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THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

FEBRUARY, 1889.

THE ART OF QUESTIONING.

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(Continued from *January No.*)

WE come now to another important end of questioning, viz. :

2. *To fix Knowledge : Retention by Repetition.*—The law of retention is fundamental in all education ; it operates in acquiring any kind of manual dexterity, in forming labour-saving mental and physical habits, as well as in all the higher forms of psychical development. It is the foundation of the law of repetition which is so important in the primary stage of education, and so useful in all stages. For example : A child, in imitation of his teacher, tentatively produces an articulate sound ; the approximately correct utterance makes clearer the idea of the sound ; its repetition gives the power to make the sound at will ; on further repetition there results ability to produce the sound without effort, *i. e.*, without the conscious intervention of the will. This illustration is typical of what takes place in all forms of physical and mental growth ;

it shows how "doing" helps *knowing*, how "knowing" helps *doing*, how both aid retention, the process by which the material of instruction is wrought over into powers and capacities, tendencies and tastes.

Mental Activity to be Repeated.—The teacher should note that it is the mental activity in an act of apprehension that is to be repeated, rather than the "impression on the mind," which may be due to merely sensuous association, or rote learning. Even in what may be termed the mechanical stage of instruction, discipline is to be the aim, that is, there is to be suitable appeal to the opening intelligence. The law is, in brief, not impression and repetition of impression, but rather *self-activity and repetition of self-activity*. Self-activity is to be awakened and guided chiefly by the method of interrogation. The teacher makes a preparatory analysis of the subject ; he presents the results of this

analysis point by point; by skilful questioning he guides the mind of the pupil in discriminating, *i.e.*, in working analytically; he guides it in identifying, *i.e.*, in working synthetically; he continues this method of instruction until an analytic (and synthetic) habit of mind is formed, and the pupil no longer needs the preparatory analysis and synthesis which it is the business of the teacher to supply.

In perception, the stage of intellectual development nearest to sensation, the child is to be guided in the formation of clear and adequate perceptions of the objects presented; the presentation, and, therefore, the representation, becomes clearer with each repetition, and the dim and vague mental outline with which the child started, grows into clear and definite idea. So, if a pupil has been led to apprehend the relation of certain facts, and to think this relation again and again, the process fixes the thought in the mind, and gives increased power to deal with all similar relations. Similarly with all forms of reasoning, or discourse. A pupil has difficulty with an abstract argument, say the solution of a problem; he is aided by judicious questioning to comprehend the logical connection of the several propositions; he repeats the reasoning for himself, re-thinks the relations—and at last, not only is the reasoned truth permanently retained, but there is also the beginning of a habit of logical reasoning.

Illustrations.—By means of objects, a child forms a first intuition of the number *five*; one presentation will not suffice, even if the objects are so arranged as to facilitate the mental act. Herein, it may be observed, lies the source of many a sad mistake. A teacher knows that there must be “objective teaching” in giving first lessons in numbers, but falls into the common error of assuming that because there are concrete things before

the child, there is concrete knowledge in the child's mind. He forgets that the first idea is vague, indefinite; that the mind must act on the material, and frequently repeat the act; that the child must be made to think from the vague to the well-defined—the “concrete”; and, that the mental processes ought to be aided by proper presentation of objects. For example, in teaching the number five, we do not begin with five dissimilar and unarranged objects; this would be to commit two blunders. We begin with similar objects, symmetrically arranged, thus:—

But even with this symmetrical number-form, one presentation is not enough. On the basis of the several familiar forms which the child has already learned, he must be questioned through clear perceptions into clear conceptions. Every presentation becomes clearer until there results a definite idea of the number five through a conscious recognition of its relations to the lower numbers. Thus, in the foregoing number-form, the relations $5 = 4 + 1$, $5 - 1 = 4$, *i.e.*, by questioning, $5 = 4 + ?$, $5 - 1 = ?$ can be presented in five different (though related) ways. It seems plain that if the child is led by clear intuitions to think the relations as presented in these number-forms, the “mental experiences” will blend into a lasting conception of the number. Similarly, from the same number-form can be presented various intuitions of the relations $5 = 3 + 2$, $5 - 3 = 2$, *i.e.*, by questioning $5 = 3 + ?$, $5 - 3 = ?$; $5 = 2 + 3$; $5 = 2 + ?$, etc., etc.

Again: A boy will not at first clearly apprehend so simple a proposition as “Things which are equal to the same thing are equal to one another,” much less will he always draw the right conclusion and be ready in its application to given cases; as *e.g.*, the line AB is equal to the line

CD, the line EF is also equal to CD, What is the inference? At first the answer is likely to be, "therefore the lines are all equal to one another," and this, of course, is *not* the immediate inference. So, in solving an arithmetical problem, a pupil may discover the relations:—The selling price = $\frac{1}{10}$ of cost price; the selling price is 20 more than $\frac{1}{10}$ of cost price; and yet fail to see that through the application of this axiom the answer is at once obtained. The pupil must be plied with many concrete examples; he will have to be questioned and cross-questioned upon the principle and its applications, until he has acquired a clear apprehension of it, a working conception which he can readily bring to bear in all cases in which it applies.

Once more; when a child has fairly learned the number six, he will not, at first, solve off-hand such a question as: If 2 apples cost 4 cents, what will 3 apples cost? Much less will he be able to comprehend its solution by the "Rule of Three," since the general idea of ratio and the complex idea of the equality of ratios, are quite beyond his grasp. But he can be led to solve the problem by taking its two steps, one at a time. By clear intuitions he can be led first to perceive, and then to conceive that if 2 apples cost 4 cents, one will cost 2 cents; and then by similar means, to see that if 1 apple cost 2 cents, 3 apples will cost 6 cents: As, e.g.,

apples	cents;
apples	cents;

therefore 1 apple costs 2 cents, etc. Thus forming clear perceptions from a few examples, he will quickly rise to a conception of such relations, and so be able to solve similar problems without the aid of visible objects.

Relating Facts.—Not only is questioning the sure test of how the child's mind is dealing with the material, it is, as has been suggested, the best

way to guide him in relating the facts. Though it is chiefly the mechanical aspect of association that comes into play in the primary stage of instruction, the main object, even here, is mental discipline, and, therefore, a rational spirit must pervade the teaching. There can be, of course, no severe demand made upon rational comprehension, because this is only in the beginning of its development; but facts can be presented in their proper relations—things can be associated by the law of similarity. It is by the teacher's preparatory analysis of the subject, and by his judicious questioning, that the child is brought to think implicitly, facts in their relations. He does not grasp explicitly the underlying unity of the facts; but to some extent, related facts explain themselves; and if this rationality of facts has been carefully kept in mind by the teacher during his Socratic lesson, there will be retention of the facts in their relations, unconscious appropriation of their rationality, which in good time will grow into conscious recognition of their logical connection.

Illustration.—If, for example, the facts of six have been presented in clear intuitions : : : there will be a gradual, but sure growth of these clear perceptions into a conscious thinking of the relations between 1 and 6, 2 and 6, etc.; 6 is 6 times 1, 1 is one-sixth of 6; 6 is 3 times 2; 2 is one-third of 6, etc. Having learned thus much, he passes easily (first by intuitions, of course) to the new facts: $6 + 2 = 8 = 4$ times 2, 2 is one fourth of 8; and so on, to 5 times 2, 6 times 2, etc. So, too, $6 = \text{two times } 3$; $9 = 6 + 3 = \text{three times } 3$, 3 = one third of 9, and so on. That is, from the right presentation of objects, the child forms clear perceptions which almost unconsciously grow into a clear thinking of the relations of numbers in the multipli-

cation table; and thus learning how to construct the table for himself, he is not left to memorize it by merely mechanical associations. There must, be repetition, of course; the table must be so thoroughly memorized that any pair of factors instantly suggests the right product. But, if there are a few repetitions of the acts of apprehension by which the several products are formed, the task of mastering the table will be immensely lighter than if left to the symbol-memory alone.

Use and Abuse of Drill.—It is clear from the foregoing considerations, that *Repetition, Drill*, is necessary, for there is, and must be, a mechanical side to education. Drill is, as we have said, necessary for the formation of right habits, for the acquisition of skill in certain work in the primary stages, for the accumulation of the right experiences and the consequent development of mental and moral power in all stages; but there is a point at which drill ceases to be of any value for the growth of knowledge, or skill, or capacity, and becomes positively harmful. Unintelligent repetition cannot strengthen intelligence, ceaseless questioning on unimportant details, monotonous recallings of mere sensuous associations, "thorough grinds" on what is already well known, destroy interest which, is essential to attention, and so induce a habit of mind-wandering, the greatest foe that the educator has to confront.

Dealing with the concrete as if the concrete were all in all—as if "from the concrete to the abstract" meant to begin, continue and end with the concrete, is to ignore the fact that abstract thinking is the only true thinking, that the concrete is only means to end, and that so far as it delays the power to grasp the abstract, it defeats its end, hinders rather than helps mental development. It is, per-

haps, owing to this reign of the concrete that so many teachers are deficient in power of abstraction and analysis. We have known students maintain that from the proposition *some A's are not B's*, the necessary inference is *some B's are not A's*. They could not perceive the fallacy without using a "concrete" example, as *e.g.*, some living things are not bipeds, therefore some bipeds are not living things. Thus, also, many have failed to answer the question, "What is the *A* of the *B* whose *A* is *C*?" till they had thought of a particular case, as *e.g.*, what is the length of a line whose length is five inches? The power of analysis is the test of a trained intellect.

It ought perhaps to be mentioned that there is not unfrequently excessive drill through a teacher's ability "to interest his class." But the thing is, not simply are the pupils interested, but are they interested in the main thought of the lesson? When pupils have been drilled on a lesson to the fatigue-point, or to the monotony-point, the teacher arouses the flagging attention by introducing an "interesting story," or illustration, in which the thought of the lesson is supposed to be repeated, and thus "more drill" secured. But the real interest is in the illustration and not in the thought it is supposed to illustrate. Children have been "drilled," say on the number *two*, ringing changes on one and one, nothing and two, two less one, two less two, till under the monotonous repetition interest and attention die out; but the teacher is for more drill, and so introduces interesting "stories," of which the heroes are *two* mice, or *two* cats, or *two* dogs, or *two* elephants, or *two* deinotheria. Undoubtedly there is *interest*, but it is not in the *two*; it is in the mice, or the cats, or the elephants, etc., and thus there is no attention to the thought of the lesson, but amusement or ex-

citement from the "story." This sort of spurious attention is to be seen even in advanced classes. Students of chemistry, for example, sometimes miss the main points of a lesson in chemistry through the brilliancy of the experiments. It is possible to talk interestingly to a class without either conveying much information or developing much power—just as A. Ward, the American humourist, interested many an intelligent audience by his lecture, "The Babes in the Wood," while giving but little information about the "Babes."

Sense of Proportion.—In the right use of drill, therefore, the teacher should arrange his questions so as to have and to give due sense of proportion, *i.e.*, so as to repeat the main principles, leading thoughts rather than subordinate details. By the majority of teachers this important point is lost sight of. In questioning they make no distinction between the important and the unimportant, between trivial points and prominent facts and their relations. Lessons in reading, geography, history, are treated as if their value depended upon the number of questions that can be asked upon them. The child is questioned and re-questioned and cross questioned, drilled and re-drilled to the very extreme of tediousness, sometimes on a lesson that is of little value as a whole, and sometimes on the equally unimportant details of a lesson in itself of value. Take the following interesting lesson:—"The rat sat on a mat, the cat ran to the mat, the rat ran into the box." What are we to think of the model lesson that gives twenty-five or thirty questions on such stuff? Or, of the mental condition of the "six years darling of a pygmy size" that is ruthlessly submitted to such an ordeal? What are we to think of a model lesson that gives three and a half pages of questions on seven and a half lines

of an ordinary reading lesson? Suppose a child were to be subjected to such a "drill" on every fairy tale he reads, or every interesting story or biography, how long before fairy tale and story would become an utter abomination to him? Consider how a history lesson is ordinarily given; note the infinitude of questions asked upon it, in utter disregard of the due proportion between the essential and the non-essential. The inevitable result is that interest dies out, attention flags, and instead of assimilated knowledge and strengthened faculty, there is left a medley of vague notions and disconnected facts, whose only end is to be speedily forgotten, or to be reproduced in preposterous answers to (perhaps) equally preposterous examination questions. By such excessive drill the teacher makes himself a mere machine, and turns out mechanisms after his own likeness.

3. *To extend or enlarge knowledge.*—By questioning, vague ideas may be made definite, misapprehensions removed, and new knowledge imparted. It is a common maxim that nothing is to be told the learner that he is able to make out for himself. What he acquires by the exercise of his own powers, will remain with him in more enlarged or more accurate knowledge, or at least in increased power of apperception. Of course "telling," "explanation," and "clear exposition," are often needed. For, while it may be true that it is not so much what goes into a boy as what comes out of him that educates, it is equally true that nothing can be got out of him unless something is first put into him. It is almost a commonplace that "telling is not teaching." The truth of this depends on the mental attitude of the taught, and this again, depends chiefly on the kind of telling and the spirit and ability of the teller.

Telling; Questioning.—Telling the

right thing at the right time and in the right way, is teaching. Very often time is worse than wasted in a futile attempt to question out of a pupil what has never been questioned into him, and what he cannot by any possibility evolve from his "inner consciousness." It is one of the best characteristics of a good teacher that he knows exactly when and what to "tell," as well as when and what to impart or to elicit by questioning. The "telling not teaching" maxim is thoroughly sound as a protest against the method of continuous lecturing. It is easy to lecture; it is difficult to teach; thus many instructors are good lecturers but not good teachers. With clearness of thought and fluency of speech, they seem to expect that lucid exposition on the part of the teacher will prove an effective substitute for attention and self activity on the part of the pupil. The lecturing method, the pouring in process, may have its place in the college lecture room—though even there a little Socratic questioning now and then seems desirable—but the method is nearly worthless in the primary and the secondary school. The object lesson, the exposition, the demonstration, can be interpreted and assimilated only by what is already within the mind. This assimilating process—it cannot be too often repeated—is solely the

learner's act, and can never be dispensed with by even the most logical arrangement and lucid exposition on the part of teacher or text book. But as we have seen, the teacher may aid the learner's effort by presenting the new matter in its proper relations, and may lead him, by questioning, to see the old knowledge in clearer light, and to make for himself the mental connection between the new and the old.

Vague made definite.—It has been said that the first ideas got by a child, no matter by what process of instruction, are necessarily hazy; his mental growth is from the vague to the definite by analysis and synthesis, either conscious or unconscious. And as these mental functions are undeveloped in the young learner, it is the business of the teacher to *guide* the learner's mind into analytic and synthetic working. Thus the vague is made definite, misapprehensions are corrected, and old knowledge is both clarified and enlarged by new growths of material with which it is rationally connected. If a pupil, by an erroneous answer, shows that he has not clearly grasped a thought, we do not forthwith tell him the correct answer. Guided by a few thoughtful questions he is made to discover the error, and to think out the correct answer for himself.

THE TRUE PRINCIPLES OF TEACHING ENGLISH.

BY FIDELIS.

IT is refreshing to turn from the curiously artificial book of Dr. Alexander Bain on the teaching of English Literature, to an admirable brief presentation of the true principles of "The Teaching of English" given by Professor Roberts in the *New York Christian Union*. It would

be well that it were printed in full in all our educational periodicals, so that our young teachers at all events might study it and make its spirit their own. Meantime, a few notes on its leading points may serve at least as an introduction to the article itself.

Professor Roberts starts with the common-sense, though far from universally recognized, principle—that “all vital teaching of English with culture and enlightened citizenship for its object, must be conveyed directly through the literature of the language,” which is “teaching by example, and becomes a living influence.” He compares this with the old dry hand-book style of teaching rhetoric, which, even if its precepts are retained like dry bones in the memory, can only “furnish some ingenious but harmless weapons for the light warfare of pedantic criticism,” while the direct teaching “supplies incentive to effort and intellectual guidance in the effort,” and “the supreme essential of that teaching, which is to educate, not to coach, is *inspiration*.”

The purposes to be served by the teaching of English, Professor Roberts classes under three heads: “First, the discipline of the faculties, or mental calisthenics, an object to be attained with perhaps equal effect and with less effort to the instructor by means of certain other studies which serve this one purpose only; second, the power of effective expression in written or spoken words; and third, culture—intellectual and moral—whereby I mean a just perception of the relations of things, a social insight, a capacity for wise patriotism, and a realization of the essential unity existing between beauty and rightness.” The teaching of English, like the teaching of some other branches, is too often made a species of “mental calisthenics,” an aim which is sometimes unconsciously exposed when teachers talk of making a course “stiff”—making it “as hard as possible,” instead of making the study a delight, and consequently a labour of love, as English Literature ought to be, to all intelligent students under a really competent and inspiring teacher.

To go back to Professor Roberts' article, here is another passage of much practical value: “To turn to the practical work of teaching English, my own view is that the avowed object of instruction should be literary, in a broad sense, and that the dryer points of language and structure should be instilled incidentally, though persistently, by a process of emphasizing examples. In these days, one of the most practically valuable equipments which education can furnish is the power of effective expression. As one's conversation is more affected by the speech of his familiars than by the rules of his grammar book, so is one's style influenced by the books with which he associates rather than by the directions of his composition primer. To the avoidance of certain palpable errors the composition primer may contribute, but its effects will hardly be traced to the formation of a pure and telling style. This is to be acquired by two means chiefly: by persistent and reflective study of good models, and by assiduous practice. The reading of many masterpieces will have less effect upon a student's expression than will the oft-repeated searching of a few. The judicious teacher, therefore, seeks above all to make his pupils intimate with their model, impressing and re-impressing on their minds the various excellences to which its greatness is due.”

In regard to the too common practice of giving pupils “paraphrasing” for an exercise, Professor Roberts' strictures are not too strong: “To set a pupil deliberately to the task of expressing feebly what has already found perfect expression at the hands of a master—be it in prose or verse—seems to me one of the strangest methods of instruction that ever seduced to itself the approval of instructors. To dismember and then hideously reconstruct a matchless paragraph; to torment the melody

and cadence and fire out of an exquisite stanza, and then to look with complacency on the poor misfeatured thing which arises out of the ruins of the perfect utterance—this is what the highly commended exercise of paraphrasing is skilfully devised to teach."

These quotations will serve to show what are the lines of Professor Roberts' ideal of the teaching of English. Intimacy with the most perfect models of literary excellence is the best literary master, and to this best of masters the true teacher will most sedulously guide his pupils. It is clear, then, that the truest teacher will be the truest guide—will most readily forget himself in his great work of pointing to the beauty of the great masterpieces. There will be

less of dry scientific dissection than of genuine loving appreciation. The student will be led to draw inspiration from these living fountains, as well as knowledge of the principles which have guided them to the result. And only the man who has the true literary spirit and enthusiasm can hope to awaken it in others. If he can look at it only in the "dry light of science" he might as well hope to make men great painters by teaching them the laws of optics, while himself blind to the beauty and delight of exquisite and harmonious colouring. As only the true lover of art can awaken a true and intelligent love of art, so only the true lover of literature can "teach English" in the only adequate sense of this often grossly abused expression.

THE ESKIMOS: THEIR HABITS AND CUSTOMS.*

BY W. A. ASHE, F.R.S.

[Specially revised for CANADA EDUCATIONAL MONTHLY.]

THE Eskimo inhabits the northern portion of this continent, from south of Behring's Straits, through the northern mainland of this continent, the shores of Hudson's Bay, and the lands forming the shores of Hudson's Straits; then there are the Greenland Eskimos, with whom we have nothing to do at present, for, whilst they probably represent a common origin, the relatively large water space consisting of Davis' Strait, prevents that freedom of intercourse between the several tribes which is necessary to the maintenance of uniformity in the customs and habits of a distributed nation. Of course there will be many points of similarity between them; originat-

ing from a common stock and occupying such isolated positions, customs and habits carried with them in their exile can have undergone little alteration because of outside influences, whilst the individual, surrounded by practically like conditions of living and climate, will have developed or maintained similar characteristics.

Hudson's Straits, the locality of the particular Eskimos that I wish to describe, is situated about one thousand miles to the north of Quebec; it is therefore to the north of the limit where trees will grow. This point, although generally given as being situated at Cape Chidley, the southeastern extremity of the Straits, is in reality much further to the south, as far as the timber growth within a reasonable distance of the shores is

* Read before the Historical Society of Quebec.

concerned. The shores of the Straits themselves, then, have the most dismal appearance, being entirely composed of the barren rocks, with, in the sheltered nooks, a very sickly growth of moss; of soil, such as we know it, there is absolutely none, so that the foundations of the world, as we may so call it, are as evident to-day, and the different levels at which the waters of the world have stood, as evidenced by the sandy and pebbly beaches that are seen, as though the waters had but ebbed yesterday and would flow again to-morrow; or, as though it were but the merest interval of time since those masses of granite, or more properly speaking, "gneiss," had undergone the contortions that are so distinctly evident.

Such are the present surroundings of the people we are considering—surroundings that they have accustomed themselves to after fruitless fighting with their old time enemies, the Indians, for a country that extended inland in the directions already mentioned, and which continued southwards along the whole of the Labrador coast, well up into the St. Lawrence, and possessed advantages in climate that seemingly even tradition has ceased to remember; so that it is stated, that, if an Eskimo were brought to live in what is known as civilization, the change in condition would be so great that existence would be impossible, as a few attempts seem to have proved. The Eskimo, then, seem to be fated to live and become extinct in their present situation—an end that seems to be inevitable because of the increasing difficulty of obtaining their food supplies, owing to the encroachment upon their hunting grounds by the whaler and sealer, which has resulted in the wholesale slaughter of their principal food supply—the seal; and the increasing difficulty of approach to the remainder on account of being so constantly disturbed by

these hunters; and, above all, because of the smallness in number of their families, which rarely exceed two, who, having to contend with most of the ills that childhood is subject to elsewhere, in addition to imperfect nourishment through youth, and hardships at all times, are too small a number to fill the gaps that death occasions amongst them.

When we first took up our residence in their country, we were very uncertain as to the sort of people that we had to do with; the general opinion of those who like ourselves were going to live amongst them, was, that they were a particularly treacherous nation, and that every precaution should be taken to guard against deserving their enmity. With such a possibility in prospect, nearly every member of the several parties who were going to stay out there supplied themselves with an Eskimo dog from the first of their settlements that we reached. I have since not ceased to be thankful that the members of my party did not get in their supplies in this direction before the market was bought out. Oh yes, I was in time to get one for myself; even if I had not, some of the parties who had a superabundance, even at that time, would have taken pity on my helpless condition and given me one of theirs, rather than see me left to the mercies of the midnight prowling of the treacherous Eskimo. None of us bought full-grown dogs, as it was to be supposed that their sympathies would be with the prowler and against ourselves. There is nothing specially characteristic about the developing Eskimo dog; all his qualities lie dormant. I thought—we must all have thought—that careful rearing, away from the demoralizing influences of his kind, would develop such an animal as would be faithful to any small trust, such as the care of the house in our absence. It shortly happened

that this trust had to be imposed upon him. We all had duties away from the house, so we left it in his charge. Now, I wish to give every scrap of credit to the Eskimo dog that could be claimed for him by any possible admirer of his here, so I will admit that the *house* was all right on our return to it, but everything within his reach—excepting, of course, the coal-stove, which, with all articles of the same difficulty of substance were intact—but such trifles as one's boots, stockings and wearing apparel, had been mutilated. I did not so much mind his eating the men's boots or clothing; what I did object to was the depravity that must be contained in the organism that indulged in such promiscuous feeding. If he wanted boots, why not eat a pair? Not the tops off three or four. After this, when we had to go abroad, we divided our forces; we kept our surplus clothing inside the house and the "organism" outside. When we at last got to know the Eskimo by experience, we found that he was far more to be trusted than his dog.

Having given you some of the characteristics of his dog, let me give you some of those of the Eskimo himself, as we observed them. In appearance he is not altogether pleasing, being very short and almost as broad as he is long, an effect that is largely produced by the quantity of clothing that the severity of the climate obliges him to wear. The average height for the men is within a small fraction of 5 ft. 3 in., whilst the women barely average 5 ft. The temperature of their bodies is somewhat higher than that of ours, owing entirely to the warmth-producing nature of the food that they eat. I should have gone further into this and similar questions whilst out amongst them, because of the interest attached to such facts, had it not been for the extremely limited supply which I had

of their language during the earlier part of my stay; afterwards sickness prevented my doing so. You can perhaps imagine the difficulty of explaining, in a terribly foreign tongue, that your approach, with a glittering thermometer in your hand, which you wish your subject to take into his mouth and hold under his tongue, will be unattended with any danger, but nothing other than the most lavish expenditure of tobacco, which he must hold in his hand to occasionally receive assurance from, at moments when you gaze intently at the column of mercury to see whether it has reached its highest point, and which he suspects are crises of a totally different nature, would induce him to undergo the ordeal. This you can perhaps imagine, but I defy you to picture the terrified look, or the intensity of the way in which he watches you for the first signs of a suspicious movement on your part. I am afraid that they concluded that I was not quite in my right mind, and that on this account was to be very much respected, and at all times to be consulted on matters connected with the chase. My reputation in this respect suffered some little damage, as I did not know a great deal about what the following year's food supply was likely to be, or where to get the necessary information, so that for a long time I was content to explain that I did not know anything about the matter; but there was no use in any such assertion, as they believed that the individual who was familiar with the uses of the somewhat complicated-looking meteorological instruments which we had, must be withholding his information for a higher price, so that finally they undertook to bribe me; then had to give way, and by giving the information that each seemed to expect, have no doubt that even yet they have not quite found out whether I was most certain or uncertain in my

predictions. If I have left a doubtful reputation behind me as a seer, there can be no question as to the lasting nature of that I obtained as a medical man. I do not wish you to understand that I have a natural bent in this direction; on the contrary, the little information I had on the subject was obtained by no inconsiderable effort on my part, from the lectures that each of us had to undergo on the passage out at the hands of the surgeon of the expedition, where, in the cabin of the vessel each day we took distracting notes, which we carried away with us in the form of ruled pages with headings such as, "Toothache," "Symptoms," "Treatment," "Dose," "Diet." And I should further add that the column headed "Dose" contained figures which corresponded with similar ones in our medicine chest; this column, then, might have entered such a fact or series of facts, as, that "three drops of sixteen with half a tablespoonful of twenty-seven," were to be shaken before taken, and were guaranteed as a certain cure for the above indications. The facts were all right enough, but there should have been added a "rider," to the effect that the dose for an Eskimo was half that for an infant. This, of course, we all found out for ourselves, there was no mistaking the fact, but in the meantime the Eskimo *did* suffer, and our several reputations as powerful medicine men correspondingly increased. But I am forgetting my description of the Eskimo. Short in stature, they have the eyes of the Chinese, with their upward turn at the outer corners, high cheek bones, little or no bridge to their nose, medium sized mouths and lips, no hair on their face, and a complexion which is, seemingly, a combination of the yellow in the Chinese and the copper of the Indian. Patient! it is only necessary to watch some of their hunting operations, as we shall

describe further, to be convinced of this. Intelligent; with an intelligence that, in my opinion, far exceeds that of their neighbour the Indian, being more nearly intelligence than cunning, which I take to be the difference between their respective mental activities. We were only three white people in our party, so we taught some of the Eskimo euchre, and so could quite often play four-hand, and it was not always the side that had an Eskimo for a partner which lost. In playing "draughts" or "checkers" they became rapidly proficient up to a certain point, but never seemed capable of seeing the game further than a couple of moves ahead, and shewed the highest sense of appreciation for any combination that was put in operation against them which consisted of a greater number.

Of their language, I have very little to say, as my command of it was so small and precarious that although finally sufficiently proficient to carry on ordinary conversation with them, it was done with utter contempt for grammatical form, and I have no doubt but that I outraged every rule they had. You must not suppose that this contempt for their grammar was wilfully acquired. I dropped into this condition, purely because the difficulties in convincing an uneducated nation that they have a grammar in the first place, and learning from them what these unwritten and unknown rules are, was simply beyond my capacity. You must not suppose that I came to this conclusion without an endeavour to master the subject. I tried several times, and have a very distinct recollection of the failure that resulted in one particular case, and am quite certain that my subject has yet, at times, vague wonderings as to what on earth I was driving at on that occasion. Before giving you this example of my want of success in this direction, let me

give you the result of a similar investigation which took place in civilization, and is copied from *The Saturday Review*. It is entitled "A Horse Case":

"It was a horse case. Horse cases are difficult to deal with, and in course of the trial a horsey looking individual was put in the box. Counsel asked him what happened. Witness—'I ses, ses I, How about the hoss? And he said he'd give me 10s. to zay nothing about un.' Counsel—'He did not say he would give 10s.' Witness—'Yes a did, that's exactly what a did zay.' Counsel—'He could not have said *he*, he must have spoken in the first person.' Witness—'No; I was the first person that spoke. I ses, ses I, How about the hoss?' Counsel—'But he didn't speak in the third person.' Witness—'There was no third person present, only he and me.' The judge here interposes, saying—'Listen to me, witness. He could not have said, "He would give you 10s. to say nothing about it," but "I will give you 10s."' Witness—'He said nothing about your Lordship. If he zaid anything about your Lordship I never heered un. And if there was a third person present I never seed un.' The witness was allowed to stand down."

You must understand that I had not seen this extract before the experience that I am about to tell you of; if I had, I should possibly have come to the conclusion, which is so common to the onlooker at any similar exhibition, and which seems to have possessed the judge in question, that the actual interrogator is making a terrible muddle of the questioning, but that in the hands of superior intelligence the desired information will surely be obtainable, and so take the task into their own hands.

It was in the earlier days of my stay amongst the Eskimos. I had al-

ready been nicknamed "Kedjuckju," which, I am pained to tell you, signifies, as nearly as it is possible to translate a word from one language into another, "the bald head"; and, having acquired the word for the first person singular, in my search after information, wanted the equivalent of the second person in that number. "O-wung-ah" is the first person; "Ked-juck-ju" is my name which we will not again translate, and "Seepoon" is the name of my subject that I am about to torture. Having him opposite me, I begin: "Owungah," pointing to myself, "noonockun," they, pointing to the onlookers, and with a graceful continuation of the sweeping movement with which I have included the onlookers, I allow my finger to point at or about the position that would be occupied by the second button of his waistcoat, were he wearing one. He fully recognizes that I wish his designation, so promptly answers, "Seepoon." I see that I have made a failure of it so far, so try him in a different manner, pointing out that I do not speak of the onlookers individually, but collectively, as "they"; nor of myself characteristically as "Kedjuckju," which we will continue to leave untranslated, but as "I." Now, what does he call himself? He calls himself, "Owungah," "I." Then I tell him to imagine that he stands in my position as questioner, and ask him what he would call me—the second person?—and he tells me that it would be, "Kedjuckju, as he has never been able to master the pronunciation of my surname, which he now thinks I wish from him. I am fairly full of resources, but I will admit that the further I tried to go into this subject the more hopelessly did I get Mr. Seepoon mixed, so that I abandoned my search in these directions. This was a mishap that was as nothing in comparison with some of those which

happened when we were laying the foundations of our knowledge of their language.

The first Eskimo that we interviewed, in answer to one of our sign enquiries, answered "Peter-ang-ato"; it was a high-sounding word, and we immediately set about discovering its particular application. As it had been used, it seemed to be equivalent to our word "dead," so we stored it away with that value attached to it. The first set speech that I delivered myself of—and I was very proud of my ability—was the following: "Ibbe micke tiddle-mun pickaninnie peterangato," and I supposed I had got in all the facts that were necessary to the expressing of the statement that five of the puppies that belonged to the family of one of his dogs were "dead." I was immediately fully aware that I had not completely conveyed the information I had wished, by the look of mingled expressions that came over his face—the predominant one being astonishment, which occupied a shifting position with one that very closely resembled annoyance. I had occasion to discover later, that what I had really said was more nearly: "You are a dog, you have not got five children." "Peterangato" meaning, "have got none."

I have spoken of the Eskimos as having a high order of intelligence, and I would couple with it, great mechanical tastes. I think that the best illustration of the latter that I can furnish is contained in their manufacture of the "Kyack," or boat—a vessel that is made out of the imperfect scraps of drift wood that are thrown up on the shores on their drift through the Straits from the place of their growth in Hudson's Bay, fashioned by a knife which the most tender hearted mother of civilization would have no fear about entrusting to the care and investigations

of her first born, at that age when manipulation of articles of interest is carried on with the mouth and eyes as objective points; fashioned out of as many as two hundred pieces of wood, I am told, the longer lengths made by the splicing of suitable shorter portions together, and the whole modelled so that it represents so perfect a model of a boat, that civilization has adopted it in all essentials, and adapted it to the racing "shell," the swiftest model of its kind. The double-bladed paddle, the spears and harpoons, all are evidence of the activity of the intellect which developed the kyack. Let me try and give you an illustration of the shape of their harpoon heads. They are fashioned out of a piece of walrus tusk ivory, with a piece of hoop iron inserted to form a more effective cutting edge when they can obtain it; the head is entirely separate from the shaft or handle to which it is attached temporarily by means of a line of raw-hide, so that once it has been inserted into the body of their game the withdrawal of the handle leaves it within the flesh. It is shaped, as with most nations, as an arrow head is, but it has one very important difference, in that the shaft or shank into which the handle fits is continued upwards and outwards slightly on one side, so that a strain coming on the line to which it is attached by a point near the middle of its length throws it transversely across the whole by which it has entered the flesh; and because of the greatly increased surface that is brought to bear the strains of the struggling animal, makes its withdrawal almost a matter of impossibility. An Eskimo's tool-box, when fully equipped, contains a series of articles that are as limited as they seem to be ineffective for the purposes that they were originally intended. It contains a file, a knife, and a saw, and occasionally a few

rusty nails. It would not be possible to do much hurriedly with any of these tools; but then the Eskimos have lost, or never had, any expectation of these tools being more effective than they are at present, so that they will undertake operations with these implements that would discourage any but one of their race. Fancy drilling a hole in a piece of iron, or steel, that they have taken the temper out of, in the place about to be operated on, by fire, with a rusty nail! It is merely a question of time, as it would be if the implement was not as wear-resisting as the nail, but then it is discouraging, or would be, to one with livelier experiences.

The houses in which they live in summer time differ but slightly from the similar structures of the Indian, and, indeed, the word they use for the building, "toe-pick," has so strong a resemblance to the Indian word "teepee" that one is led to believe in a common origin for the two words. It is formed of driftwood poles arranged with the points together at the top, and the bases distributed about a circle, the whole covered with dried seal skins sewn together. You will understand from what has already been said of the appetite of the Eskimo dog, that this dried seal skin is in their eyes a very toothsome article of diet. Often have I seen the friendly group, gathered within my house, dispersed as powder on the application of a match, by the arrival of one of the children who had not been completely attentive to his trust, announcing the fact that "Tiddle-meme's" dogs, or some one else's, were in the immediate act of absorbing the porch or walls of their dwelling.

Their winter dwellings, or "Igloos," are built entirely of snow, as every one knows. Snow, in a northern climate such as this, is different in some respects from snow as we know it here. Very shortly after it falls the

extremely low temperature it experiences in connection with high winds alters its consistency, so that it is sufficiently hard to walk upon without the aid of snowshoes, which are never used by the Eskimo, and so hard that the reindeer, with his relatively small feet, walks or runs upon it without fear of breaking through. This hardness continues for a great distance beneath the surface, so that in the Eskimo's house-building operations he is enabled to cut out as large blocks of it as he could possibly require, and about which he proceeds in the following manner: Having chosen a situation that is sheltered by some rocky cliff from the north and north-west winds, which are the coldest in this latitude, he marks out a circle in the snow of about twelve to twenty feet in diameter, in accordance with the extent of accommodation required, to represent the inner side of his house's walls; then, with his knife and saw he cuts out from within this circle blocks of snow of about a foot in thickness by a foot high, by about two feet in length; these he arranges about the circle he has drawn, to form part of the wall of his house, the excavating that is in this way going on leaving the solid snow for that portion of it which is beneath the surface for a distance of about four feet to the level of the snow floor. The built-up portion of the walls commences with a very low block, and each adjoining block is of a slightly increasing height, till the first circle is completed, where the last block is of its full height; continuing the next round over these tapering ones already laid carries the wall up as a spiral of snow blocks, which, as they are all placed with their tops slightly inclined towards the centre, eventually come nearly together at the top, which is formed of a large single block which holds them as one mass. In descriptions

which I have seen of this operation of house building, mention is not made of this spiral system, it being generally stated that the blocks of snow or ice are laid in successive layers. It is not a matter of a great importance which system is followed, except, in so far as it illustrates my belief that the Eskimos show a degree of intelligence which has permitted of their bringing each of the arts that they employ to the very highest degree of perfection that is attainable with the means at their disposal; so much so that I do not think it possible that their usages could be improved. Let us see the reason for this spiral formation. Were each tier of blocks separate, there would have to be a fitting made between the first and last block of each tier, instead of each block being laid closely alongside the preceding and the whole capped by a sort of keystone; then, every tier would be an independent structure from the one above and below, instead of being a continuation of it, as in the spiral formation.

The interior of the Igloo is divided in two by a bank of snow opposite the entrance, which is about two and a half feet above the floor level, filling up that half, and serves as the bed place of the family. It is situated as far as possible away from the door to avoid as much as possible of the draughts that might be expected, and is at as high a level as possible, because, heat rising, it is warmer there than lower. The temperature within the house I found to be, when the temperature without was 4° below zero, 27° at the roof within, and 25° at the level of the beds. The beds themselves are formed, first by a layer of a fibrous kind of moss over the snow, then a layer of bear, or, more commonly, seal or reindeer skins; then the sleeping-bags, made as a large pillow case in duplicate,

the first with the fur outside, the inner with the fur next to the sleeper; into this the seeker after sleep goes, feet foremost, having first divested himself of his clothing, which is gathered together out of the way of the omnivorous Eskimo dog. This operation of retiring is not one attended with any large degree of comfort, with the temperature as low as mentioned, but it is a necessary ordeal because it permits of the clothing, which has become damp with the vapours given out by the body during the day, becoming dry again.

On either side of the doorway, immediately on entering, are situated the fireplaces, in accordance with the practice of civilization which advises the placing of our heating apparatus as near the source of cold as convenient. In speaking of fireplaces, some of you may have pictured to yourself a goodly pile of logs giving forth a genial heat or at least glow, instead of as the case is, a dismal apparatus burning a vile-smelling compound. The "stove," or more properly "lamp," is composed of a shallow dish hollowed out of the stone called "soap-stone," or "steatite;" this is kept partially filled with oil in the manner we shall describe further on, and is fed to the flame through a fringe of dried moss that stretches all along the front and reaches from the bottom of the dish to just above its edge, which serves to prevent the flame passing below. The oil supply is kept up from a mass of seal fat or "blubber" which is suspended immediately behind the flame, the heat from which frees a constant supply of oil which drops into the dish beneath. This fat or blubber is not in a condition to give forth its oil until it has first undergone the process of freezing, which so solidifies the oil-sacs of which it is composed, that they are readily broken by the mass being hammered whilst in this condition.

The principal occupation of this fire appears to be the giving out of as little flame with as much smoke as possible, an endeavour that it fully succeeds in; and then, as though in ridicule of its powers as a heat supply, a seal skin is suspended over it to prevent the melting of the snow in the roof, a feat that it is probably able to perform when the temperatures that are to be expected on the approach of summer prevail. Immediately without the door is an ante-room, separated from the outer world by a door made out of a block of snow or driftwood; in this ante-room all articles that are, to the Eskimo dog's taste, eatable, are placed; beyond this room is the porch proper, without

a door, into which the said dogs come when the weather without is too severe for their powers of endurance. These doors might be likened in size to the aperture that would be considered large enough for the kennel of a good sized mastiff. They suit the purpose of the small-sized Eskimo, but they always had a hurtful effect on my sense of dignity whenever I felt called upon to pay them a visit, and had to make my approach through this doorway on my hands and knees; it was bad enough approaching to an audience in this way, but the exit used to be a moment of painful dread to me, because, amongst other things, of the step down from the level of the floor within to that of the ante-room.

(To be continued.)

THE GENERAL LESSON IN POETRY.

(THIRD-CLASS CERTIFICATE WORK).

BY M. F. LIBBY, MODERN LANGUAGE MASTER, NAPANEE.

I. **MEMORIZING:** 1. Write, or recite from memory, the whole poem. 2. Write from memory verses most characteristic of (a) the *motive* of the poem, (b) the *tone* of the poem. 3. Write from memory verses illustrative of special emotions. 4. Write from memory verses illustrative of qualities of style.

II. **SYNOPSIS:** 1. Write a subject for each stanza just broad enough to give it unity. 2. Write, or tell from memory, the synoptical heads of all stanzas, in their proper order.

III. **PRÉCIS:** 1. Mark the important verbs (or other suggestive words) of each stanza; shut the book and write the thoughts suggested by marked words. The sentences resulting make the précis. Omit details where of minor importance. 2. Give the précis from memory.

IV. **CLASSIFICATION:** 1. Mention, with comments, the *motives* (æsthetic, moral, logical) in order of prominence. 2. Designate the dominant *tone* of feeling. 3. Classify as epic, lyric, dramatic. 4. Show that the poem contains epic and lyric, epic and dramatic, or lyric and dramatic elements in combination. 5. Assign any appropriate specific class name as ode, comedy, great epic, ballad, elegy, giving other examples of the same special class.

V. **THE AUTHORS:** 1. Give from memory some account of the authors under the following heads: (a) Life, (b) Works, (c) Style, (d) Rank, (e) Influence. 2. Show how a knowledge of the author's life helps to explain the poem. 3. Show how the poem may be made to throw light upon his life. 4. Show the poet's attitude to

his work (pure egoism, multi-form egoism, extra-creation).

VI. DETAILED STUDY: 1. (The Language Lesson.) (a) Comment upon spelling, use of capitals, quotation and punctuation marks, appearance of printing, binding, illustrations. (b) Deal with vocabulary under following heads: (1) Words of poetic diction, (2) Words of prose diction, (3) Loose and precise synonyms, (4) Strong, metaphorical, picturesque words, (5) Archaic, long, technical, cacophonous, obscure, redundant words, (6) Words of luminous roots. (c) Show the *unity*, *clearness*, and *strength* of sentences, and the relation of clauses to lines. Show the use of inversion in the lines. (d) Show from the *précis* and the synopsis the *unity*, *continuity* and *variety* of the stanzas, or stanza paragraphs, and of the whole poem. (e) Develop the similitudes. Explain the devices of contrast and of contiguity. (f) Make a very extensive list of adjectives denoting qualities of style; do this by noting the qualities of the great poets. Apply suitable adjectives to the style of the poem. (g) Show the metrical construction of the stanza and give it the conventional name in prosody. Name the line and explain its metrical structure. Name the principal feet used, and note irregular feet. Classify the rhymes as single, double, triple, middle, fresh, trite, perfect, imperfect. Show the order of rhymed lines (alternate, couplets, 1221, 123123, etc.). Explain use of irregular metres. Note instances of alliteration, assonance, imitative harmony, onomatopœia, felicitous euphony, cacophony. (h) Write a note on the rhythmic effects. 2. (The Thought Lesson.) (a) Show meaning of *words*,

phrases, *sentences*. (b) Show the history lesson (ancient, modern, biographical). Show the natural science lesson (botany, natural history, physics, etc.). Show the philosophical lesson (materialistic, stoic, epic, etc.). Show the geography lesson (climate, costume, custom). Show the literary lesson (quotations, allusions, etc.) 3. (The Emotional Lesson.) (a) Make a very extensive list of abstract nouns denoting emotions of *high sentiment*, of *homely and daily life*, of *fierce passion*. (b) Comment upon the *intensity* and the *wisdom of the order* of the emotions evoked. (c) Comment upon the sincerity, truth and realism of the emotional language.

VII. THE CRITIQUE: 1. Write an essay on the poem, using the following heads: Beauties and faults of language; Beauty and strength of emotions aroused; Beauty and helpfulness of ethical lessons; Unsoundness of ethical teaching; Faults of omission and of commission; The religious lesson — comments upon pagan or superstitious tendency; Usefulness of the purely intellectual lesson.

VIII. RECITATION: 1. Recite the poem *thoughtfully* and with *feeling*; give conscious care to the following considerations: (a) Pauses, (b) Emphasis, (c) Inflections, (d) Rate, (e) Pitch, (f) Quality, (g) Force, (h) Pronunciation. (Articulation.) 2. Time permitting, make a tabular elocutionary analysis of the most highly emotional stanza, using *accents* for inflection marks (thus, / ˘ \); *vertical lines*, for rhetorical pauses; *underlines* for emphasis, and columns down the sides of the stanza headed, Rate, Emotion, etc., in which the varying directions may be indicated opposite their respective lines.

THE TORONTO COLLEGIATE INSTITUTE—THE OLD
GRAMMAR, 1807.

NIL DECET INVITA MINERVA.

WHEN, on the establishment of the Province of Upper Canada by the Imperial Parliament, the first Provincial Legislature met at Newark (now Niagara), among its earliest acts was one providing for the education of the youth of the Province.

In the year 1797 the Legislature memorialized the Imperial Government on the subject, the result of the memorial being that the Government proposed the establishment of free District Grammar Schools, and subsequently of Colleges.

In 1807 an appropriation of £800 a year for four years was made to provide for the salaries of masters in the Grammar Schools to be maintained in each of the eight districts into which Upper Canada was then divided and this appropriation was afterwards made permanent. These masters were to be engaged by trustees appointed by the governor, and the governor's sanction was also necessary for the teacher's appointment. There is still in existence the letter, dated April 16th, 1807, signed by Governor Gore, appointing the Rev. George Okill Stewart, D.D., Archdeacon of Kingston, first Head Master of the Home District Grammar School at York (Toronto).

North of what is now Adelaide Street (formerly Newgate Street), bounded westward by Church Street, and eastward by Jarvis Street, was a large field, almost square, containing about six acres—for many years the playground of the District Grammar School. There, in summer, the scholars played in the sweet white clover that carpeted the whole field, except in the spots where they had worn it bare,

or searched for the crayfish which inhabited the little creek flowing southward through the middle of the field, or, in winter, found famous sliding-places on the same miniature river, or built great snow fortresses and stored in them piles of ammunition.

Here the swallows and the house-martens came in spring to dart and circle and twitter, not yet driven away by the irrepressible sparrow and the smoke and din of factories and shops, or the unlovely dwellings that now crowd every foot of the once beautiful "College Square." Who does not wish that "College Square" were as free and open to-day as eighty years ago?

In the south-west corner of it, some hundred feet or more from the street boundaries, was erected the plain wooden building, about fifty-five feet long by forty wide in which, on the first Monday of June, 1807, when the population of the town was only about five hundred, the Grammar School was opened. It was attended by the sons and daughters of the well-to-do citizens of York, and on the few existing records may be found many a well known name. But the young ladies in attendance gradually dropped off, so that until 1871 (when the building at present occupied was completed) boys only were in attendance.

In 1812 the Rev. John Strachan, D.D., was appointed Rector of York, and succeeded the Rev. Mr. Stewart as Head Master of the school. Of Dr. Strachan's long and useful career, of the brave and worthy part he played in the history of his time, and of the good foundation that he laid for those

who were afterwards to take up and carry on the work with which he was long identified, those who know anything of the history of this period do not need to be told.

Dr. Strachan was an earnest and enlightened educator. "It has ever been my custom," he writes, "before sending a class to their seats, to ask myself whether they had learned anything, and I was always exceedingly mortified if I had not the agreeable conviction that they had made some improvement."

It was his habit also to carefully observe new scholars placed under his care, and at the end of a fortnight to write down in a book kept for the purpose the result of his observations as to the needs, prominent traits of character, etc., etc., of the pupil.

Among those educated at the Home District Grammar School in Dr. Strachan's time were the Honourable Sir James Buchanan Macaulay, Chief Justice of the Court of Common Pleas; the Honourable John Godfrey Spragge, Chancellor and Chief Justice of Ontario; the Honourable Robert Baldwin, Attorney-General and Premier of Ontario, and many more, most of whose names—Ridout, McDonell, McMurray, Boulton, Heward, Saltern Givens, and others—are respected and often heard among us still.

Dr. Strachan, as is well known, afterwards became the first Bishop of Toronto, and after a ministry of nearly sixty-five years laid down the burden of life at the advanced age of ninety, having spent a laborious and honourable career in the service of his Church and of his country. Living in stormy times, he over-lived the jealousy, and bitterness of opponents, and died leaving behind him many, who, having grown up sheltered and strengthened by his influence, lived his life, in its energy, fidelity, firmness, self-sacrifice, over again in theirs.

Dr. Strachan resigned the Head Mastership of the school on July 1st, 1823. He was succeeded by Mr. Samuel Armour, M.A., a graduate of Glasgow University, who afterwards became a clergyman of the English Church, and officiated many years in the township of Cavan.

The Rev. Thomas Phillips, D.D., an accomplished scholar, came out from England in 1825 to take charge of the school, and remained in the position of Head Master, much honoured and beloved by his pupils, until, in 1830, chiefly by the exertions of the governor, Sir John Colborne, Upper Canada College was established and the work of the college began in the old District Grammar School building. Classes were opened in the new buildings erected in another part of the city for the college in 1831, and the Grammar School was closed, the building being removed from its original site to the line of Nelson Street (now Jarvis Street), and fenced into a plot about 70 x 120 feet. The remaining portion of the six acres was handed over to Upper Canada College.

On the active remonstrance of the citizens living in the eastern part of Toronto, the school was re-opened and secured to the city, Mr. Charles N. B. Cousins being appointed Head Master in 1836, and succeeded by Mr. Marcus C. Crombie in 1838. The authorities of Upper Canada College, however, refused to give up the five and a half acres which they had obtained possession of, and though the matter was brought before the law officers of the Crown, and it is stated that the Attorney-General declared that the property belonged of right to the Grammar School, yet authority to resume possession of it has never been given to the trustees.

In 1854 Mr. Crombie was succeeded by Dr. M. C. Howe, an honour graduate of Dublin University.

Previous to Dr. Howe's appointment, the number of scholars in attendance, which had been fifty or more in Dr. Strachan's time, had dwindled to twelve or thirteen. The school now entered on more prosperous days, and the attendance considerably increased. Dr. and Mrs. Howe resided in the school building, and Mrs. Howe conducted a flourishing junior department where a great many business and professional men now prominent and useful in Toronto and elsewhere received their earliest scholastic training, and where, as they themselves often say, the foundation of their success was laid. Among these may be mentioned Dr. F. LeM. Grasett, Mr. Arthur Grasett, Mr. Geo. Boomer, Mr. Alex. McCord, Mr. Wm. Gooderham, Jr., the late Mr. James Worts, and Messrs. Hodder, Samuels, Joseph, Rossin, Blachford, Naismith, Callaway, Heward, Alley and Nordheimer.

Mrs. Howe was afterwards, in 1871, appointed Head Mistress of the new Girls' Department, a position which she occupied for some years. Dr. Howe remained in charge of the school until 1863, when he removed from the city, and went to Australia, being successively Classical Master in Wesley College, Melbourne, and Principal of Newington College, Parramatta. At the time of his death he was Professor of Classics in the Technical College, Sydney.

In 1864 the Grammar School removed to a building on Dalhousie Street, and the "Old Blue School"* passed through many changes of fortune, being at last pulled down in 1875.

The old stone building erected in the eastern part of Queen's Park for King's College next sheltered the boys

of "Old Grammar," and in 1871 the buildings now occupied by the school on Jarvis Street were completed.

The name of the school was changed in 1871 to "The Toronto High School," and again in 1873 to "The Toronto Collegiate Institute."

Dr. Howe was succeeded by the Rev. Dr. Wickson, who, in 1872, returned to England to engage again in the duties of a clergyman. The present Principal, Mr. Archibald MacMurchy, is a graduate and medicalist of the University of Toronto, and has been on the teaching staff since 1858. Under his guidance the school has prospered.

In earlier years students were sometimes induced, often by the prospect of scholarships, to remove to Upper Canada College, but Mr. MacMurchy has succeeded, during his regime, through the liberality and kindness of friends of the school, in establishing scholarships, which have already done good service. The names of these benefactors, and of the winners of scholarships founded by them are appended to this brief sketch.

The first Board of Trustees was composed of the following gentlemen: Messieurs D'Arcy Boulton, John Small, Duncan Cameron, S. Smith, William Graham, T. Ridout, and Rev. Mr. Stewart, Rector. Many other gentlemen rendered valuable service to the community in the same office of member of the Board of Trustees, among whom will long be remembered the Venerable Archdeacon Fuller, Rev. Dr. Barclay, Rev. John Jennings, D.D., Hon. John McMurrich, Robert Cathcart, Esq., and the Very Rev. the Dean of Toronto, Henry James Grasett, who always took a deep and true interest in the school, and discharged faithfully and wisely for many successive years, with unflinching courtesy and kindness, the duties of Chairman of the Board.

* This name refers to the fact that the school was painted blue on the outside. Dr. Strachan kindly delivered a lecture, the proceeds of which paid for the painting.

The Board of Trustees for 1888 is composed of the following gentlemen :

Walter S. Lee, Esq. ; James E. Smith, Esq. ; James Lobb, Esq. ; Neil C. Love, Esq. (obit. 1888) ; William Houston, M.A. ; James Pepler, Esq. ; Thomas J. Mulvey, B.A.

It will not be deemed out of place to add, that the boys of the "Old Grammar" have shown, on more than one occasion, their loyalty and spirit, not only as school boys, but as subjects of the British Empire. In the Fenian Raid of 1866 Mr. MacMurchy, then Mathematical Master, and more than one of the boys, were with their regiment—the Queen's Own—under fire and again, in 1885, Mr. Manley, the present Mathematical Master, and a great many "old boys" were in the 90th, the Queen's Own, the Royal Grenadiers, and other regiments in active service in the North-West.

Among the veterans of 1866 may also be mentioned Surgeon-Major Arthur H. Hughes, a Toronto boy, who went to India in 1870, and rose to eminence in his profession in the city of Bombay. From the honourable and brilliant career opening out before him, Dr. Hughes was suddenly called

away by death ; a disease contracted in the discharge of professional duty proving fatal after a short illness. So died at the other side of the world one of the many whom the "Old Grammar" is proud to call her sons.

The Toronto School, in which the boys and girls are taught separately, is the largest secondary school in Ontario, and the record of the pupils and ex-pupils furnishes the most satisfactory evidence of the thoroughness of the instruction and training given in this institution. The staff, many members of which are *alumni* of the school, and which has been chosen with great care, as is obvious from the high academic and professional standing of each master and teacher consists of the following ladies and gentlemen :—Principal, Archibald MacMurchy, M.A. ; Masters and Teachers, William G. Crawford, B.A. ; Frederick F. Manley, M.A. ; George E. Shaw, B.A. ; Peter McEachern, Wilbur Grant, William H. Huston, M.A. ; Neil McEachern, B.A. ; Leopold B. Davidson, Miss Thompson, Miss MacMurchy, Miss Thomas, Miss Louy Thomas, Mr. Richard Baigent.

EDUCATION.

"WE have now got to educate our Masters," said the Honourable Robert Lowe, when Lord Derby's or Mr. Disraeli's Reform Bill had become law. It would probably have been better if it had been possible to educate them before they became masters ; but, at any rate, the sooner that men who have the power of determining the government of a country through the ballot box, get a small measure of intelligence, the better it will be for themselves and the minority whom they govern.

Certainly there is no lack of edu-

cation, at the present moment, in any countries which are open to the influences of modern civilization. How it may be in Russia, no one can be quite sure. Russia is comparatively unexplored ; and those who have visited parts of it give us such different accounts that one can only believe that the one set of reports must be drawn up by Russian officials and the other by nihilists. But in Great Britain, in France, in Germany, in Holland, in Italy, education is certainly not neglected.

Perhaps the chief defect of modern

educational systems, as far as the poorer classes are concerned, is that we attempt too much. We try to give the children too much information, or perhaps rather, information on too many subjects. What is really wanted by all classes is not a great accumulation of facts, but the power of gaining information, the habit of thinking with some approach to accuracy, the formation of orderly, methodical habits of thought and action. This, with the power of reading fluently, of writing with ease, and if possible legibly, and of doing a little arithmetic, would really form a much better equipment for the business of life than is possessed by many who have been educated in a more pretentious and showy manner.

But it is not so much of these matters that we are thinking, although indeed these simple statements involve principles which lie at the foundation of all right education. We are thinking rather of education as a process which is for ever being carried on as long as we live, unless we are contented to forget our actual mental endowments and intellectual attainments. The subject has been suggested to us by an address delivered, some time back, at the Chautauqua assembly, by Professor Henry Drummond, the well known author of "Natural Law in Spiritual Life." There are some important truths brought out in that address, and there are some statements which, in our judgment, are either defective or exaggerated. In any case, the subject is of perennial importance, and we may as well make our contribution to the discussion.

Mr. Drummond remarks with perfect truth that, although a man may be too old to cherish the hope of becoming a *scholar* in the technical sense of the word, he is never too old to become an educated man. It is never too late, therefore, to begin

an education, that is to say, it is never too late to undertake the training of the mind, to introduce order and discipline into its action, to give it right modes of working, and to provide it with such stores of information as may be necessary and useful.

The lecturer remarked quite truly that "one of the greatest enemies to self-education is excessive modesty or distrust of one's powers." Such a statement, although hardly credible to many, we believe to be strictly true. If most of us spoke our real sentiment, we should say that conceit and self-sufficiency were the greatest hindrances to knowledge and to the labour which is the condition of knowledge. The fact is that conceit is a conspicuous vice, whereas shyness and self-distrust are unobtrusive. We believe that a great deal of the neglect of study which is put down to sloth, might properly be attributed to want of faith in one's own powers. No doubt sloth is a very powerful negative factor (if such expression can be allowed) in human achievement; but very frequently sloth is nothing else than the paralysis that comes from a sense of inability.

To young or to old, to those at school who are preparing for their work in the world, to those who have left school and feel that they have brought very little away with them, to all and sundry we would say, Have some faith in yourselves, believe that education is possible for you, although you may have to work for it; it is worth attaining and it is attainable. Wise masters of the spiritual life declare that there are many more souls ruined by despair than by presumption.

In a new world, where the majority seem so full of confidence, these principles may seem inapplicable. Let us not be quite so sure. The look of confidence may often be

the covering which is cast over the feeling of distrust and foreboding.

On one point Mr. Drummond is guilty of exaggeration, perhaps unconscious but certainly real. It is where he is pointing out the very important truth that the discipline gained in the pursuit of knowledge is more valuable than the particular items of knowledge acquired. This is quite true and Mr. Drummond quotes some excellent remarks of Sir W. Hamilton on the subject; but he goes beyond this position, so as almost to declare that we do not care and need not care for the particulars of knowledge at all.

Sir William Hamilton's words are these: "The question—is truth, or is the mental exercise in the pursuit of truth the superior end?—is perhaps the most curious problem in the whole compass of philosophy. At first sight it seems absurd to doubt that truth is more valuable than its pursuit; for is not this to say that the end is less valuable than the means?—and on this superficial view is the prevalent misapprehension founded. A slight consideration will, however expose the fallacy. Knowledge is either practical or speculative. In practical knowledge it is evident that truth is not the ultimate end; for in that case, knowledge is, *ex hypothesi*, for the sake of application. In speculative knowledge, on the other hand, there may indeed seem greater difficulty; but further reflection will prove that speculative truth is only pursued and is only held of value for the sake of intellectual activity."

These thoughts are not unfamiliar to any who have thought much on such subjects. We express them in many ways. We say, for example, that the "chase is worth more than the hare." But Mr. Drummond goes too far when he says that the hare is worth nothing. "Our idea is," he says, "that we want the knowledge itself. In reality we wish no such

thing." This is much too strong. It is quite true that many men study from mere restlessness, many from the love of the exercise; but if there were not the conscious pursuit of an end and if that end were not regarded as of value, the student would know himself to be as one that beateth the air.

It is very much the same here as in the formation of character. When a man is living and thinking and acting, he has no special consciousness that he is weaving the web of his life that he is building up a character which will be eternal. Yet this is what he is doing, and this is the best result of all his actions. Yet surely we do not reckon the good which he does to others, or the right actions which he performs to be of no account. Besides—to return to the subject of education—the knowledge obtained by the student is in itself good, and useful, and necessary. It becomes to him the light in which he lives and walks, although, as he progresses in the acquisition of it, he gets something more precious and more permanent.

We are protesting against the exaggeration, chiefly because of our firm belief in the importance of the general truth enunciated. The often quoted words of Malebranche and Lessing are exactly to the point. "If," said the French thinker, "I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue it and capture it." And the German writer puts it even more strongly: "Did the Almighty, holding in His right hand *Truth*, and in his left, *Search after Truth*, deign to tender me the one I might prefer; in all humility, but without hesitation, I should request, *Search after Truth*."

The importance of these considerations is manifold. In the first place it enables us to understand that a man's education is not to be measured by his actual acquirements. Sometimes it may even be in the inverse ratio. A

boy or a man may go on cramming himself full of facts and theories, and may get very little benefit by the process; whereas another, by the manner in which he acquires and the use which he makes of the knowledge acquired, may be disciplining and educating his mind in a very effectual manner.

So, again, there is comfort here to many—to all of us—who are conscious that many of our past acquisitions and attainments are slipping from us.

So it must be; but we remain. The contents of the mind may change;

but the mind itself matures. It is the work which tells. The food which a man eats is soon forgotten, the drill, the exercise, with the attendant pleasures and painful sensations—all these have passed away; but the well-trained frame retains, as long as the decay of nature is postponed, the result of all the training. It is the same with the mind, only that, when the earthly tabernacle is dissolved, we believe that it goes forth to a new life and to nobler employment—to a life for which all its earthly discipline has been a preparation.—*The Week.*

NOTES FOR TEACHERS.

THE following is suggested by George P. Brown as a guide to school inspectors in estimating the attainments of teachers: 1. Teaching ability—knowledge of subject, thoroughness of instruction, skill in conducting recitations; 2. Governing ability—power of preventing disorder, means of discipline; 3. Care of school property; 4. Success of school—classification, industry and interest, promptness and cheerfulness, order, progress of school, ventilation, neatness; 5. Keeping records and reports; 6. Professional interest—attendance at institutes, reading circle work, reading educational journals.

THAT is an appalling view of the power of the Roman Catholic ecclesiastical machinery in the Province of Quebec, which is presented in the figures given by Rev. Dr. MacVicar, Principal of the Montreal Presbyterian College, in his address a few weeks ago. Just think of it, 900 churches, 12 seminaries, 17 colleges, 259 boarding-schools and academies, 800 convents, and 88 hospitals and asylums! Surely Protestants, if they truly believe the doctrines and practices of

the Roman Catholic Church to be hostile to the progress and spirit of true religion, and to the best interests of society and the State, have great reason to strain every nerve to stem so mighty a tide.

THE BIBLE IN GERMAN SCHOOLS.—At a recent meeting of 400 teachers at Eisleben, Saxony, the question of a Bible for schools was discussed. The sense of the meeting is summed up in the following conclusions, which were agreed to: Arguments against the use in school of the whole Bible and for the introduction of a special school Bible—(a) The Bible contains more matter than can be gone through at school; (b) It contains much that is not fit for children, because (1) they cannot understand it; (2) It is without educational value for children; and (3) it stands in the way of their moral and religious development; (c) The Holy Scriptures were not intended as a school-book; (d) The use of the Bible as a school-book detracts from the veneration in which it should be held by children and by the people. Arguments against a special school Bible—(a) In order to

impart as much Biblical knowledge as possible the unrestricted use of the Bible is necessary; (b) A familiar knowledge of the Scriptures can only be obtained by their constant use; (c) To banish the Bible from the school would diminish its value in the eyes of the pupils; (d) Extracts from the Bible would be the work of man, whereas the Bible is God's work; (e) The introduction of a special school Bible would have many practical difficulties; (f) It would lead to schism and foster distrust of the school and the Church among the evangelical part of the nation. The conclusion reached was that the whole Bible must be in the schools.

POSITION OF THE PLANETS IN FEBRUARY.—Saturn is morning star till the 5th; when he is evening star, rising at sunset and visible during the entire night, he may be seen soon after sunset in the north-east. He is seen in February under the best conditions for observation. Venus is evening star; she is exceptionally brilliant during February; she sets on the 1st at 9h. 2m., and on the 28th at 9h. 43m. Mercury is evening star till the 14th. He is visible to the naked eye during the first week of the month. He may be found in the west three quarters of an hour after sunset. Mars, Venus, Neptune and Saturn are evening stars at the close of the month. Jupiter then is morning star, and is conspicuous for brightness in the south-east. Mercury and Uranus are also morning stars.

We knew a school that did successful work, where there was little thoroughness, a good deal of noise, and a great amount of imperfection. Was this school a success? Should this teacher be commended? A superficial observer would say, "No." But look a little more closely, and

think a moment. This school was fifty per cent. worse a year ago than we see it to-day—the improvement has been exceedingly great. The teacher is uplifting her school gradually to an exceedingly high plane. What is the test of success? Without doubt it is the amount of attainment that has been made. Start a young man in the world with a silver spoon in his mouth, and if he does not keep it there he is a miserable failure, but if he gets two silver spoons in his mouth by and by, he is a commercial success. But start a young man in the world with no silver spoon in his mouth, and if by and by you find a piece of one there, he has done well; and if by and by he gets hold of a whole one he has made a remarkable success. The amount of success we gain depends altogether upon how much we are obliged to overcome. Now these questions are pertinent at the commencement of the New Year. Where are we to-day? Where were we a year ago? Have we been sliding down hill or have we been slowly struggling and toiling up hill? How about the extent of our horizon now compared with a year ago? Do not measure success by what somebody else has attained, but measure it by what we have attained. A little progress, in spite of great adverse circumstances, often indicates great success, whereas a very little progress under favourable circumstances indicates great failure. We are to return to the Master what we have received with interest, and the amount of this interest depends upon the circumstances with which we are surrounded. He is the grandest man, and she the grandest woman who, in spite of adverse circumstances, levels mountains, fills up valleys, goes on higher and higher, becoming better and better, until at last the plane reached overlooks a very wide field.

RELIGIOUS TEACHING IN THE UNITED STATES.—Our Protestant friends know very well that the tendency of the godless public schools, by which, of course we mean schools in which no positive religion can be taught, is to train up a generation of more or less educated pagans, and they are willing that their own children should be trained under such a system rather than allow Catholics to teach their religion to their own children. We do not believe that their narrow, hide-bound spirit of prejudice and bigotry is destined to dominate the public sentiment of the great American people for all time to come. The independent, thinking, conservative portion of the community are becoming more and more convinced of the necessity of a thorough religious basis for morals in the education of our children, and they will by-and-by get tired of the fanaticism which not only refuses the right of religious instruction in our public schools, but would actually force their Catholic fellow-citizens to abandon their parochial schools and send their children to the public schools in which all positive religious instruction is prohibited, and which, therefore, they cannot conscientiously patronize, and we firmly believe that they will not only insist upon the rights of Catholics to educate their children as they please, but they will manage to do justice to Catholics by allowing them a fair *pro rata* share of the school money, or adopting the denominational principle, which seems to be the most feasible plan, and the fairest to all parties, in our public schools.—*Catholic Review* (United States).

EXPLORATIONS OF THE GULF STREAM.—The report for 1886 of the United States' Coast and Geodetic Survey contains, in Appendix No. 11, a report of new explorations of the Gulf Stream, illustrated with maps,

by Lieut. J. E. Pillsbury, U. S. N., which closes with the following conclusions:—

I have to submit the following summary of my conclusions, based upon the information obtained during the two seasons' observations. The examination of the Gulf Stream currents having been made in March, April, May, and June, the conclusions may be incorrect for other seasons of the year, although there are no good reasons for supposing that such is the case, except, possibly, in the amount of the variations.

1. Between Fowey Rocks, Florida, and Gun Cay, Bahamas, the current varies daily in velocity, at times as much as $2\frac{1}{2}$ knots.

The greatest velocity is generally about nine hours before the upper transit of the moon. The variations are most excessive on the west side of the straits, and least on the east side.

2. The average daily currents vary during the month, the strongest set coming a day or two after the greatest declination of the moon.

The axis of the Gulf Stream, or the position of the strongest surface flow in passing this point, is $11\frac{1}{2}$ miles east of Fowey Rocks lighthouse. The strongest surface current found here was $5\frac{1}{4}$ knots per hour; the least, $1\frac{3}{4}$ knots; and the average, $3\frac{6}{10}$ knots. The average current at other places on either side of the axis is as follows:

Axis of the stream, $11\frac{1}{2}$ miles from Fowey Rocks, 3.6 knots; $3\frac{1}{2}$ miles west, or 8 miles from Fowey Rocks, 2.6 knots; $3\frac{1}{2}$ miles east, or 15 miles from Fowey Rocks, 3.2 knots; 10 miles east, or 22 miles from Fowey Rocks, 2.8 knots; 17 miles east, or 29 miles from Fowey Rocks, 2.4 knots; 24 miles east, or 36 miles from Fowey Rocks, 1.8 knots.

4. The wind probably retards or accelerates the velocity of the current. A north-east gale in the Atlantic will

probably "break up" the water of the stream, lowering its velocity materially, and afterward the flow will, by the reaction, be greatly increased over the normal speed. There is no evidence of any change in position of the axis of the stream due to the wind.

5. Two days' observations off Jupiter Light, Florida, indicate the same daily variation as was found off Fowey Rocks, and the axis of the stream at this section is probably about 17 miles east of the light.

DISCIPLINE OF LIFE.—Surely, as the years pass on, they ought to have made us better, more useful, more worthy. We may have been disappointed in our lofty ideas of what ought to be done, but we may have gained more clear and practical notions of what can be done. We may have lost in enthusiasm and yet gained in earnestness. We may have lost in sensibility, yet gained in charity, activity and power. We may be able to do far less, and yet what we do may be far better done. And our

very griefs and disappointments—have they been useless to us? Surely not. We shall have gained instead of lost by them if the Spirit of God has been working in us. Our sorrows will have wrought in us patience, our patience experience, and that experience hope—hope that He who has led us thus far will lead us farther still, that He who has taught us in former days precious lessons—not only by sore temptations but most sacred joys—will teach us in the days to come fresh lessons by temptations which we shall be more able to endure; and by joys which, though unlike those of old times, are no less sacred, but sent as lessons to our souls by Him from whom all good gifts came. . . . Out of God's boundless bosom, the fount of life, we came, through selfish, stormy youth, and contrite tears—just not too late; through manhood, not altogether useless; through slow and chill old age, we return whence we came, to the bosom of God once more—to go forth again, it may be, with fresh knowledge and fresh powers, to nobler work. Amen.—*Charles Kingsley.*

PUBLIC OPINION.

MANUAL TRAINING FOR GIRLS.—What are we doing (asks the *Daily News*) towards giving the children of our poor a training on which they may fall back in the hour of need? In Belgium the children are taught to embroider as soon as they can handle a needle. Why not English children as well? Thousands and thousands of pounds are paid away annually by English firms to foreign embroiderers. The same is true of beadwork. The tracing of patterns is another trade that is little followed in England. Technical training is what our poor children need. Let girls destined for factory work learn something of it by technical

instruction long before they entered the factory. Let the use of the sewing machine be taught in the same way. This has to be acquired in stammering fashion, when every moment's failure of comprehending its intricacies means so much lost of what can but badly be spared. School time is the proper period for acquiring manual dexterity. The young fingers are supple, the young mind is unpreoccupied and free to concentrate itself upon the matter in hand. There are many subjects in which little girls could be technically trained. Among them may be mentioned glove-making, straw-plaiting, wicker-basket

work, lace-making, work in pottery manufactories. In many instances, the mother would teach her little girls the industry she intends them to follow as a means of livelihood, but she cannot, because the Board schools take her children away from her during all the working hours of the day. It would not be difficult to arrange that technical instruction should be established in connection with the Board schools. Ribbon-making could be taught near Coventry; straw-plaiting about Luton; lace-work in Buckinghamshire; and so on. Children who are intended for domestic service by their parents should receive instruction in the routine and duties of a private house, which is widely different from that of a school. A budding botanist is not what ladies want in the kitchen, though a knowledge of herbs might occasionally be useful. It cannot be denied that a knowledge of chemistry may be valuable, and it is a fact that the girls of the Board schools have shown great aptitude in this study. Few of them, however, will be able to carry it on when school days are over and the battle of life begins. How many can make a living by it? As things are now, the girls who have passed Standard V. can sew neatly, know sometimes of cooking and washing, but beyond that very little of what they have learned is of practical use to them. It should be the object of the Education Department to equip them efficiently for the struggle of life, arming them with such weapons of knowledge as may enable them to hold their own in a hard world.

ARE WE MANUFACTURING CRIMINALS?—Two notable articles have recently appeared on this subject, one in the *New Princeton Review*, and the other in the *Forum*, in which this subject is discussed with great ability. It is here stated that the ratio of pri-

soners to the population in the United States has increased from one in 3,448 in 1850, to one in 885 in 1888. It is also stated that the prison population has more than doubled in its relation to the general population between 1850 and 1888. These facts are undisputed. The answer that is sometimes made, that the increase of criminals is due to the increase in foreign population, will not sufficiently account for the facts, for the criminal population has increased in greater ratio than the increase in foreign population. The question for us to answer is, "What must be done to stop this increment of crime?" The answer is very plain; not by broadening our higher education, but by increasing the efficiency of the lower schools. The majority of children leave school before the age of fourteen, and they get no other instruction but what they receive from the street and the shop after that time. There can be no question but that our schools must make good men and women before their school education is finished. It is our firm belief that nothing but thorough fundamental grounding in the principles of religion will save us. There must be something deeper than morality, for what is morality without religion? We hope some of our wise correspondents will answer this question. It is noticed that we do not say denominational religion, but we do say, and say with emphasis, *religion*.—*Journal of Education* (Boston).

"BRAVE FILLE," written and illustrated by M. Fernand Calmettes, gives a delightfully fresh picture of French fisher life. M. Anatole France, in reviewing the book, remarks on the singular circumstance that while the author has represented the fisher's life with the eye of a painter and the soul of a poet he has omitted from his book the religious

sentiment so conspicuous among the fisher-folk. Religious worship is not once mentioned, and the name of God is conspicuous by its absence. "I asked" (says M. France) "the reason for this singularity, and I have been answered. The explanation is too interesting to be suppressed. It is the publisher of the book who would not suffer the name of God to appear even once in the text, giving as his motive that he published books intended for school prizes! The philosophical and

religious ideas of this publishing firm matter little, and the firm in other respects is a very honourable one, but it is patronised by certain politicians who would repudiate its publications if they contained allusions to any religious belief whatever! This is what we have come to! These are the enlarged views and liberal spirit of certain radicals! This is how they understand toleration, intellectual liberty and freedom of conscience!"—*The Publishers' Circular* (London).

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

No. 25. ST. JOHN BAPTIST'S DEATH.
TWO MIRACLES.

To read—*St. Matthew xiv.*

I. DEATH OF ST. JOHN BAPTIST. (1-12.) (1) *The murderer.* Herod Antipas, son of Herod the Great; ruler of a quarter, or tetrarchy, of his father's kingdom (see *St. Luke iii. 1*), viz., the province of Galilee. Is now at Machærus, a castle on east coast of Dead Sea. Hears of Christ. Thinks He is St. John risen from the dead. Result of guilty conscience. What had he done to St. John before?

(a) *Listened* to him, even when told of his sin.

(b) *Protected* him for a time from Herodias. (*St. Mark vi. 20, observed = protected.*)

(c) *Did* many things, but not the one thing needful.

Now he makes a foolish oath like Jephthah. (*Judges xi. 30.*) Is taken at his word by Herodias, and murders the prophet. Notice Herod's cowardice.

Afraid of Herodias—therefore imprisons St. John.

Afraid of people—therefore not at once kill him.

Afraid of nobles—therefore will not break his oath.

Afraid of St. John's coming to life—therefore afraid of Christ.

But not afraid of doing wrong.

Conscience makes cowards of us all.

(2) *The victim.* St. John spoke bold words to Herod—suffered for conscience sake—received crown of martyrdom—epitaph written by Christ (*xi. 11*).

LESSONS. I. To keep a good conscience.

2. To speak the truth fearlessly.

3. To suffer patiently.

II. FEEDING OF FIVE THOUSAND. (13-21.) Christ departed to desert place near Bethsaida; for quiet for Himself after death of a friend, and for quiet for disciples after their first successful mission. (*St. Luke ix. 10.*) Followed by crowds whom He heals and teaches. (*St. Luke ix. 11.*) Night comes on. People want food. Christ feeds them. Notice:—

(a) Disciples' small offering blessed and multiplied.

(b) Sitting in rows—teaching order.

(c) Disciples distribute—all to do something.

(d) Thanks given for food—gratitude.

(e) All satisfied—God's bounty.

(f) Fragments collected—duty of thrift.

(g) Emblem of bread of life, needful for souls.

III. WALKING ON SEA. (22-33.)

Disciples bidden to seek homes. Christ seeks place for prayer. Finds it on mountain. Watches disciples toiling in rowing. Walks on sea. Peter walks also, but through doubt is nearly lost.

LESSONS. (a) Christ's presence removes fear. (b) Gives joy. (c) Inspires confidence. (d) Saves the falling.

NO. 26. HYPOCRITES REPROVED.

To read—*St. Matthew xiv. 34-36; xv. 1-28.*

I. GENNESARETH. (xiv. 34-36.) Two miracles in last lesson. Feeding five thousand made people want to make Christ a king—walking on sea made them worship Him as God. News of both miracles reach people of Gennesareth. God is among them of a truth—all must come and feel His power. Sun of righteousness arisen with healing in His wings (Mal. iv. 2), *i.e.*, fringes of His garment. All who touch in faith are healed.

II. PHARISEES REBUKED. (1-9.) Complaint against disciples for neglect of ceremonial washings. Such washings (a) frequent in East—needed in hot climate; (b) had symbolical meaning to teach purity; (c) were commanded in Law of Moses. Christ rebukes for making too much of outward ceremonies and neglecting weightier matters. Instance—Fifth Commandment. Pharisees taught that vowing gifts to God set free from necessity of caring for parents—thus making God's Word of none effect.

How are parents to be honoured?

(a) By respect and submission—as Christ at Nazareth. (St. Luke ii. 51.)

(b) By caring for them, as David. (1 Sam. xxii. 5.)

(c) By succouring them, as Ruth did Naomi.

Sin of Pharisees, therefore, was:—

1. Despising parents, dishonouring God.

2. Drawing near with lips, *i.e.*, saying words without meaning them.

3. Teaching men's doctrines, despising God's Word.

Are there none like them now?

III. DISCIPLES TAUGHT. (10-20.)

Five great truths.

1. Outward things do not defile.

2. Evil plants, *i.e.*, wrong doctrines will one day be rooted up.

3. Wrong teachers are not to be heeded.

4. Blind leaders and their followers will perish.

5. Evil from within alone defiles man's soul.

Therefore flee evil—follow that which is right.

IV. WOMAN OF CANAAN. (21-28.)

Heard last of great crowds of Jews being healed. Now a solitary Gentile—a Syro-Phœnician—heathen.

Notice the woman's—

(a) *Need*—daughter grievously vexed.

(b) *Perseverance*—twice rebuffed, yet not daunted.

(c) *Humility*—claims only dog's portion

(d) *Faith*—believes Christ can do what she asks.

Christ (a) tests her sincerity, by apparent refusal. (b) Rewards her faith, by healing her daughter.

Well may we say, "Lord, increase our faith."

EDITORIAL NOTES.

DR. McLELLAN is doing service by writing such articles as we publish this month on the "Art of Questioning." Not only will teachers be profited and gratified, but so will also the general reader.

THE Rev. Principal Grant has been taking notes of the school systems of the different parts of the Empire which he visited on his vacation trip and journey round the world under the "Red Cross Flag." It is a satisfaction to us to find that he has arrived at the same conclusion as the MONTHLY in regard to our system as to wherein lies our hope of progress for the future: "I would," he says, "advocate the gradual increase of the power of local Boards, both of Common and High Schools." Right; but will this be done? There is the rub.

THE CHAIR OF ENGLISH LITERATURE.—We are greatly pleased with the recent appointment of Dr. Alexander to fill the new Chair of English Literature in University College, Toronto. It is a striking proof of the advantages of our birthright that a native Canadian, who, having been able to avail himself of a varied course of training and experience, has been found so exceptionally equipped and endowed for this work. We have, however, no sympathy with those who would exclude from such a position in our land—other things being equal—any British born subject. The field is wide, the common heritage magnificent, the culture and refinement of the English gentleman is not confined to any special part of our Great Empire. Canada is simply Britain in the West. No one owing allegiance to our Gracious Queen can possibly be

a "Foreigner" in Canadian academic halls. We congratulate University College, and will extend to Dr. Alexander a cordial welcome to Toronto.

A TEACHER'S JUBILEE.

MR. MOSES ANGEL, of the Jews' Free School in Spitalfields, London, has just entered upon the fiftieth year of his headmastership, and his friends, past pupils, the teachers of the school, prominent co-religionists and others, assembled to do him honour at a meeting held to mark the event. The chair was taken by Lord Rothschild, and among those who were present at the gathering were Mr. and Miss Mundella, the chief Rabbis of London and other places, Professor Marks, Inspector Aldis, and Alderman Sir Henry Isaacs. Lord Rothschild, after speaking of the work of Mr. Angel in a most appreciative manner, presented him with a casket containing 800 guineas, the gift of a large number of people in all stations of life who were his friends. The present pupils of the school, the teaching staff and others, then presented gifts of plate to Mrs. Angel, and a portrait of Mr. Angel. Another testimonial was the foundation of the Moses Angel Commemoration Scholarship by some of the ex-pupils. Mr. Angel, much affected, in replying said that he had known something of their kind intentions and had endeavoured to prepare himself for this occasion, but had not been able. He attributed his success to the help of God. The meeting closed with the National Anthem. The Jews' Free School is the largest in the British Empire and the cheapest in Great Britain. The number of pupils is 3,500, of whom about 2,000 are boys. Mr. Angel has

trained a great many teachers, who are now engaged in the discharge of the duties of their profession all over the world, and we are glad to hear

that a former member of Mr. Angel's staff, now in Philadelphia, may possibly remove to Toronto, in order to take charge of a school here.

SCHOOL WORK.

MATHEMATICS.

ARCHIBALD MACMURCHY, M.A., TORONTO.
EDITOR.

EASY PROBLEMS FOR JUNIOR MATRICULANTS.

BY B. A.

73. Solve $x^{y+z} \cdot y^{z+x} = z^{x+y}$ and $x^a = y^b = z^c$ where b is the harmonic mean between a and c .

$$74. \text{ If } \frac{a^2 - b^2}{l - m} = \frac{ab}{c} \text{ and } \frac{b^2 - c^2}{m - n} = \frac{bc}{a}$$

prove that $\frac{c^2 - a^2}{n - l} = \frac{ca}{b}$.

75. Three equal circles of radii r touch each other (two and two); find the area of the space intercepted between the circles, and show that the radii of the circles that touch all three are $\frac{2 \pm \sqrt{3}}{\sqrt{3}} r$.

76. The hour, minute and second hands begin on the same centre and moving uniformly; find in what time the second hand would divide the angle between the hour and minute hands in the ratio of $m : n$ after a minutes past b o'clock.

77. The angles of a triangle ABC are bisected by lines cutting the sides; show that the product of the alternative segments of the sides = $\frac{a^2 b^2 c^2}{(a+b)(b+c)(c+a)}$.

78. From a point within a circle straight lines are drawn, such that the circumference divides them in a given ratio; find the locus of the external (or internal) points.

[Will readers send us solutions of the above problems.—ED. C. E. M.]

MODERN LANGUAGES.

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

EXERCISES IN ENGLISH.

1. Substitute equivalent forms of expression for those italicized.

(a) I have not the pleasure of *his acquaintance*.

(b) *It is not my intention* to do so.

(c) He gave a *heartly support* to the scheme.

(d) He deserves to be *respected* by all.

(e) It caused him *great annoyance*.

(f) He received *due notice* of the change.

2. Expand into compound or complex sentences:

(a) Darting at him it seized him by the arm.

(b) He will discover his mistake before long.

(c) In spite of my efforts he made his escape.

(d) The scheme did not originate with him.

(e) What was his predecessor's name?

(f) He gave it back without saying a word.

(g) Within two hours all were dead.

(h) Becoming alarmed they sent for a doctor.

3. Classify the infinitive phrases according to their grammatical value, and give their relation.

(a) He seemed to be at a loss to explain clearly how to do it.

(b) Being anxious to learn the result of the attempt to capture it he sent a boy to make inquiry.

(c) I am glad to have the opportunity to show you how easy it is to do it.

(d) I told him to make it large enough to hold them all.

4. Change to indirect narrative :

(a) "What are you going to do with your money Polly?" asked rude Robert.

(b) "I want you to call at my office this afternoon, Harry," said the doctor.

(c) Just then Tom called out, "Boys, the master is coming, be sure you don't let him see you."

5. Change to direct narrative :

(a) He told them he had an appointment that evening and would, therefore, be unable to attend.

(b) He asked the nurse to let him know at once if any change occurred next morning.

(c) The teacher asked her if she had shown it to any of the girls that were sitting near her.

6. Change the voice of the finite verbs.

(a) Who called his attention to it?

(b) The regulations do not state the age.

(c) His friends have offered a reward.

(d) No instructions were given by the teacher,

(e) They took advantage of our absence.

(f) It would probably never have been noticed.

7. Fill the blank with the proper preposition :

(a) He felt the need — warmer clothing.

(b) He accused me — having taken it.

(c) While crossing the street he let it fall — the mud.

(d) It looks different — what it did yesterday.

(e) It may be attended — serious consequences.

8. Fill the blanks correctly with *shall* or *will* :

(a) When — you be able to do it?

(b) He has promised that all — have an equal chance.

(c) — we have time to call for her?

(d) Let us hope that it — not occur again.

(e) — this motion pass? asked the chairman.

9. Combine (a) into a compound sentence: The English saw them coming. They mistook them for a new army. They lost heart. They began to give way. They began to shift for themselves. (b) Into a complex sentence: The English horsemen

drew near. The king saw this. He advanced a little before his own men. His object was to examine them more closely.

10. "She is not dead—the child of our affection,

But gone unto that school
Where she no longer needs our poor
protection,
And Christ himself doth rule.

In that great cloister's stillness and
seclusion
By guardian angels led,
Safe from temptation, safe from sin's
pollution,
She lives, whom we call dead.

Day after day we think what she is
doing?

In those bright realms of air;
Year after year her tender steps pur-
suing.

Behold her grown more fair.

Thus do we walk with her, and keep
unbroken

The bond which nature gives,
Thinking that our remembrance,
though unspoken,
May reach her where she lives.

(a) Classify, and give the relation of the clause in line four.

(b) Divide the last stanza into clauses and tell the nature and relation of each.

(c) Analyse fully the last two lines of the third stanza.

(d) Give the syntactical relation of *child*, *safe*, *steps*.

(e) Parse *gone*, *himself*, *led*, *pursuing*, *grown*, *unbroken*.

(f) Select all the inflected words in stanzas two and three, and explain the object of any of those different inflections.

(g) Select the English derivatives in the four stanzas.

(h) Form a compound of each of the following: *child*, *school*, *air*.

(i) Form three derivations from each of the following: *nature*, *bright*, *safe*, *sin*.

(j) Classify the verbs in stanza four as transitive or intransitive.

(k) Classify the preposition phrases in stanzas one and two, according to their grammatical value.

(l) *Gives*. Write the third singular of the other tenses of the same mood.

CLASSICS.

G. H. ROBINSON, M.A., TORONTO, EDITOR.

BRADLEY'S ARNOLD.

EXERCISE 28.

1. Num fieri potest ut bonus civis legibus obtemperare nolit? 2. Unde inquit, venisti, quo et quando hinc es profecturus? 3. Num facere possumus quin frater tuus ne invitus in exilium abiturus sit vereamur? 4. Quod hic scelus, quod flagitium commisit quid mentitus est, quid denique aut dixit aut fecit, ut vos, iudices, eum vestris vel morte, vel exilio multare velitis? 5. Num quis affirmare audebit absentem eum condemnatum esse, ne causam domi diceret, neu iudices eloquentia sua commoveret? 6. Ceteris gentibus leges imponere, utrum vi et armis, an consilio, virtute ac prudentia potuit populus Romanus? 7. Mors tibi utrum somnus esse sempiternus an vitæ alterius initium videtur? 8. Vultisne viros fortes vos prestare, quales in hoc discrimine desiderat publica? velle vos respondetis. An milites vocari Romani velle desinitis? negatis omnes. 9. Utrum in melius an in pejus mutari civium tuorum mores creditis? 10. Quem defendam? quem accusem? quosque tandem dubitare me simulabo cædes hæc utrum casu an consilio facta est? 11. Quid credam? hostem ne heri an nostros vicisse? cave ne de tam gravi re plura mentiare. 12. Nonne ejusmodi fuit vates ut nemo ei unquam crederit?

Exercise 59 B.

1. Si Romæ es, vix ibi esse puto, sin es ad me velim scribas quamprimum. 2. Hostis si ad urbem pervenerit, atrox cædes timenda erit. 3. Epistolam Cæsaris ad te misi, si legere velles. 4. Multo modo fieri posse affirmavit ut vincerent Germani, si ante novam lunam et roelium commisissent. 5. Si paulum adniti vultis urbem capietis. 6. Si paulum adnisi eritis urbem capietis. 7. Urbem eos, si paulum adnisi essent, capturos esse dixit. 8. Cum finitimæ nationes famæ eius omnes inviderent, sensit se suosque, si

semel arma tradidissent, certæ interneeion destinari. 9. Quod si quid secus acciderit, a te rationem reposcemus. 10. Vim ei atque omne supplicium denunciavit si in Curiam venisset. 11. Mirifica sane fuit oratio, quam ego neque imitari possim si velim, neque fortassi velim si possim. 12. Grave supplicium Dictator edixit si quis injussu suo pugnasset. 13. Metuebant si infecta re discessissent, omnia quorum causa sumpsissent arma perderent. 14. Tum demum intellexerunt, se, si illo auctore a populari parte desciscere et ad nobiles se adjungere voluissent, si minus vitas suas, jura certæ ac libertatem amissuros fuisse. 15. Quæ si feceris fieri poterit ut damnum aliquod capias; si non feceris dubitari non poterit quin inhoneste feceris; utrum mavis, tu videris. 16. Militiam si quis subterfugerit, ignominia notabitur; quod si quis sibi metuit, ab armis statim discedat et patria incolumis cedat.

CLASS-ROOM.

ARITHMETICAL PROBLEMS ON THE WEIGHTS AND MEASURES.

1. How many spaces of a rod, a yard, a foot, and an inch, and an equal number of each are there in 1 mile 174 rods?

Ans. 396.

2. How many reams of paper will be required to supply 30 000 subscribers with a weekly newspaper for a year allowing four sheets per copy?

Ans. 1,000.

3. A shed 20 ft. 6 in. long, 16 ft. wide and 9 ft. high is filled with wood. Find the value of the wood at \$4.80 per cord.

Ans. \$110.70.

4. A train 420 yards long occupied 45 secs. in crossing a bridge 240 yds. long. Find its rate.

Ans. 30 miles.

5. A railway company takes from a farm a strip of land $\frac{3}{4}$ of a mile long and $1\frac{1}{2}$ chains wide. Find the value of the strip at \$120 per acre.

Ans. \$900.

6. A man bought 30 dozen oranges at \$1.30 per hundred, and sold them at the rate of 15 for 25 cts. Find his gain, allowing one orange in every dozen to be bad.

Ans. 82 cents.

7. A person walks 147 miles in $3\frac{1}{2}$ days of 14 hours each. Find how many 3 ft. steps he would require to take in every minute.

Ans. 88.

8. How many revolutions has the second hand of a watch made from noon on New Year's day to the 23rd day of January at 3.15 p.m.?

Ans. 31,875.

9. A certain parcel when weighed by a "pound" weight 2 oz. too heavy appears to be 45 lbs. What would it have weighed if the weight had been an ounce too light?

Ans. 54 lbs.

10. A druggist buys 72 lbs. snuff at 40c. per z. (Avoir.) and sells it at 45c. per oz. (Troy). Find his gain. Ans. \$11.70.

EXERCISES FOR THE VOCAL ORGANS.

1. Gaze on the gay gray brigade.
2. The sea ceaseth and it sufficeth some.
3. Say, should such a shapely sash shabby stitches show?
4. Strange strategic statistics.
5. Give Grimes Grimy Jim's gilt gig-whip.
6. Sarah in a shawl shovelled soft snow softly.
7. She sells sea shells.
8. A cup of coffee in a copper coffee-pot.
9. Peter Piper's peck of pickled peppers.
10. Smith's spirit-flask split Philip's sixth sister's fifth squirrel's sku'l.

SUGGESTIVE QUESTIONS IN GEOGRAPHY.

1. Why is it warmer at noon than at nine o'clock a.m.?
2. If you lived at the equator would the sun ever be over your head at noon?
3. In what direction does the shadow of a person at Quito fall at noon in January?
4. When does the sun rise exactly in the east?
5. When are the days and nights equal, and where then are the rays of the sun vertical?
6. Where is the best fruit-producing district in Canada, and show why this section excels in this respect?

7. Contrast the commercial advantages of Toronto and Windsor, showing why the one is so much larger than the other.

8. How does the climate of British Columbia compare with the climate of Ontario in the same latitude? Explain.

9. Which side of this continent has the more extensive coal measures? Why?

10. Contrast the Canadian Pacific Slope with the American Pacific Slope with respect to (1) Coast line (2) Production, (3) Mineral deposits.

EDUCATION DEPARTMENT, ONTARIO

DECEMBER EXAMINATIONS, 1888.

Training Institutes.

METHODS IN MATHEMATICS.

Examiner—J. A. McLellan, LL.D.

1. Discuss the principles underlying the use of Number Pictures in first lessons in Arithmetic.
2. Give in logical order the steps to be followed in teaching Vulgar Fractions; also of your first lesson in Fractions.
3. Teach, by questioning, the solution of the following problem:—I sold a horse at a profit of 10 per cent.; had he cost \$20 more there would have been, at the same selling price, a loss of 10 per cent.; what did the horse cost me?
4. Give a lesson on the resolution of $a^2 + b^2 + c^2 - 3abc$, showing how the factors of the derived forms can be written down by symmetry.
5. Clearly outline a lesson on the relation between the roots of a quadratic equation.
6. Shew, as fully as time permits, how you would help the beginner to master the first four propositions of Euclid.
7. "Mathematics, a type of the deductive method." Explain.

SCIENCE OF EDUCATION.

NOTE.—State points concisely, and illustrate by examples.

1. What do you conceive to be the relation between psychology and educational methods?

2. Give some account of the doctrine of *Association* under the following heads:—*Conditions, Varieties, Results*. What educational principles may be deduced?

3. Discuss *Attention* with reference to its *Uniting, Adjusting and Relating* power. Show explicitly the bearings of this doctrine on education.

4. Discuss, giving illustrations, the following educational principles, showing their necessary limitations:

(1) Proceed from the known to the unknown.

(2) Learn to do by doing.

(3) Teach the child only what he can understand.

METHODS IN ENGLISH.

Examiner—John Seath, B. A.

1. Discuss concisely the educational value of each of the following subjects in both elementary and advanced High School classes: (1) Grammar, (2) Prose Literature, and (3) History.

2. Explain the use you would make, in teaching Poetical Literature in Form I (*i.e.*, Public School Form V) of (1) paraphrasing, (2) derivation, (3) the differentiation of synonyms, (4) elocution, (5) biography, (6) figurative language, (7) sentence-structure, and (8) metrical form.

Give, from the following poem, an illustration of each point:

As ships, becalm'd at eve, that lay
With canvas drooping, side by side,
Two towers of sail at dawn of day
Are scarce long leagues apart descried;
When fall the night, upspring the breeze,
And all the darkling hours they plied,
Nor dreamt but each the self-same seas
By each was cleaving, side by side:
E'en so—but why the tale reveal
Of those, whom year by year unchanged,
Brief absence join'd anew to feel,
Astounded, soul from soul estranged?
At dead of night their sails were fill'd,
And onward each rejoicing steer'd—
Ah, neither blame, for neither will'd,
Or wist, what first with dawn appear'd!
To veer, how vain! On, onward strain,
Brave barks! In light, in darkness, too,

Thro' winds and tides one compass guides—
To that, and your own selves, be true.

But O blithe breeze! and O great seas,
Though ne'er, that earliest parting past,
On your wide plain they join again,
Together lead them home at last.

One port, methought, alike, they sought,
One purpose hold where'er they fare,—
O bounding breeze, O rushing seas!
At last, at last, unite them there.

3. Outline a scheme of a first lesson on Mood in Form I, using as your illustrations the verbs in each of the following sentences: (1) He has gone to see his friend; (2) He would not go; (3) What should it be but this? (4) Tell me not sweet, I am unkind; (5) I could not love thee, dear, so much, loved I not honour more; (6) What must I do to be saved?

4. Explain how you would teach Spelling in Form I, giving the reason for each step in the process.

METHODS IN CLASSICS.

Examiner—J. E. Hodgson, M. A.

1. Outline a scheme of teaching the declension of Greek or Latin adjectives.

2. Write full notes of a lesson on the Greek or Latin modes of expressing "purpose."

3. At pater Æneas, nondum, certamine
misso,
Custodem, ad sese, comitemque impubis
Iuli,
Epyt'den vocat, et fidam sic fatur ad
aurem;
Vade age, et, Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit
equorum,
Ducat avo turmas, et sese ostendat in
armis,
Dic, ait. Ipse omnem longo decedere
circo
Infusum populum, et campos jubet esse
patentes.
Incedunt pueri, pariterque ante ora pa-
rentum
Frenatis lucent in equis: quos omnis
euntes
Trinacriæ mirata fremit Trojæque juven-
tus.

(a) Translate the passage *literally* and *idiomatically*, and point out the educational value of the two modes of translation.

(b) Frame a set of questions (etymological and syntactical) thereon, and indicate the answers you would accept.

SCHOOL MANAGEMENT.

1. (a) "A discipline of terror not only fails to successfully accomplish its end, but gives rise to many of the worst vices of slavery: hypocrisy and falsehood, idleness directly there seems a chance of not being found out, meanness and cunning, hatred, and a train of other evils."

(b) "The importance of happiness to children is very great, and anything which will conduce to this should not be overlooked."

(c) "The pleasures of good taste are matters of slow growth, and though the effects of our efforts may not be immediately discernible, their influence will by no means be lost. The saturation point will be reached at last. Be it remembered also, that what we want is to make children *feel*, not talk about these things—that it is the appreciation and not criticism which we have to aim at."

Develop the foregoing extracts.

2. Write notes on the following forms of punishment:

(a) Compulsory silence and exclusion from companionship.

(b) Censure and shame.

(c) Book tasks.

(d) Corporal punishment.

(e) Expulsion.

3. Explain fully the object and nature of lessons and written exercises assigned for preparation at home. Illustrate by reference to Form III, Public School course, or Form II, High School course.

4. State definitely to what extent the teacher's estimate of pupils as determined by daily recitations should guide a master in making promotions.

Point out the imperfections in a system of promotion based entirely on examinations conducted by examiners independent of the teaching staff.

HISTORY OF EDUCATION.

Examiner—H. B. Spotton, M.A.

1. "Before Comenius no one had brought

the mind of a philosopher to bear practically on the subject of Education. Montaigne, Bacon, Milton, had advanced principles, leaving others to see to their application."

Mention the more important of these principles, and show to what extent Comenius applied them.

2 "Believing in this high aim of Education, Pestalozzi required a proper early training for all alike." What is this aim? Compare it with the purpose of Education as defined by Herbert Spencer, and show how each of these reformers proposes to reach the end in view.

3. Give Locke's views as to the proper use of rewards and punishments in a system of education.

GRAY'S BARD.

QUESTIONS BY A SUBSCRIBER.

1. What is your opinion of the prophecy in the Bard?

2. Parse "loose," "beard," "like," "revenge," "vocal" and "more," in stanza 2.

3. Explain "swarm," "Gone to salute the rising morn," and "gilded vessel," stanza 5; "he yet may share the feast," st. 6; "Descending slow their glittering skirts unroll," st. 7; "They breathe a soul to animate thy clay," and "eye of Heaven," st. 8.

4. How is st. 8 connected in sense with the rest of the ode? Account for the Bard's attitude in the 8th st. towards "Britannia's issue."
J. H. T.

I.

Gray takes advantage of his superior information in the 18th century to put into the mouth of a Welsh bard of the 13th century a prophecy concerning events which he (Gray) knows to have taken place. It is not in the least likely that any such prophecy was made by a Welsh bard in Edward's time. Gray, however is amply justified in his use of the device by the effect and interest which it gives to the poem.

II.

Loose his beard and hoary hair, an adjective qualifying beard.

beard streamed, noun, subject of streamed.
like a meteor, an adverb modifying a meteor.

breathe *revenge*, objective after breathe.
 murmurs *vocal*, an adjective modifying murmurs.

vocal no more, an adverb modifying *vocal*.

III.

"The swarm that in thy noon-tide beam were born"

Comparing the courtiers of Edward III's reign to the midsummer ephemera.

"Gone to salute the rising morn."

This is the answer to the preceding question—they (the swarm) have gone to court favour from the coming king.

"Azure realm" evidently means the sea, at every period in England's history so closely connected with her prosperity.

"Gilded vessel," the vessel of State; gilded implies the seeming prosperity of the early part of Richard's reign.

"He yet may share the feast," this refers to the fact that Richard was starved to death; the line seems to mean that even though he is bereft of his crown he may still enjoy the feast, but even this was denied him, and Thirst and Famine smile upon their baffled Guest.

"Descending slow their glittering skirts unroll." This refers to the description of kings and queens in the 8th stanza.

"They breathe a soul to animate thy clay." The poets of the time of Queen Elizabeth might rouse from death the kindred soul of Welsh bard Taliessin.

"eye of Heaven." In the sight of Heaven or rising above the earth.

IV.

The 8th stanza opens with the accession of the Tudor Kings. Gray considers Owen Tudor, a Welsh gentleman, the founder of the House of Tudor, and thus the whole line of British kings is restored.

CONTEMPORARY LITERATURE.

Table-Talk is a valuable and sensible magazine to have in the house. The numbers are always fresh and suitable to the season.

OUR esteemed contemporary, *The Academy* (Syracuse, N.Y.), offers a prize of fifty dollars for the best essay on "English in Secondary Schools." Further information may be obtained from the editor.

THE closing number of the *Overland's* annual volume is in nothing behind any of the other issues. It is full of stories, both short and serial, and contains besides, verse, travel papers on Pacific coast subjects, and an article on "The Decline of Our Merchant Marine."

THE February *Quiver*, already to hand, maintains the excellent reputation which this magazine has for household and Sunday reading. Prof. Blaikie writes about the "Presbyterians in Council," and there are other articles of interest, as well as verse and stories, and essays on Bible subjects, such as

"A Sermon on Salt," by Rev. Michael Eastwood.

THE January *St. Nicholas* will well bear comparison with any of the other magazines. Beautiful pictures illustrate its verse and stories, among the latter being "Little Saint Elizabeth," by Mrs. Burnett. "Jack's Sermon from his Pulpit" is as sound and funny as ever, while articles on "The Distances in Space" and the "Routine of the Republic" furnish more solid reading.

VOLUME X. (New Series) of the *Critic*, recently closed, the index of which is furnished in a recent number, contains reviews of more than a thousand books, and when its readers remember the many delightful articles and notes which have appeared in addition to book reviews it will be seen how wide is the field covered by it. The *Critic* is always reliable as well as readable and fresh. Messrs. Cassell & Co. are to republish the "Authors at Home" series from this year's *Critic*.

The Missionary Review of the World opens its new year with a good number. The frontispiece is a portrait of the Earl of Aberdeen, President of the World's Missionary Conference, held last year in London. Nine original articles on missionary and church matters appear, two of them by one of the editors, Dr. Pierson. The "International Department," the "Monthly Bulletin," and the "Missionary Concert," are all important departments. Those who take an interest in the missionary work of the world will not be slow to avail themselves of this magazine.

THE current number of *Lippincott* contains a complete novel by M. Elliot Seawell, entitled "Haleweston," the scene of which is laid in Virginia. Mr. Stoddart's article on Edgar Allan Poe, and the "Fourth Day" of the "Six Days in the Life of an Ex-teacher," by John Habberton, next claim the reader's attention and interest, unless he prefers to read about the "Capture and Execution of John Brown," written by an eyewitness. Other contributions there are also and the departments, "Monthly Gossip," "Book-Talk," and "Every Day's Record," which are nearly always good.

The Dominion Illustrated, we are glad to see, is meeting with a large measure of success, and the publishers are now completing arrangements to form a joint stock company to own and publish it. Messrs. John Hadson & Co. have been made agents in London, England. In a recent issue the proposed plan of Montreal General Hospital is given, also some beautiful Cape Breton views, and photographs of two pictures by Mr. F. A. Verner. The editorials in the same issue are on "Our National Literature" and "The Resources of Canada." Accompanying the portrait of the Hon. Mr. Drummond is a sketch of his life, and there is also an interesting history of the Montreal General Hospital.

No instalment of the Lincoln History in *The Century* will be found more interesting than that which is to appear in the February number. It occupies some twenty pages of the magazine, and deals with the

removal of General McClellan, the financial measures undertaken by Mr. Chase and advocated by Mr. Lincoln, for carrying on the war, and the circumstances connected with the simultaneous resignation of the two secretaries, Seward and Chase. Three important series of articles are now current in *The Century*—those on Ireland, Siberia, and the Holy Land, respectively—the last being in connection with the International Series of Sunday School Lessons. There are many other features of interest, among which we must mention Mrs. Catherwood's Canadian story "The Romance of Dollard."

The Cambridge Texts :

I. *Xenophon's Anabasis*. With Life, Itinerary, Index, and three Maps. Edited by the late J. F. Macmichael. New edition, revised by J. E. Melhuish, M.A., Assistant Master at St. Paul's School.

(1) Book I., with Life, Introduction, Itinerary, and three Maps.

(2) Books II. and III.

II. *Ovid's Fasti*. By F. A. Paley, M.A., LL.D. 3rd edition, revised.

Books I. and II.

III. *Virgil's Works*. Abridged from Prof. Conington's edition by Professors Nettleship and Wagner, and Rev. J. G. Sheppard.

(1) *Bucolics*, (2) *Georgics I. and II.*, (3) *Georgics III. and IV.*, (4) *Æneid I. and II.*, (5) *Æneid III. and IV.*

(Cambridge: Deighton, Bell & Co.; London: George Bell & Sons.) The Cambridge Texts are now so well known as to render any extended review unnecessary. Our readers are probably well aware of their excellence. Handy, useful and cheap, accurate in scholarship, annotated with care and judgment, and clearly printed on good paper, these books are valuable for use in any school.

The Elements of Euclid. By Horace Deighton, M.A., Headmaster of Harrison College, Barbadoes. (Cambridge: Deighton, Bell & Co.; London: George Bell & Sons.) This edition of the first six, and parts of the eleventh and twelfth books of Euclid has been newly translated from the Greek text, and seems perfect in arrange-

ment and typography. Easy riders are placed on the same page with the proposition, and supplementary propositions have been added by the editor. A very large number of exercises is appended, chiefly selected from examination papers of the colleges at Cambridge and from French and German works on Geometry. Among the new editions of Euclid we have seen none better than this.

Notes on the Early Training of Children. By Mrs. Frank Malleson. (Boston: D. C. Heath & Co.) Mrs. Malleson's remarks upon this weighty subject, as expressed in this modest book of "Notes," are worth reading and remembering, being, evidently, the result of much thought and experience, and exhibiting a right and true spirit. For instance, "We should lay as little stress as possible upon faults. We must studiously avoid to rouse them, for in activity they grow and strengthen as virtues do."

Testa: A Book for Boys. By Paolo Mantegazza. (Boston: D. C. Heath & Co.)

Mantegazza's book, written "to advise children and prepare them to be men" (and here translated by the Italian class of Signor Luigi D. Ventura, in Bangor, Me., under his supervision), might well be read by teachers. It is a remarkable book. The Signor is to be congratulated on the good work done by his class

English Grammar. By Principal Mugan. (St. Louis: The Ingerson Pub. Co.) As an attempt to simplify this subject and divest it of all superfluous matter, we think this book will be found, to some extent at least, successful. The matter is systematically arranged and carefully graded.

An Illustrated Primer. By Sarah Fuller. Illustrated by Elith Parker Jordan. (Boston: D. C. Heath & Co.) The illustrations in this little primer are simply beautiful. It was prepared for deaf children, but while these and their teachers will be grateful to Miss Fuller, we feel sure that any child will be delighted with this book and learn quickly from it.

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Our readers will observe that special attention is given to examination papers in this Magazine; in many cases hints and solutions are added. We hope subscribers and others will show in a practical way their apprecia-

tion of the valuable work done by the editors of the different departments of THE MONTHLY.

WE are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1888.

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

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