exercises; some of this space, in the first lessons, might have been profitably used for directions of pronunciation and the use of phonetic transcription. The words used in the first lessons should also be selected, so as to introduce gradually new

sounds and new values of letters, and the new signs used in phonetic transcription. The plunge into lengthy vocabularies is also too sudden.

I approve of the combination of the Grammar and Reader for use in junior classes, Forms I. and II., a combination representing the old Grammar and the H. S. French Reader. But the amount of reading matter in the new Grammar, and of exercises based on it, might be reduced, so as to have a smaller and more substantial book.

I do not, however, approve of the

Plan of making a part of the text Permanent for examination purposes, either in French or in German. Many classical teachers also object to the change made in the Latin authors; the objection is stronger as applied to a modern language. If the Department intends to increase the proportion of sight work on the author paper, or make it all sight work, it will have the support of many teachers; but we should like to know what the in-

tention is. Our real grievance is with the Department, which leaves us in the dark as to its policy in this matter. And it is the suspicion aroused by the Department's lack of frankness with the teachers that made many believe that there was some collusion between the Department and the authors or publishers of the new French and German Grammars. Many did believe this, though all accept Prof. Fraser's explanation. R.

Jan. 2, 1901.

BOOKS AND MAGAZINES.

ACADIENSIS.

The foregoing is the title of a new and attractive quarterly, the first number of which we have just received from the publishers' hands. The selection of the title, as appears from an examination of the Salutatory article, is thus explained:

"Acadia is a title now recognized by the scientific world as applying to the territory embraced within the area of the Maritime Provinces, including a small portion of the Province of Quebec and the State of Maine, immediately adjacent. This is precisely the ground we wish to cover. Any matters relating, in whole or in part, to this extent of territory, its people, its past history or future prospects; any literary, or other productions of the people who live within its borders, dealing with outside matters; or contributions from those residing abroad, and treating upon Acadian matters, will come within the scope of this magazine."

The object of the magazine appears to be mainly historical, but other topics of interest are dealt with.

The magazine is published under the auspices of the Acadian Society, including, among others, the names of William Bayard, Esq., M.D., Hon. J. Gordon Forbes, Rev. D. J. Fraser, Rev. W. C. Gaynor and Dr. A. A. Stockton.

We wish the Acadian Society every success in their new enterprise, and trust that the magazine may long continue, to promote the interests of Acadia in particular, and Canada at large.

Subscription price \$1.00 per annum. Mr. D. R. Jack, of St. John, N.B., Editor and Publisher.

The Educational Review series of Supplementary Readings in Canadian History will be completed by the first of December. The twelve numbers of the series will then be bound in cloth with gold letters, furnishing one of the most attractive volumes of Canadian historical sketches ever published. It will contain about seventy articles with numerous illustrations about events, people and places in Canada. Many of these articles are printed for the first time, and the volume will be

one that every person interested in Canadian history, every public and school library should possess. The price of the bound volume will be \$1.15

One of the best short stories in the January *Cosmopolitan* is "The Patronage of High Bear," by Owen Wister. Mr. Brander Matthews contributes to the same number one of his characteristic articles on the use of variations in language. If Mr. Matthews could only refrain from being so acrid in feeling his judgments might have more effect. By the way, he corrects Robert Louis Stevenson for writing "brakesman" in his "Amateur Emigrant," and states that the usage is universally "brakeman." The usage is not so universal as Mr. Matthews supposes.

The most important article in the January *Century* is one on Stephen Phillips by Edmund Gosse. In these days when reviewing and advertising are apparently confused beyond recall it is a pleasure to read a review that is critical in the best sense, and enthusiastic because the gifts of the writer under discussion are worthy of enthusiasm. "A Comedy of Conscience" is a capital short story by Dr. S. Weir Mitchell

The January number of the *Atlantic* is a remarkably strong one. Among the contributions above the average that may be mentioned are "The Empress Dowager," an extraordinary article on China by R. Van Bergen; "A Letter from England," by Brimley Johnson; "The Difficult Minute," a short story by R. E. Young; and "The Child in the Library," by Edith Lanegan. Mrs. Wiggins' "Penelope's Irish Experiences" continue to be as charming as ever.

The Monthly Review, Mr. John Murray's new magazine, contains in

its second number a most effective reply to the attack made by Mr. Richard Harding Davis on the honor of British officers. The reply is given in an editorial article on National Character, and is as dignified as it is eloquent which is saying a great deal, for the admirably restrained sentences bring a glow of pride to the heart of any British subject.

"A Day Together," is a charming short story in the January *Scribner's* by Mary Tappan Wright. Other contributions of importance are "Winchelsea, Rye and 'Denis Duval,'" by Henry James; and the first of a series of short stories by E. W. Hornung.

The Bookbuyer for January, besides the usual number of reviews, contains a careful article by Mary I. Blauvelt on "The Artistic Temperament," taking for its example Mr. Barrie's Thomas Sandeys. This is an extremely one-sided view of the artistic temperament.

An American painter, Mr. William M. Chase, is the subject of the first critical article in the December *Studio*. It is written by Ernest Knaufft, and is illustrated by a number of fine reproductions of Mr. Chase's work.

"The 'Little Women' Play," in the *Ladies' Home Journal* for January is a capital adaptation of Miss Alcott's story. Reginald Birch's illustrations are extremely pretty, but scarcely possess the right characterization for "Little Women."

The enlarged edition of the *Sunday School Times* is attracting a great deal of deserved attention. In the number for January 5 may be found a valuable contribution by Prof. Mahaffy, entitled "Why Jesus Welcomed the Jews."

Marshall Saunders is at present contributing a remarkably entertaining serial to the *Youth's Companion*. It is entitled "Tilda Jane," and is the story of an orphan's escape from an orphanage.

"M. Rostand and the Literary Prospects of the Drama," is an important article in *The Edinburgh Review*, reproduced in *The Living Age* for January 5.

"Sarah Bernhardt in Her Teens," is an interesting article on the great actress written by Albert Schinz, and published in the January *Lit-pincott*.

It is a matter of first importance to the country that in the Institutions whose special work it is to prepare candidates for the ministry, such emphasis is put upon the preparation for teaching. We have mentioned this feature in College work before and with satisfaction. We know of four Colleges in which special lectures are given on teaching. We believe the book generally used is *The Cambridge Bible for Schools and Colleges*. We have used the *Cambridge Bible for Schools and Colleges* for many years for teaching in schools and can say that it is the best we know for that purpose; each successive volume confirms our early opinion regarding the excellence of the series. Scholars of the highest standing and matured judgment are the writers of these neat, handy volumes. Issued by the Cambridge University Press.

Political Growth in the Nineteenth Century, by E. Hamilton Seers, A.M. 616 pp. \$3.00. The MacMillan Company, New York: London, MacMillan & Co., Ltd.

The title indicates the scope of the work. The movement of constitutional government has been well-nigh universal throughout Eu-

rope during the Nineteenth Century, but two nations have resisted it—Russia and Turkey.

This volume gives the history of this movement. The book will be of value to teachers as a book of reference, and should be in libraries for that purpose for the use of scholars.

"The Grig's Book," illustrated by W. H. Horton, and published by Messrs. Moffatt and Page, of London, England, is a collection of nursery rhymes. The collection is small, but it contains only those dearest to the wee child (the Grig's heart; and Mr. Horton's illustrations are most delightful, full of humor and imagination, and decorative in effect, as children like drawings to be. If the grown up reader has not been captivated before "Wee Willie Winkle" in his nightgown on the last page will be sure to finish him.

"Lord Jim," written by Joseph Conrad, is one of the most meritorious novels that has appeared for a long time. The Canadian publishers, Gage & Company, Toronto, are to be congratulated on issuing a book so artistic in conception and in accomplishment. "Stringtown-on-the-Pike," published by the same firm, appeared originally as a serial in *The Bookman* whose editors spoke most warmly of its merit and of the reception it has been given by the public.

The new Webster's International Dictionary to which reference is made in our advertising columns, is a never-failing source of instruction and enjoyment in the home or school. The world-wide commendation it has received from educationists, men of letters, and the press shows the great influence of a work that grows better and more practical at each revision.