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# THE CANADA EDUCATIONAL MONTHLY.

MAY, 1898.

## MORAL TRAINING IN PUBLIC SCHOOLS.

PROFESSOR JAMES GIBSON HUME, M.A., PH.D.

**M**ANY writers have dwelt upon the significance of the fact that the human child is at birth most helpless; that the period of growth, dependence and susceptibility to influence of parents is consequently very extended. The child was the earliest educator of the race, compelling the savage to cultivate home life and thus begin to acquire an insight into art, science and religion.

The home is the fundamental institution. The nursery is the centre of the home. The Public School is the national nursery. Here the nation recognizes its parental responsibilities and endeavors to fulfil its parental obligations. Amid many influences, tending to disintegrate civilization, it is matter for congratulation that the interest in the child is increasing.

The subject of this address is Moral Training, not Religious Instruction. Morality should be distinguished from religion, and training is not identical with instruction. The teacher is familiar with the contrast between instruction and education. After the reformation in the study of science, associated with the name of Bacon, the Reformation in the Church by Luther, and the counter-reformation by Loyola, we have an educational reformation—the inauguration of education in place of instruction, in

reality an adoption of the method of Socrates. Instruction tends to dogmatism. It gives carefully prepared information to the pupil. Education tends to enquiry. It endeavors to elicit from the pupil the expression of his own capabilities, and the consequent development of power through effort and exercise. The educational reformation has been more successful in the teaching of intellectual and scientific truths than it has been in the field of morality and religion. In religion the method of dogmatic instruction is still predominant.

Morality and religion are not identical—many, in fact, so separate them as to make them antagonistic. Morality is supposed to be either a sufficient or a false substitute for religion. Both views are erroneous. Morality and religion are different, but harmoniously co-operating. The two blades of a pair of scissors might illustrate apparently opposing forces working together for a common result. But these forces are on an equal footing, while morality and religion are unequal; morality being the simpler, less adequate, religion the more adequate, more inclusive.

When it is admitted that religion is more complete than morality many are inclined to say, "Why have anything to do with a second best?" But religion is not advanced by ignor-

ing or rejecting morality. The gardener desiring fruit upon his apple trees would be foolish indeed to strip off the blossoms. In the same way, if we desire the fruits of righteousness and holiness we must not despise or destroy the blossoms of morality. Do not follow the soldier's example, who, learning that it was the bullet that did the execution, not the gunpowder, proceeded to leave out the powder and put in two bullets instead. On the other hand, a morality that is true to itself cannot be self-sufficient and exclusive of religion, but must culminate in the recognition and adoption of the standpoint of religion. This may be seen by a slight examination of the moralist's own admissions and their implications. The moralist says much about duty and obligation. Sometimes duty is sub-divided into duties we owe ourselves, duties to others and duties to God. If morality excludes religion we must leave out duties to God. But can we fulfil completely duties to ourselves and to others if we make this elimination? Why do we recognize and admit duty to self? The moralist ready to defend his position may reply, "not because of any alien force or arbitrary command." Although some theologians have conceived Divine laws in this external and arbitrary relation to the individual, we may quite well grant what the moralist says and still maintain religion. For the moralist's answer is merely negative, and we require a positive answer. The moralist may attempt to give such answer by saying duty is a reasonable demand. In doing right the individual is acting in a manner that is true and loyal to the deepest significance of his own being. He may quote the poet's words :

"To thine ownself be true,  
And it must follow, as the night the  
day,  
Thou canst not then be false to any  
man."

The poet's statement suggests a further truth that a man cannot be quite true to himself without including proper relations to other selves, to give content and significance to the life and conduct of the individual.

Now, if we carefully examine the implications of the moralist's admissions, we may discover that he is really claiming that we should adopt and act in accordance with those principles and in those ways that tend to produce, express, develop and realize the most perfect self-hood ; the truest personality. It is evident that this implies that the real goal and ultimate standard of all right conduct is conformity to the character of a perfect person. The whole position rests upon an implicit respect and reverence for the claims of perfect personality. But who is the perfect person? When the moralist can answer this question without referring to God then possibly he may have a kind of morality that does not involve a religious aspect.

Of course it is true that there may be earlier and later stages in moral growth, and there may be a genuine and honest respect for moral laws without an explicit recognition of the Divine Person. But the earnest and sincere moralist who becomes explicitly aware of the just and reasonable claims of the Divine Person cannot consistently ignore or repudiate these claims.

It is not meant in speaking of earlier and later stages that morality grows like a plant. Morality does not "grow of itself," still less does it "grow" into religion, for moral advance demands a spiritual self-expression on the part of the individual, a willing and chosen subordination of the individual likes and dislikes to some conceived higher way of thinking, living and acting. And when the claims of the Divine Person become consciously recognized, a moral act,

an act of choice, is required on the human side before any transition can be made to the explicit religious life. Religion requires the co-operation of a Divine Person and a human person. Theology, in dwelling upon the Divine side of this co-operating relation, has sometimes overlooked the human element involved in the very inception of the religious life.

With the explicit adoption of the religious standpoint, morality does not cease; it is now transformed and acquires a new and deeper significance; but all through the truly religious life morality continues as the human side of the obedient response to the recognized and adopted Divine commands and ideals.

The teacher who is aware of the relation in which morality stands to religion may consciously utilize the moral training of the child as a preparation for the religious life, and as an indispensable element afterwards, throughout the whole of the transformed religious life. The explicit recognition and conscious adoption of the religious standpoint does not usually take place in the child's life until a certain stage of self-consciousness is reached. Statistics of conversion place the greatest number at sixteen to seventeen years of age. But neither moral training nor religious instruction need to wait for this period. On the contrary they should precede and prepare for it, and it is evident that from the earliest years, and all through the child's life, moral training may be efficiently carried on. If the child has learnt to respond obediently, willingly and gladly to the moral demands, he is being prepared to take the further step in the moral, manly stand, involved in admitting the claims of the Divine Person, when these become explicitly recognized.

Let us notice the bearing of our conclusions upon the charge that our

Public Schools give merely an intellectual training, and that religious instruction, the reading of the Bible without comment, is required to amend this defect. If this charge were true there seems to be a certain amount of inconsistency in the proposal to amend this condition by simply adding some more mental drill. For the mere reading of the Bible without comment is simply an intellectual exercise. Even the memorizing of Bible truths may be a merely intellectual exercise of an inferior order, even from the intellectual side, and not at all affecting the moral or religious nature of the child.

The teacher's comment being prohibited, any attempt to make the religious instruction educative is seriously handicapped. It might be in order to ask: "If the teacher be entrusted with any religious exercises, should he not be more trusted?"

But it is simply untrue that the Public Schools of Ontario give merely an intellectual drill. I am not referring to the modicum of religious instruction in the opening and closing the schools with prayer, and the reading of a few verses from the Bible. Altogether apart from this, the whole exercises of the school are moral as well as intellectual. Every part of the school work can be utilized and is being utilized by efficient teachers in the moral training of the pupils.

The true teacher is not teaching arithmetic, literature or history to his pupils, but is training his pupils mentally and morally by means of these topics. He keeps before him constantly an ideal for which he strives, the harmonious development of all the child's powers, and he is never forgetful of the higher æsthetic moral and religious demands of the child's nature. With patient care he trains the child with these higher results constantly in mind.

Let us first notice the moral aspect

of school organization and management, and of the intellectual exercises in a general way.

There can be no teaching without school organization and school management. But there can be no organization or management of pupils rising higher than mere compulsion and fear that does not rest upon a moral basis—on right, not might.

The very first prerequisite for teaching is a moral condition involved in the organization of the school. And such organization and management is not merely a means or condition of the mental training. It has significance also for the further moral training of the pupils. In school management the teacher is endeavoring to morally train his pupils in the habits and virtues of order, obedience, courtesy, and respect for law.

The child learns social co-operation; respect for others and their rights, the basis of good manners and good morals. He is taught self-control and self-expression in the orderly social life of the school. He is thus led to develop his own moral nature and acquire moral habits as he takes his place in the organized school life and fulfils its duties.

The intellectual exercises of the school have also a moral significance that is sometimes strangely overlooked. There can be no intellectual advance without attention. But on the moral side attention demands earnestness and concentration of purpose. If continued, as it must be in the more difficult parts of the intellectual training, the child acquires in this painstaking application the moral qualities of perseverance, patience and self-denial. If the intellectual training is successful in arousing, quickening and establishing a genuine interest in the discovery of truth, the child gets a glimpse of the significance of the ideal. He learns the lesson of self-control, self-expression and self-

development in devotion to the claims of truth, which is higher than selfishness, higher than mere likings, aversions and individual waywardness and caprice.

This attitude to truth is invaluable in leading to a similar recognition of the claims of beauty, goodness and righteousness.

It is evident that the habits above mentioned are not merely intellectual achievements. They are moral elements incorporated into the life and forming part of the character of the child.

Subdividing the above general considerations, we may note the possibilities of moral training in the physical, intellectual, æsthetic and social aspects of the school life.

*Physical training* may be made a basis for valuable moral results. Erect and manly bearing helps courage, and courage is a fundamental virtue. Cleanliness and neatness helps self-respect. Courage and self-respect will assist in repudiating many degrading habits. These will appear as mean, unworthy, contemptible to the self-respecting child. The boy's desire to become strong and manly should be utilized in warning him against cigarette smoking and all debilitating and demeaning practices. The girl's desire to be comely and attractive may be appealed to in a similar manner, and true beauty of soul inculcated. From this standpoint all degrading forms of punishment, such as pulling the ears of the pupil, are to be deprecated. The teacher should train the pupil to regard the body as the sacred temple of the spirit.

*Intellectual training* has been already dealt with in general terms. The moral value of a genuine interest in study must not be overlooked. To work assiduously to pass an examination may train insubordination of lazy tendencies. Although there may be concentration of purpose without

true morality, for an evil end may be persistently pursued, it is nevertheless true that there can be no strength of character, no advance in goodness, upon the basis of vacillating instability of disposition. In the prevention of copying an occasion is given to teach honesty, self-respect and self-reliance.

*The æsthetic side* of the child's nature is influenced by surroundings. There should be good pictures in the schoolroom. The child should be taught to appreciate the beauties of nature. Music may be made a potent refining influence. The wide possibilities for influencing the children's dispositions through suitable music and appropriate words is worthy of the teacher's careful attention.

*The social side* of the child's nature is developed in connection with the organization and management of the school which involves at every step the co-operation of the pupil.

The playground should be supervised by the teacher to assist the pupils in forming a true code of honor in the games, where the child may learn to despise meanness, cheating and roughness, and may cultivate a spirit of fairness, truthfulness, and brave self-control.

In all the discipline of the school the moral aspect becomes more prominent. No punishment is properly viewed apart from its moral tendency. The whole purpose of discipline is to correct, modify, amend and improve the conduct, and through this the character of the pupil. In this way the pupil is being prepared for the duties and responsibilities of later years in the home and civic life.

If the axiom that all punishments and corrections should be administered with dignity, calmness, kindness, courtesy and mutual respect were kept in mind, corporal punishment would tend to become a vanishing quantity if it did not disappear altogether.

It is the teacher's duty to assist the pupil in preserving self-respect. For this reason reproof or correction should in nearly every case be privately given, seldom before the other pupils, never before visiting strangers or inspector. When rules are broken the teacher should very carefully seek for the motive that actuated the disobedient child. Was it ignorance, carelessness, mischief, or defiance? The teacher should lead the pupil to regard him as a true friend. The teacher should expect a great deal from his pupils. Unblessed is the teacher who expecteth little—he will not be disappointed. The teacher should trust his pupils and endeavor to assist them in living up to the high standard of his confidence in them.

No rules should be arbitrary, and all rules should be explained. In this way the pupil learns that right and duty are not mere commands capriciously enforced by a stronger power, but based upon deepest reason.

With regard to the direct enunciation of moral rules and principles, we may notice that all through the literature used in the schoolroom are to be found skilful and beautiful expositions of moral ideals. The teacher of tact and insight will know when and how to add his hearty approbation of noble sentiments. He may also utilize essays and supplementary reading in the same way. This is more effective than learning definitions of moral virtues. Beware of Pecksniffian moralizings.

Although my topic is Moral Training, not Religious Instruction, I have been compelled to take some notice of the latter vexed question.

It should be evident from what has been said that a great deal of moral training can be carried on successfully whether religious instruction be given or not.

Those optimistic people who say we all ought to agree upon the more im-

portant religious truths, and have these taught in the Public Schools, should be reminded that we live in a world of stern realities, and must not shut our eyes to the fact that it is notorious that people do differ about these truths; and even with regard to those religious truths about which there is most agreement, there is an inveterate tendency to fight over the points of difference to an astonishing extent.

While this remains the state of affairs, it is evident that such dividing topics should not form a compulsory or essential part of the exercises in national schools, which were intended to be a bond of union, not a bone of contention among citizens.

It must not be forgotten that the Public School is only one of the agencies employed in educating the child. The Public School was intended to co-operate with home and church influences, it was not meant to supersede them.

If some of the more zealous clergymen who spend much energy in an attempt to incorporate religious instruction in the Public School program would direct some of it to the revival of family worship, perhaps more results would be attained. The home is the central institution; Church, Sunday School and Public School are subordinated to it. At any rate the Public School teacher is not meant to supersede the parent, but to be his efficient and sympathetic assistant.

The foolish statement that the Public Schools are creating criminals scarcely needs refutation. It is as senseless as it would be to charge the medical men in the city of Toronto with the increasing death rate from trolley car and bicycle accidents. As the Public School is only one of the factors educating the child, we must examine the other influences to locate the cause of criminality.

The child is only a comparatively

short time under the teacher's supervision. Look at the influences that are frequently thrown around the child when he is not in the teacher's charge, and the impropriety of charging the criminality upon the teacher will be evident. In fact it is the recognition of how well the Public School performs its special work, that leads many parents to desire to relegate to it the work of home and Sunday School. We may look to the teachers who have done their part so successfully to make an effort to secure a greater co-ordination of the forces of home, Sunday School and Public School. The teachers should endeavor to reach the parents and arouse parental solicitude and co-operation.

The Sunday School could be greatly improved by the adoption in it of methods that have been so successful in the Public School. The kindergarten element in the Public School might be greatly extended, so that there should be no more neglected waifs running at large on the back streets. It should not be forgotten that one of the fundamental principles of the kindergarten is that the mothers should be taught to be the true kindergartners.

Lastly, let it be remembered that the majority of the unregenerated are not in that condition from want of knowledge of what is better and nobler, but from want of moral responsiveness to recognized right and duty. The teacher's work will not be in vain if he succeed in strengthening and developing the moral natures of his pupils, habituating them to loyal and willing response to the claims of right and righteousness, and in this most important work the teacher's own character and example is the mightiest factor.

Give us teachers, the nation should cry. Its usual call is for cheap teaching. But there is one educator who counteracts the blindness of trustees

and the indifference of parents—the child. The child teaches the teacher. The very presence of these eager young innocent minds looking up to the teacher for guidance and example stirs him to noblest endeavor.

How could he deceive or injure these confiding little ones? His nature, if it has a spark of manliness or nobility, responds to this appeal, and thus it is that the teachers become

the most sensitive to moral demands. The teacher from day to day learns to realize more and more that his work is not to “keep school,” or prepare pupils for examinations, but to aid in that spiritual process whereby human souls are strengthened, developed, uplifted and ennobled.

That to perfection's sacred height  
They nearer still may rise,  
And all they think and all they do  
Be pleasing in God's eyes.

## RELIGIOUS INSTRUCTION IN AMERICAN SCHOOLS.

BY PRES. LEVI SEELEY,

*State Normal School, Trenton, N. J.*

### FURTHER INVESTIGATIONS.

I HAVE given, thus far, statements of opinion which, coming as they do from such eminent persons, are entitled to respect; yet they must be regarded somewhat as generalizations and theories. There are statistics at hand, however, which verify the positions taken by the majority, and which show a more alarming condition of things than even the most pessimistic fear. According to calculations based upon the last report of the Commissioner of Education, there were in 1896, 20,865,377 children in the United States between the ages of five and eighteen. Of these it is safe to say that about 1,600,000 are of Catholic parentage. Inasmuch as the report of the Sunday School Union does not include Catholic children, and as many of the Catholic children receive religious instruction in the parochial school and in the church, we may subtract this number from the total, which leaves 19,200,000 children. Now the total number of Sunday School scholars of all ages, according to the report of the Sunday School Union for

the United States in the year 1896, was 10,890,092. It is well known, however, that the statistics of Sunday School scholars include children under five and adults over eighteen. There are no statistics upon this point; but, suppose we allow twelve per cent. of the total number to be included in these two classes—a conservative estimate, I think. This number must be subtracted from the total number of Sunday School scholars in order to make a comparison with those included in Commissioner Harris's report, which refers only to children from five to eighteen. We shall have then about 9,500,000 children from five to eighteen years of age in the Sunday School, or a little less than fifty per cent. of all the children of our country. The meaning of these figures is simply overwhelming. More than one-half of the children in this Christian land who receive practically no religious instruction! For but few parents who fail to send their children to Sunday School are careful about the religious training of their children in



the home. Even this feature does not show all of the truth. It seems to admit that the fifty per cent. who attend Sunday School are receiving proper religious instruction; but everyone knows that this cannot be granted. With less than one hour's instruction per week, with irregular attendance, with lack of study on the part of the children, and with so many untrained teachers—is it any wonder that, even among those who attend Sunday School, there is still woeful ignorance of the Bible? I do not minimize the work that the Sunday School is now doing; but, at its best, we can never expect it to give such religious instruction as is necessary to prepare for moral living and intelligent citizenship. And the home, too, which ought to be the centre of moral and religious influence, is too prone to shift the responsibility of the spiritual instruction upon the institutions of the church, just as it shifts the responsibility of intellectual instruction upon the school.

Rosenkranz\* shows very conclusively that no system of education is complete without religion. He says: "Education has to prepare man for religion in the following respects: (1) It gives him the conception of it; (2) it endeavors to have this conception realized in his life; (3) it subordinates the theoretical and practical process in adapting him to a special standpoint of religious culture." Further, "Education must, therefore, first accustom the youth to the idea that, in doing good, he unites himself with God as with the absolute Person, but that in doing evil he separates himself from him."

Religious instruction has always been recognized as the corner stone of the course of study in the German schools. Four to six hours per week are given to it throughout the entire

course. It was once my privilege to have a complete picture of the religious course in a public school in Berlin. The principal gave instruction to the teachers of the various classes to give a short lesson in "religion," illustrating the work of each class. Accordingly, I began with the lowest class and went through each of the eight classes to the highest. Beginning with stories from the Old Testament, the course led, step by step, through the various phases of Old Testament history; it gave the life of Christ and the work of His apostles; it included the chief events of church history; texts of Scripture and hymns of the church were repeated from memory; and, in the higher classes, the catechism and doctrines of the church were discussed. It seemed to me that a devout spirit prevailed among both teachers and pupils, and I may say that I have never discovered any other spirit in the religious instruction in the German common schools.

In giving the above picture I am simply describing what I saw and not committing myself to such a course for our schools. Everyone knows that some features of this course are impossible under our American conditions. I may say that, while German teachers are dissatisfied with the influence of the church in the schools, and would have all church censorship removed, all agree as to the vital importance of religious instruction in producing right character and securing a well-balanced and harmonious development; therefore no one would have it omitted. The chief objection of German educators is that pastors, who are often local school inspectors, are not pedagogically trained men. Professor Delitzsch, in his *Biblical Psychology*, says, "The heart is the deep centre of all mental and spiritual life."

I give one more quotation from the

\* Philosophy of Education.

many opinions at hand in support of the belief that religious instruction is a necessary part of education. Professor John A. Hires says: "Familiarity with the Bible is worth more to the student of our best literature than familiarity with any dozen other books that could be named.

"The pupil needs chiefly:

"1. A minute knowledge of the historical facts recited in the Bible.

"2. A clear conception of the meaning of the parables and other teachings of Jesus.

"3. A memory of much of the sublime language of the poets and prophets of the two Testaments."

If, then, religious instruction is necessary to complete education, I think there is no escaping the conclusion that the State must assume some part of it in the common schools. It cannot assume the whole of it for creeds can never be taught by the State in a country where Church and State are separated and where there are so many sects. There must never be admitted into the public school any influence that gives the least color of sectarianism. It is not to be thought of, is not desired, nor is it necessary in order to produce the end which must be sought. We have seen that not one-half of the children are taught those things so essential to good citizenship and a happy and useful life. The institutions that are now attempting this work are not succeeding, and never can fully succeed. There is only one institution that reaches all the children, and that is the public school.

Why should not the State teach the history and literature of the Bible as well as its moral lessons? Why exclude sacred history and literature and admit every other history and literature? We teach the sublime thoughts of Cicero, Shakespeare or

Emerson, and may not introduce those of David, Isaiah, or Paul. We familiarize the children with the deeds of Alexander, Cæsar, or Napoleon, but must be silent concerning Moses, Joshua or Jesus. There need be no sectarianism in this teaching. Read John W. Hall's article on Bible Study in the November (1897) *Educational Review*, and see if it is not possible to teach the Bible without offence to anyone. Put all the safeguards you please to prevent sectarian teaching, but give to the child that which is his inherent right—namely, the best education possible.

It cannot be, in this age of tolerance and intelligence, that there is not a common platform of literary, historic and moral teaching founded directly upon the Bible upon which Catholic and Protestant, Jew and Christian, Orthodox and Liberal can stand in our public schools. They, and they alone, can supply this vital deficiency in our educational practice; and I believe that parents would welcome such instruction, could they be assured of its non-sectarian character.

Some may object to the term "religious" as applied to the instruction thus outlined, claiming that it is simply ethical. I am not a stickler for terms, but prefer the term used, even with instruction so limited, as it will inspire respect, awaken reverence, and prepare the way for the deeper spiritual truths that the home and the church must add. With the literature, history and moral lessons of the Bible well taught in the public school, these other agencies could devote themselves to the more specific doctrinal and spiritual lessons which must be excluded from the State schools. And would not such religious instruction in the day school be an excellent preparation for the further necessary instruction on the part of the church and the home?

The Rev. Thomas Bouquillon,

an eminent Catholic priest, says: \*  
 "Education: to whom does it belong? is the question with which we started out. We now make answer: It belongs to the individual, physical or moral, to the family, to the State, to the Church; to none of these solely and exclusively, but to all four combined in harmonious working, for the reason that man is not an isolated but a social being. Precisely in the

\* In a pamphlet entitled "Education: to whom does it belong?"

harmonious combination of these four factors in education is the difficulty of practical application."

The home, the Church, the State—each has its duty to perform in the education of the child; and if each will perform that duty, the result will be an American citizen pure, holy, intelligent and patriotic—a man loving his country, his God, and his fellow-man as he loves himself, and one who believes and practises righteousness.—*Educational Review.*

### THE TEACHER'S COMMISSION.

W. A. MCINTYRE, M.A.\*

"How dull it is to pause, to make an end,  
 To rust unburnished, not to shine in use,  
 As tho' to breathe were life. Life piled on life  
 Were all too little, and of one, to me  
 Little remains; but every hour is saved  
 From that eternal silence; something more,  
 A bringer of new things; and vile it were  
 For some three suns, to store and hoard myself,  
 And this gray spirit yearning in desire  
 To follow knowledge like a sinking star,  
 Beyond the utmost bound of human thought."

FOR those who feel within their hearts an echo to these words, I have a thought to-day; to those content to sit in slothful ease, I cannot speak. The living soul is he who strives and hopes and yearns for greater things; but he is dead who is the slave to thoughtless custom and routine. My message is for those

who live. A sermon you may call it if you will; to me it will be but a meditation.

I have this day received a commission, than which none could be more delicate, none more important, none more sacred. I have been entrusted with the duty of moulding the lives and shaping the destinies of forty of God's little ones. Surely this is a wonderful trust; surely in accepting it, I may feel that I have been honored above my worth, exalted beyond my station. Honored? Yes, but more than honored. I am possessed of a holy fear. Exalted? Yes, but more than exalted. I am humbled when I consider mine own insufficiency. What if I should misdirect these lives? What if I should establish in these young minds wrong ideals? What if I should fail to develop those habits and tastes, and those powers of being that are necessary to noble existence? What if I destroy rather than edify? What if I crush out rather than foster those feelings and aspirations that should be the property of every living soul?

\* Principal Normal School, Winnipeg.

Yet, with all my imperfections and with all my fears, I have taken upon me the burden of ministering to the needs of these little ones—little ones who have also their imperfections and their fears; and as I lend myself to my labor, I can hear the words of that brave man hero, the Sage of Chelsea, who though he sometimes spake harshly, yet always spake with sincerity and with power of conviction: "Blessed is he who has found his work, let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it. How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows, draining off the sour festering water, gradually, from the root of the remotest grass blade; making instead of pestilential swamp, a green, fruitful meadow with its clear-flowing stream."

A work then, I have, a noble work, but yet a perilous. From no School Board have I received my call; from no Department have I received my authority. I have heard a voice—it is the voice of my country and my God. I have perceived a need—it is the need of anxious parents, and the need of their helpless children. Oh! for power and wisdom to do my duty now; Oh! for clearness of vision and for willing heart; Oh! for tenderness and patience and deep humility.

Would you hear my country's call? "I bring you here those who are my hope. I bring you the children of the wealthy and the children of the poor. I bring you those who differ in race and in language, in customs and in tendencies. I bring you the physically strong and the physically weak, the mentally sound and those to whom nature has not given a full measure of strength. I bring you my boys and my girls, who are to be the fathers and the mothers in this great

land. Will you accept them all? Out of this heterogeneous combination can you bring unity? Can you reconcile wealth and poverty so that the feeling of a common brotherhood will prevail? Can you teach British, French, German, Scandinavian, Ice-lander and Pole, that in this free land all are equally worthy if unreservedly they accept the honor and perform the duties of true Canadian citizenship? Can you rise above distinction in creed, so as to forget that we have Jew and Gentile, Catholic and Protestant? Can you in recognizing to yourselves distinctions of every kind, so order your work that these will be not a source of separation and contention, but the very elements of strength in a nation in which the idea of brotherhood prevails?"

Yes! my country—land of prairie and of mountain—my free land, my great land; yes! I can accept all you have brought me and all will find a place in my heart. I can take your poor and teach them to sing and feel

"The rank is but the guinea stamp,  
The man's the gold for a' that."

I can teach them to say

"My mind to me a kingdom is  
Such perfect joy therein I find  
As far exceeds all earthly bliss  
That God or nature has assigned,  
Tho' much I want that most would  
have

Yet still my mind forbids to crave.

Some have too much, yet still they  
crave,

I little have, yet seek no more—  
They are but poor, though much they  
have,

And I am rich with little store.  
They poor, I rich; they beg, I give;  
They lack, I lend; they pine, I live."

And I can take the children of  
your rich and feed them on such food  
as this:

“ Then none was for the party,  
 Then all were for the state,  
 Then the great man helped the poor  
 man,  
 And the poor man loved the great ;  
 Then lands were fairly portioned,  
 Then spoils were fairly sold  
 And Romans were like brothers  
 In the brave days of old.”

And calling to mind the words of Him who for our sakes became poor, I can by word and act instil into their hearts that grandest of all truths : “ It is more blessed to give than to receive.”

I can take, too, your physically and mentally unsound and in patience and tenderness endeavor to build them up into strong and self-conscious manhood ; I can take your morally deformed and “ by slow degrees subdue them to the useful and the good.” And buoyed up by the hope of a united people in a united land I shall welcome all nationalities, all tongues, for I know that each will contribute its quota towards the upbuilding of our national life. Aiming at my country’s highest permanent good I shall endeavor to develop in each child those qualities of mind and heart which are essential to strong manhood, true womanhood, knowing that without these our patriotism may be but an empty feeling, a mere laudation of our past achievements. We shall delight indeed to recall the sound of arms and the waving of banners, but we shall still more delight to refresh our minds with the memories of those great and good men, those self-denying and devoted women, whose name shines as stars on the pages of history. Yes ! as a teacher, I can do something for my country, and with no mean boast I hope to say “ I have done my State some service, and they know it.”

But not alone from my country do I receive my call to service. In all

true work, were it but true hand-labor, there is something of divineness. The Highest God, as I understand it, does audibly so command me, still audibly if I have ears to hear. He, even He, with his *un-spoken* voice, awfuller than any Sinai thunders or syllabled speech of whirlwinds ; for the *Silence* of deep eternities, or worlds from beyond the morning stars, does it not speak to me ? The unborn Ages ; the old Graves, with their long-mouldering dust, the very tears that wetted it now all dry—do not these speak to me, what ear hath not heard ? The deep Death-kingdoms, the Stars in their never-resting courses, all Space and all Time proclaim it in continual silent admonition—“ I, too, if ever man should, shall work while it is to-day, for the night cometh wherein no man can work.”

And what a work is mine ! In God’s name to infuse young lives with noble and holy purpose, in His name to develop all reverence and humility. Let me then get now and again and ever, away from the idea of doing a fair day’s work for a fair day’s wages, away from the worship of books and marks and endless vortices of examinations, and rise to the grandeur of my commission. *The beginning and end and centre of my efforts is the welfare of the little child. And all true welfare looks towards the eternities—the eternities of faith and hope and love.* And these are the only eternities. “ For whether there be prophecies they shall fail ; and whether there be tongues they shall cease ; and whether there be knowledge it shall vanish away. . . . . But now *abide*th faith, hope, charity, these three.”

But there are other voices yet to join in the call to service. With brawny arm and coal-blackened face the father comes leading the treasures of his home. “ All day and every day,

and all the days, I toil and labor that happiness and comfort may be the lot of these my children. My hammer rings upon the anvil; the bright steel twists and turns, and fiery showers fill the air; the wheezing bellows puff and blow; and the furnace leaps in living flames; yet my arm tires not and my ardor does not cease. What to me is labor, what is toil, what the sweat-drops and the numbing pain? The hardships I have known must not be known to these, or they must suffer in a milder form; their lives must take a wider range, their joys be of a higher kind. Lead them out then into a nobler manhood. Widen their knowledge, elevate their tastes; lead them to purer springs and ward them from the pitfalls that beset the path of youth. Self-reverence, self-knowledge, self-control, these would I have them learn, so that when they reach the man's estate, they may go forth to meet the world as equals of the highest—not as slaves who cannot think, and choose and act."

The mother, too, with earnest pleading face, brings forth her jewels. "At midnight's hour my tears have moistened the warm cheeks of these my helpless little ones; my evening prayer has borne them to the throne of God, that He might guide and bless them all the way. My days are spent in planning for their happiness and peace, my nights in thinking of their faults and their misdeeds. Help me then to lead them to the truth. When they go wrong be patient and be kind, they are but human, and being human they are born to err. In the name of Him, who blessed them when they came to meet his loving gaze, lead thou their footsteps into proper ways. No knowledge and not power do I wish, but simply this, that they may know a purer and a truer life."

What then can I say to these appeals? In my heart I know what

should be said. I may not make them scholars, let me make them men; I may not make them learned, let me make them pure. All that is beautiful and true and good; all that is merciful and mild and lovely; all that is refining and ennobling and instructive I shall place before their minds. To quicken the intellect; to broaden the sympathy; to develop the will; to cultivate good manners; to stimulate right tastes; to encourage noble and unselfish action; to enrich thought and to perfect the power of expression—these must be my aims. And with such aims, woe is me, if I sink to the level of a tyrant hired drudge, who measures his tasks by hours, and who knows not but to drive and force, and hurry through the dull routine of hearing lessons and imposing tasks. Once again, let me say it: "Above books and creeds, above methods and devices, above programmes of study and final examinations, above selfishness of parents and ambition of teachers, above business necessities and above dollars and cents, stands the one object of consideration in the school, the little child. His good is the only good; for him the school with all that pertains to it, most properly exists."

But this is not all. My country, my God, and the parents have spoken. In articulate speech have they made their wishes known. Now I feel the touch of a hand, and eyes that speak what no tongue could utter, are lifted in trust and hope to mine, and if I could express in words the meaning of their gaze, I know that never more would this my calling seem unworthy, never more would teaching be an occupation soulless or an endless drudge. "I am ignorant; cause me to know. I have bad habits; rectify them. I am weak; give me power. I am rugged; make me mild. I am crude; give me finish. I am of the

earth, earthy ; give me a taste for higher things. I move in a narrow world ; broaden my conceptions. Lead me out into the world of nature so that I may sympathize with all its beauty and perceive in it the hand of God ; lead me out into the world of man, so that I may make mine own, the thoughts of the good and great of all time. Do not strive to mould me into shape as a potter moulds his clay, but through self-activity cause me to reach out and on, towards a fuller, freer life. Let me not settle down to inaction, or a life of indolent ease, but teach me so that this will be my thought :

‘ Man am I grown, a man’s work must I do.

Follow the deer ? Follow the Christ, the king.

Live pure, speak true, right wrong, follow the king,

Else, wherefore born ? ’ ”

Yes, my child. Tenderly shall I undertake this task. To lead you upward will be my constant task and my only thought. Right ideals—constantly widening ideals, shall I place before you, ideals of thought and speech and action, so that you and I together may feel that we have understood what the poet meant when he said :

“ Build thee more stately mansions,  
O my soul,

As the swift seasons roll !

Leave thy low-vaulted past !

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast

Till thou at length art free,

Leaving thine outgrown shell by life’s unresting sea.”

Oh ! brother teacher, say you this is all too fine—that teaching is at best

but soulless work ? In vain then spake the master-teacher when he said :

“ I determined that there should not be a moment in the day when my children should not be aware from my face and my lips that my heart was theirs, that their happiness was my happiness, and their pleasures my pleasures.

“ We wept and smiled together. They forgot the world and their neighborhood ; they only knew that they were with me, and I with them. We shared our food and drink. I had about me neither family, friends nor servants ; nothing but them. I was with them in sickness and health and when they slept. I was the last to go to bed and the first to get up. In the bedroom I prayed with them, and at their own request taught them till they fell asleep.”

In vain too were those noble words penned by him who gave us for our consolation and inspiration the “ Day-dreams : ”

“ And O, brother schoolmaster, remember evermore the exceeding dignity of your calling. It is not the holiest of all callings, but it runs near and parallel to the holiest. We have usually to deal with fresh and unpoluted natures. We are dressers in a moral and mental vineyard. We are undershepherds of the Lord’s little ones ; and our business is to lead them into green pastures, and by the sides of refreshing streams. Let us into our linguistic lessons introduce cunningly and imperceptibly all kinds of amusing stories ; stories of the real kings of earth that have reigned crownless and unscathed, leaving the vain show of power to gilded toy-kings, and make-believe statesmen ; of the angels that have walked the earth in the guise of holy men and holier women ; of the seraph singers whose music will be echoing forever ; of the cherubim of power, that with

the mighty wind of conviction and enthusiasm have winnowed the air of pestilence and superstition."

Yes, friend, throw a higher poetry than this into your linguistic work ; the poetry of pure and holy motive. Then in the coming days, when you are fast asleep under the green grass, they will not speak lightly of you over their fruit and wine, mimicking your accent and retailing dull, insipid boy-pleasantries. Enlightened with the experience of fatherhood, they will see with a clear remembrance your firmness in dealing with their moral faults, your patience in dealing with their intellectual weakness ; and calling to mind the old school room they will think, " Ah ! it was good for us to be there. For unknown to us were made therein three tabernacles ; one for us, and one for our schoolmaster, and one for Him that is the Friend of all children and the Master of all schoolmasters.

" Ah ! believe me, brother mine, where two or three children are met together, unless He who is the Spirit of gentleness be in the midst of them, then our Latin is but sounding brass and our Greek a tinkling cymbal."

Now, my brother in the work, do you not admit in your heart that these men are right? Is not life itself the greatest thing in life, and is not our one supreme duty to the child to cause him to truly live? " I am come that they might have life, and that they might have it more abundantly." Then why not live up to our conception? Are we slaves to custom and routine that we need work towards a less worthy end? I am indeed sorry for him who has a limited view of his work, but I am impatient with him who admits the greater aim, but who by his actions gives the lie to his utterances. Let us out of the low-vaulted past. Let us rise on stepping-stones of our dead selves to higher things. Most of us have worked

side by side for many years. We all have our failings. Yet let us forget all these and think only of what yet remains to be done. I began by quoting from Ulysses, will you let me close by quoting from the same poem? The thought is not wholly suitable, but ye who yearn will find the inspiration you require :

" My mariners,  
Souls that have toiled and wrought  
and thought with me—  
That ever with a frolic welcome took  
The thunder and the sunshine, and  
opposed  
Free hearts, free foreheads—You and  
I are old :  
Old age hath yet his honor and his  
toil ;  
Death closes all ; but something ere  
the end,  
Some work of noble note, may yet be  
done,  
Not unbecoming men that strove with  
gods.  
The light begins to twinkle from the  
rocks,  
The long day wanes, the slow moon  
climbs, the deep  
Moans round with many voices.  
Come, my friends,  
'Tis not too late to seek a newer  
world.  
Push off, and setting well in order,  
smite  
The sounding furrows ; for my pur-  
pose holds  
To sail beyond the sunset, and the  
baths  
Of all the western stars, until I die.  
It may be that the gulfs will wash us  
down ;  
It may be we will touch the Happy  
Isles,  
And see the great Achilles, whom we  
knew.  
Tho' much is taken, much abides ;  
and tho'  
We are not now that strength which  
in old days



Moved earth and heaven : that which  
we are, we are ;  
One equal temper of heroic hearts,

Made weak by time and fate, but  
strong in will [yield."  
To strive, to seek, to find, and not to

### THE NEUHOF EXPERIENCE.

DR. J. M. HARPER, M.A.

THE first period of Pestalozzi's active life opens with sunshine—the sunshine of courtship and marriage. Turning over in his mind the knowledge he had acquired during his sojourn in the country, with a mind brimming over with new ideas on the subject of farming, his eye at length fell upon a parcel of ground not far from the village of Birr, whereon he might begin operations. The land was as poor as any that had ever been turned with a Swiss plow. But this in Pestalozzi's eyes was only something in its favor. It could be had at a very low figure, and was capable of being improved. Besides, under a process of which he had certain knowledge, madder could be grown on land of this character as well as on the most fertile soil. At length he succeeded in inducing a Zurich firm to advance the money for the purchase of the place, and not long after, in his twenty-first year, he is found at work building a home for himself and her whom he proposed to take home as his wife. There is one of his letters still extant, in which the manner of his wooing is set forth in terms which would hardly be considered warm enough, perhaps, by the maidens of our times; yet it gives an insight into his early character and the honesty with which he understood it. But space forbids its publication here. Suffice it to say that two years after this philosophic wooer had settled at NeuhoF, the courtship thus begun culminated in marriage,—an unequal match, as many of his neighbors

said, she having money and personal attractions, he being notably deficient in both. For fifty years they lived together as man and wife, nor is there a hint in any of Pestalozzi's autobiographical notes which leads us to think that Madame Pestalozzi ever rued her bargain, notwithstanding the clouds that began to press closer and closer around their married life as the months lengthened into years.

"Let a man take up his cross and follow me," are the words of One, whose cross, notwithstanding the Divine strength that stayed it, was, at times, almost more than He could bear. *Take up and follow!* But what agony is there to the man who takes the cross up, bears it with all his strength of body, soul and spirit, bows beneath its weight, and finds that for the time being there is for him no following of the good that is within him. Hemmed in on all sides by a relentless environment, he has taken up, but cannot follow. The light is on his path, he sees the way wherein he should walk, he sees far ahead the regeneration of society, which he thinks he might work out in part at least; but around him, near him, there are the human besettings that make his cross an all but unbearable weight. Such was Pestalozzi's case, as the clouds grew darker and darker around his NeuhoF fireside. The farm was a failure, as many of his patiently wise friends had prophesied. The crop of madder was not the golden harvest the Zurich firm had expected, and, as is usual in the case

of misfortune, rumors of various kinds began to be circulated against the poor enthusiast farmer. He was not over-diligent. He was too much of a dreamer, full of theories, with nothing of the practical about him. He wasn't a good-for-nothing, but he was almost as bad. In fact he ought never to have taken to farming. And so, with such rumors like these, and even worse than these, buzzing around its ears, the Zurich firm at last called for better results. But Pestalozzi, with a year to think over the matter, had nothing to give but further promises; and, at last, the firm ordered an examination into the affairs of the farm. The report was adverse. If there was nothing found wrong, there was a suspicion abroad that something was wrong. The advances stopped, and the want of money began to be felt around Neuhoj; and yet Pestalozzi did not see the end of his project in the chagrin of his financial supporters. He confesses that the failure was his own. His profound incapacity for the practical, he declares, was the origin of the small returns that made the Zurich firm turn its back upon the enterprise; and yet, so strongly was he convinced of the correctness of his judgment, that he continued on the farm until the whole of his wife's property was irretrievably lost.

No man can read Pestalozzi's autobiographical notes without remarking the influence which Rousseau's writings began to have at this time upon his life and character. Many of his confessions are given in the spirit of Jean Jacques himself; and perhaps it is well for us that he has spoken so freely of his own affairs, since we now all the better understand his character. And if any of Rousseau's books left a more lasting impression on the unlucky farmer of Neuhoj than another, it was his *Emile*, a work which even yet has an impression

upon our educationists and the bent of their experiments. After reading this work, he thought of starting, in connection with his farm, a school for the poor, proposing thereby to provide labor for his farm, and an education for the outcasts of his neighborhood. The suffering of the poor had never been from his mind. He was a philanthropist from the moment he could think for himself; and he saw an outlet for his philanthropy, as he thought, in becoming a teacher.

And yet other men, less enthusiastic than this poor builder of air-castles, would have paused in their efforts to help others, by contemplating their own limited resources. Even before the school for the poor was started, the deepest gloom had struck Neuhoj and its enterprises, and for more than twenty years it never thinned out sufficiently to show much of the peep of day beyond. The weight of the cross here fell upon the enthusiast,—the soul-struggle amid the misunderstandings of a critical environment,—the wrestling with the angel for the blessing. What his poverty was at this time may be learned from the fact, which he himself states, that more than a thousand times he was obliged to go without his dinner, and at noon, when even the poorest were seated round the table, he had to devour a morsel of bread on the highway. And when the man who could endure all this and yet minister to the wants of the poor, in order to give root to the philanthropy within him—for in spite of all his difficulties he continued to give shelter to the outcasts in his neighborhood, looking after their mental and moral improvement,—when such a man, encompassed about with every evil of poverty, breaks down at times, our pity for him, as our admiration for his work, surely can easily find for him an excuse. As he says himself: "Deep dissat-

isfaction was gnawing my heart. Eternal truth and eternal rectitude were converted by my passion to airy castles. My head was grey, yet I was still a child. With a heart in which all the foundations of life were shaken, I still pursued in these stormy times my favorite object, but my way was one of prejudice, of passion and of error."

And for twenty years, even for more than twenty years, did this gnawing process go on. A quarter of a century is a short time when it is passed; yet, what a space it is taken out of the span of a man's life! What an eternity it must have been to the man who had taken up but could not follow! What a weary period to him who was anxious to receive the spirit-sanctification of the troubled waters; to be of those who find themselves blessed while laboring for the national good of their fellow men! "Have I a mission?" is the cry of the soul as it awakens within the atmosphere of credulity and conventionality that ever tends to belittle humanity; and what must have been the agony of the man who knew he had a mission, but who for twenty-five years was unable to fulfil it.

And yet, what is now our regret for such agony of spirit endured? The pains of history-making in the man are as readily forgotten as are the throes of war by a nation exulting in victory, as readily as is physical pain by the child whose smile of joy is even yet wet with tears. Even Pestalozzi himself has no regret for the agonies of Neuhof in his after triumphs of success. For from the gloom of this, his early experience, there broke forth the light of a new experience, which he knew would make more for the world in time than it would in his days,—the light and influence of the primary school, and an improved system of imparting instruction. The pains of Neuhof were but the accom-

paniment of the birth, or rather the re-birth, of the new education,—the birth of a movement which has at last spread all over the world, which produced for us a Stowe in Scotland and a Horace Mann in America, or, coming nearer home, a Forrester in Nova Scotia, and a Ryerson in Ontario. And as we see this beneficent light waxing stronger and stronger under the prudent guidance of our present educational forces, as we see its rays darting amid the clouds of school-neglect, and indifference to child culture which has been for long a reproach to us, it is surely meet for us to celebrate the praises of the man, the poor Swiss farmer, who suffered that humanity might gain, who humbled himself that humanity might be exalted.

And what a school was this, the first of Pestalozzi's ventures as a teacher! Fifty outcasts to be housed and clothed and boarded by him who had not wherewithal to clothe himself and his own family. As has been said of it: "In this new enterprise Pestalozzi was even more unsuccessful than he had in growing madder. He was very badly treated both by parents and children; and his industrial experiments were so carried on, that they were a source of expense rather than profit. Indeed, he was soon involved in debt, and his wife's property scattered to the winds."

From his experiments, however, with these outcasts, Pestalozzi began to see the light of which he was afterwards to be a witness. His school for the poor was a failure; and at last from the education of children the reformer turned to the education of ideas. He began to write.

The British press sustains Lord Salisbury in the position he has taken that Thessaly shall be evacuated by the Turkish troops whether the \$25,000,000 indemnity is paid or unpaid.

EDITORIAL NOTES.

Deliver not the tasks of might  
 To weakness, neither hide the ray  
 From those, not blind, who wait for  
 day,  
 Tho' sitting girt with doubtful light.

" That from Discussion's lips may fall  
 With Life, that, working strongly  
 binds—  
 Set in all lights by many minds,  
 So close the interests of all."

THE reference which was made in a late number of the CANADA EDUCATIONAL MONTHLY to farming and the unaccountable trend of young people to leave the farm for centres of population has had the effect of directing very special attention to the subject. No class of men has better opportunities of seeing what is going on in the country than the Inspectors of our Public Schools. In this number of the magazine Inspector J. H. Knight, Lindsay, gives advice to our farmers. We are pleased that he has taken the matter in hand.

The meeting of the Ontario Educational Association last month was a good one. The attendance of members was large; great activity in all the departments of the Association was shown, and many valuable papers read in the different sub-departments. The fact now is that a visitor is at a loss where to attend, and wherever he may be, is sure to miss some good paper read in some other sub-department. Iron sharpeneth iron, saith the wise man, and this is true in a special degree of the teacher; he feels animated and stimulated by contact with others engaged in the same work. The paper read by Professor Hale, of Chicago, on the importance and value of humanistic studies, is worthy of note, as showing that the classics are having their claims set forth for continued recognition in any scheme of liberal education, and that by capable men who are themselves students of the sciences. The paper

by Principal McCabe, Ottawa Normal School, was most timely. Prof. Clark, Trinity, carried on the same subject in the evening in a capital address, dwelling on points not referred to by Dr. McCabe. The Professor's advice to teachers was to be, and continue to be, learners. The importance of forming habits in the child, even before it was possible to communicate the principles on which they were based, was insisted upon by various speakers. Our readers have an opportunity this month of appreciating the paper presented by Professor Hume.

Mr. Jordan, who was called on to preside at the public meetings of the convention, on account of the death of the much-missed the late Mr. Munro, Ottawa, received well merited praise for the efficient manner in which he performed the duties of the chair. The public reception was a new feature this year. The speakers were the Lieutenant - Governor, Sir Oliver Mowat, His Worship Mayor Shaw, and the Minister of Education, Hon. G. W. Ross. His Worship Mayor Shaw cordially invited the members of the Association to view the beauties of Toronto, for which purpose the city corporation made ample provision on Thursday afternoon, and many availed themselves of the city's kind offer.

The subject which engaged the attention of the Association this year most seriously was the over-supply of

teachers and their low salaries. Year after year the number of teachers licensed was far more than there were vacant positions; the natural result followed, undue and unseemly competition. Experienced teachers were driven out of their schools and their places taken by young men and young women who do not know what life means. The remedy proposed is raise the age limit to 21 years, and let no more primary certificates be issued. No doubt the tendency of this proposal will be in the right direction. But it seems to us that it is high time to fix a minimum salary and that the length of service should be considered in this question of salary. We were glad to see that the trustees were alive to the gravity of the question as well as the teachers. And well they may, for it is the whole country which suffers the loss caused by the unsatisfactory supply of teaching power.

It has sometimes been urged as an objection to the introduction of religious teaching in our public schools, that it would be unfair to the teachers who had entered into no such engagement. If any have been influenced by such an argument, they would have been considerably surprised by the utterances at the recent meeting of the Ontario Educational Association. At a meeting of public school teachers held on the Thursday morning, teacher after teacher got up and repudiated the idea of their schools being irreligious or non-religious, contending that a considerable amount of religious instruction was imparted in them.

This is certainly quite an agreeable phenomenon as contrasted with what is said to have happened at the Ministerial Association in this same city of Toronto. We have not a complete or exact report before us, and, if we are misrepresenting the reverend body, we shall be sorry and

make our apologies; but we understand that an opinion was expressed that religious teaching could not be had in our schools. We wish those reverend gentlemen could have heard the words spoken by certain teachers of our public schools, and received with apparently unanimous approval by all who were present.

It was contended with great force that on literary, historical and moral grounds, religious instruction was necessary, and should be given. A great part of our literature would be unintelligible without some knowledge of the Bible; and it was complained that the map of Palestine had been removed from the recent editions of the school geography. We think the complaint was well founded; but that is not the point at present. The teachers evidently disapproved of the charges as preventing them from giving instruction respecting Bible lands.

Then it was urged that the history of Palestine and of the Hebrew people was not only an essential and important part of the history of the world, at least as important as that of Greece and Rome; but more nearly connected with our own intellectual, moral and social history, to such an extent indeed that no satisfactory account could be given of that state of civilization to which we belong without taking account of Hebrew history.

So also in regard to the moral discipline of the young, it was held that nothing better could be taught as a basis for such instruction than the Ten Commandments. Not a word was uttered in regard to any difficulties in the way. The teachers felt and said that there were difficulties in the way of denominational education, but they were not aware of any in the way of religious education; and indeed, as we have said, they declared that such instruction was actually given in most of our schools.

This reminds us of the old dilemma of the impossibility of motion and the old answer: "Solvitur ambulando"—we do actually move. Religious instruction cannot be given; but it is given. If only the clergy of all denominations would co-operate to the extent of their power with the teachers, instead of arguing the subject as an abstract question, they might bring about a much more satisfactory state of things in our schools.

The Protestant Committee of the Council of Public Instruction of the Province of Quebec, at its last meeting, which as the newspapers said, was thinly attended, matured certain regulations to guide the re-organized Central Board of Examiners, and discussed the proposed changes in the course of study. The intensifying of the course seems to be in the wind in Quebec, as elsewhere, and it must sound strange to many of our readers who have heard so much of the inefficiency of the elementary education of that province to read the following:—"The other business of the meeting was principally routine, and consisted of work upon the revision of the course of study in the Protestant schools. In consequence of the elevation of the course of study at McGill University, it has been found necessary to raise that at the public schools, leading up to it for matriculation and other purposes. Not only will this necessitate the possible introduction of new subjects and the raising of the present ones, but it will be found more convenient to have some subjects, such as writing, bookkeeping, etc., removed from the list of those coming under control of the Government Board of School Examiners, and left instead to the discretion of school teachers."

A deputation of the Roman Catholic Teachers' Association of the

district of Montreal waited on the provincial ministers some time ago, in connection with the proposal that a teacher should be given a place on the Roman Catholic Committee of the Council of Public Instruction. Inspector Demers, president, and Messrs. Brisbois, secretary, Archambault, of the Roman Catholic Commissioners' schools, and Inspector Lippens were among the number. The matter was discussed at some length, the ministers recognizing the importance of raising the prestige and position of the teachers, and, apparently, being impressed by the arguments laid before them. The Association of the Protestant Teachers have a representative on the Protestant Committee, and considering the progress of education during the incumbency of the late representative, Mr. N. T. Truell of Lachute Academy, the Roman Catholic teachers show no imprudence in their late action.

In connection with Mr. Truell's work on the Protestant Committee, nothing but the highest praise can be given, and, while it is said that many of the members of the Board miss him in their deliberations, the teachers cannot but regret his withdrawal from office, through the machinations of the "sine" manufacturers of the last convention. A man is good for an office as long as he continues to do good work; and no one can deny that Mr. Truell's work, while on the Protestant Committee, was marked by a shrewdness and perseverance acknowledged even by those who must have felt that they were sinning against even their own easy sense of right and justice, when they pre-arranged the election of his successor. From all that is being said, the teachers are likely to find how necessary it is to have a man true to their interests on the Committee.

With such a man as Mr. Truell, a practical teacher and an enthusiastic educationist, the Roman Catholic Committee would be brought more and more in touch with the necessities of the country districts, and those who know the members of the deputation personally are fully convinced that a man of Mr. Truell's usefulness will be found among the members of the Association of Roman Catholic Teachers, when the opportunity arises to elect one of themselves as representative on the Roman Catholic Committee of the Council of Public Instruction.

The following is taken from one of our newspapers, and ought perhaps to be read under the expectation that further amendments and explanations will follow :

The Catholic University of Manitoba, according to the *Mouvement Catholique*, is prepared to agree to the following compromise on the Manitoba school question :

1. Permission to teach accorded for two years from 1898 (four years for the members of the teaching communities) to teachers non-employed in the Catholic schools and to other competent persons, upon the recommendation of the Catholic Inspector of the Catholic schools.

2. A ten weeks' course for the training of teachers of the Catholic schools, under the direction of professors appointed by the Department of Public Instruction, but acceptable to the Archbishop of St. Boniface. The Catholic Inspector, or some one he may suggest, and one of the representatives of St. Boniface College in the University Council will form a portion of the faculty giving this normal course which is to be held in an establishment approved of by the Archbishop. It has been suggested that the boys follow this course at

the College of St. Boniface, and the girls at Ste. Mary's Academy.

3. Special licenses for French and German schools and examinations in English and French. The examiners will carry on the examinations in the establishments where the normal teaching is given and three of the representatives of St. Boniface College will form a part of the examining commission.

4. The nomination for Catholic schools of an inspector, speaking French and English, and an assistant if necessary.

5. The Catholic Inspector will confer with the Archbishop regarding books in reading, history, geography and religious instructions to be employed in the Catholic schools.

6. The four Catholic schools of Winnipeg will all be leased by the School Board, and the teachers now employed therein will be considered as forming the proportionate number to be employed by virtue of the amendments of 1896, providing these schools accept the official inspection made by the Catholic Inspector.

The Provincial Normal School of Manitoba can report progress again this year with a large increase in its numbers. This is due partly to the regulation lately adopted by the Department of Education, which comes into force before another normal session will be held, that candidates for a second-class professional certificate must already be holders of a third-class professional and have taught a certain length of time. In addition, the Department not anticipating a very large attendance at the first-class session which has previously been held after the second-class, decided to combine the two and give a mixed session in order to accommodate the extra large number applying for admission. Over fifty first-class teachers made application, and in

order to handle the increased numbers the library has been fitted up and is being used as a lecture room. This session will be marked by the introduction of a model class. This class is in charge of a teacher under whose direction the students teach, while most of the actual teaching is done by the Normal students. The 1898 class is composed of about 160 members, sixty of whom are first-class and the remainder seconds. The candidates for first class professional certificates include fourteen graduates of city colleges. By far the greater number of the fifty-four are residents of the city, while many of the second-class candidates are also from Winnipeg.

In the annual report of the McGill University suitable reference is made to the generosity of the Chancellor, the Rt. Honourable Lord St. Athlone and Mount Royal, in undertaking the foundation of a new chair of Zoology; to the bequest of \$100,000 by the late Mr. Molson, as an endowment fund "for general purposes;" and to the munificent gift of \$225,000 by Mr. W. C. McDonald, as an auxiliary fund to provide for any deficiency in the income of endowments established by himself, in addition to donations of \$50,000 to found a new chair of Chemistry, and \$50,000 for the further endowment of the Faculty of Law.

While the politicians of Quebec are anxious to sever McGill University from the general system of the province by taking away the grant it receives from the Superior Education Fund, this is what the Governors say in their report: "The University is at the present moment conspicuously in need of further financial assistance, in order to bring the revenue to an equality with the expenditure. To accomplish this, a sum of not less than \$400,000 is urgently needed, and

there is no way in which the friends of the University can more effectively promote its welfare than by securing such a contribution to its General Funds. Without such assistance the Board feels that the University will be very seriously handicapped in the effort to go forward with the educational work which makes ever-increasing demands upon its resources."

There seems to be some doubt about the success of the Matriculation and Leaving Examinations in New Brunswick, at least the Superintendent's has to say the following about them: "In view of the comparatively small numbers who annually present themselves for the Matriculation and Leaving Examinations, the question may be fairly asked whether the advantages gained are commensurate with the time, labor and expense requisite to prepare papers, supervise the examinations, and examine and tabulate the results. It is hoped that under the provisions of the revised regulation, which allows the awarding of the County Scholarships to depend on the Departmental examinations in July, instead of the Supplementary examinations in October, a much larger number of candidates for Matriculation will hereafter present themselves at the earlier date. But, even if these expectations be not realized, it may be fairly claimed that the educative value of the Departmental examinations, even with only thirty or forty candidates for Matriculation may justify their continuation."

The amount of \$50,000 was voted by the Flynn Government in the Province of Quebec, and from the Superintendent's report we learn what is being done with the money. That report says: "Up to last year several important suggestions made by both Committees of the Council of Public Instruction, and by the scho<sup>ol</sup> in-



spectors, had remained inoperative, owing to the insufficient appropriations voted annually for educational purposes. The sum of \$50,000 that was added last year to the usual grants has enabled certain steps to be taken, the results of which are not yet fully known, but which must before long produce a good effect. In the first place, by means of this amount of \$50,000, the annual grant to poor municipalities has been doubled; that is to say, that it has been raised from \$10,000 to \$20,000. This sum, which is of great assistance to many schools, was joyfully received by fathers of families, whose small pecuniary means compelled them to make too many sacrifices for the education of their children. An amount of \$14,000 was placed at the disposal of my Department to be given in bonuses to the lay teachers who were most successful in teaching and who most faithfully complied with the regulations of the Council of Public Instruction. This was distributed to them in sums of thirty dollars and twenty dollars, according to their respective merits; that is to say, that five per cent. of those who received the most marks in each inspection district of the Province received a bonus of \$30, and the other five per cent. received a bonus of \$20."

In regard to the proposed pedagogical lectures to be given by the inspectors of Quebec, the above report also says: "Another measure adopted during the past year by the Roman Catholic Committee consists in the pedagogical lectures, which replaced the first visit paid in autumn by the inspectors to the schools of their districts. The lack of professional training in many teachers rendered these lectures necessary. Four were drawn up and published for the use of the lecturers. The teachers

were, therefore, assembled by the school inspectors in the most central spot in each municipality to hear these lectures, and the expenses incurred by them in attending these meetings will be paid out of the same grant of \$50,000 to which I have alluded." In connection with these lectures an excellent programme has been prepared by Inspector Demers, of St. Johns, which has been placed, we are told, in the hands of the Superintendent. When the programme is published we will notice the matter more fully. Inspector Demers is an educationist, enthusiastic and courageous, and much may yet be expected at his hands in improving the French schools of the Province of Quebec. The programme he has prepared covers a folio of over twenty pages, according to which must come up for discussion at the inspectors' conference all that pertains to the conducting of an efficient school. Mr. Demers' own conferences with the teachers and the tax-payers have been very successful.

The question of religious instruction in the public schools has been up before the Ministerial Association of Toronto, and as the *Presbyterian Review* has said, the conclusion practically reached by that body has attracted much attention throughout the country. This is not to be wondered at, for the Toronto ministers have led in this question for many years, at least since the days of the Ross Bible controversy. The opinion expressed with practical unanimity by the Association is that it would be extremely difficult, if not altogether impossible, to arrange a religious programme of study which would satisfy the religious bodies concerned and which would be accepted by them. This view has been held by many thoughtful educationists who know the strong bias in some

quarters for sectarian teaching, but on the other hand the opinion has been very general, and very influentially supported, that an unsectarian syllabus would not be impossible, and in fact that such a syllabus ought to be provisionally tried.

The suggestion that a moral drill in school, well defined on the lines laid down in several articles that have appeared in our own periodical, is likely to realize results satisfactory even to the religionist, who so often wants too much religion in our schools and gets too little morality.

In these days when physical drill is receiving due attention in many of our schools, and when the alarms of war are in the air, the following letter the Earl of Meath has written to the *Times* may have a hint in it for some of our legislators or publicists, who think that the new Canadian patriotism may have an impetus from the call to arms. "When the time arrives," says the Earl, "for Lord Lansdowne to lay before Parliament his promised proposals for strengthening the military forces of the Empire, it is to be hoped that, whilst avoiding conscription and all forms of compulsion so distasteful to the Briton, he will not neglect one obvious and economical method of raising up a generation of men trained in their youth to the use of arms—I mean by the encouragement of military drill in all schools receiving pecuniary assistance from Imperial or local resources.

"There is nothing to prevent military drill being taught to-day in every National and Board school; but human nature is human nature, and managers and masters, in these days of straitened incomes and of increasing demands, as a rule avoid teaching subjects which do 'not pay' in one way or another, and military drill is a present one of these. If, however, a grant of 1s. 6d., or even of 1s.,

were made per annum to schools for each boy over eleven years of age who attended a certain number of drills under a competent instructor, and who belonged to a company of not less than fifty lads which had been certified as efficient by the district inspector of volunteers, there can be little doubt that the great majority of school authorities would include military drill in their curriculum. Drill thus learnt would never be forgotten, and in case of emergency men who had passed through this training could very quickly take their places in the ranks of their country's defenders, whether in the regular army, the militia, or the volunteers.

"The cost to the nation would be trifling. If the school grant were confined to lads over eleven years of age (*i.e.* to the fifth and higher standards), and due allowance be made for small, scattered country schools, it is not likely that more than 200,000 youths could claim the grant for their respective schools, and this at 1s. 6d. a head would amount only to 15,000*l.* a year. The money actually earned would probably amount to much less than this sum.

"I am informed by very good authority that if funds for this purpose were found by the War Office there would be no objection on the part of the Education Department to scholars from several schools uniting for the purpose of military drill, as this is provided for in the present code of education; and already other departments of State—as, for instance, the Woods and Forests and the Admiralty—make certain sporadic grants to public elementary schools; so that there is no reason why the War Office, if it thought fit, should not do the same.

"Such a comparatively small sum as 15,000*l.* a year would be insufficient to provide the nation with a single fresh battalion, but would prove

of good value if, by its expenditure, it could popularize the army, increase the number of available recruits, raise their social status, and practically obtain for the country much of the advantage of conscription without its burdens and drawbacks."

Writing on the same subject to the same paper, a clergyman says :

"It is much to be hoped that Lord Meath's letter will bear fruit, and that a special grant for drill will be made to our elementary schools. The thin end of the wedge has already been driven into the Code, as under its articles 'military drill' may 'be reckoned as time occupied' to make up the required time constituting a school attendance, and 'a teacher of drill' may be paid for out of the school income. It now only remains for those who agree with Lord Meath to drive the wedge further home and get a grant.' Allow me to add that the teachers of military drill in elementary schools would be much encouraged if every training college had a volunteer corps. Some colleges have already very smart and efficient ones. There is no reason why every training college should not maintain a strong company."

Our readers will no doubt be as gratified as we are to be told that the CANADA EDUCATIONAL MONTHLY is receiving due encouragement from those who have the cause of education at heart. The policy it has marked out for itself in its advocacies, is one which cannot but commend itself to the educationist in his anxiety to see the Dominion as a whole making the most of her educational resources as well as to the teacher in his longings for an improved pedagogic. The MONTHLY is being conducted in the interests of the public welfare, and those who conduct it will always be glad to receive from any

district or province any advice or assistance that may enhance its usefulness. The MONTHLY may be looked upon as the teacher's mouth-piece, through which he may express his honest opinions, and if his prudence favors anonymity, he may safely adopt that method in our correspondence department. Indeed, through such co-operation it is the duty of the periodical to co-ordinate outstanding opinion in such a way as to lead to the adoption of the better methods in school work, and the surer measures in educational legislation. The pleading for a quickening *esprit national* among Canadians lies at the foundation of our pleadings for improved educational facilities in all our public school systems; and if there happens at times to come into our reports a political phrase, there is at least in such a phrase no thread of partizanship, unless it be to the reader who would have it there in order to advance it, is an argument against the main question under discussion.

There is no "argument" so near the hands of some people as the "identification of him who wrote it." A congregation which lately had the worst music in the world dished up to them every Sunday from an incompetent choir, were startled out of their long-suffering by receiving as individuals through the mail the reprint of an article on church choirs which had appeared in an American periodical. There was in the article nothing personal, but the majority of the congregation saw, or thought they saw, something personal in the mailing, and within the fortnight that followed there was hardly a man or woman of any prominence in the congregation who escaped being accused of having sent the thing round. By and by, the article, when it came to be digested, led to the reorganization of the choir and an improvement in

the psalmody which was no doubt all that the distributor of the tracts had in his mind when he went to the expense of having them printed and sent through the mail, and in the same way, the good intentions of some of our correspondents have been for the moment cancelled by those who read as they run, and disapprove as they read. "I suspect who the writer is," is the logic of the man who would run the writer and his arguments into the bay if he could, and may be classed with the silliness of the young miss who thinks to disarm truth itself with a pout and a shrug. "I don't like him one bit," is, however, an anathema which no one needs fear; and our correspondents are not to think they have been in any way betrayed by us should they happen to be told by the man who knows everything that he knows all about the men and women who write for the CANADA EDUCATIONAL MONTHLY.

The old question of teaching as a makeshift comes to the front every now and again, and the article which Dr. Edward Everett Hale has lately placed at the disposal of one of our monthlies gives it further emphasis. "If a man be really fond of children," says Dr. Hale, "if he be quite sure of his temper and can keep it in control, let him try for a year or two, perhaps no more, the profession of a schoolmaster, since it will afford any one, while still choosing a permanent occupation, the best opportunity to study human nature, and gives quickness and versatility." These words are well enough in themselves, coming as they do from such authoritative lips, but they none the less convey a fallacy of the most dangerous kind. The teacher is made for the school and not the school for the teacher. Does the young man, with the expectation of being a lawyer, a clergyman,

or a doctor in the eye of his future, give a full *quid pro quo*, in completing such a novitiate? He may, but in the great majority of cases he does not. He may, when he gives three or four of the most energetic years of his life, not as a piece of education for his own life only, but in improving the lives of others. But he certainly does not when he enters on the work of teaching merely for the emolument that will get him through the preliminaries of "the more exalted position" he proposes for himself in the near future.

The significance of Dr. Hale's words has not been allowed to escape, but has been pointed out by one of his critics as representing a good-naturedly contemptuous attitude of mind toward the occupation of the teacher that was formerly regarded as quite proper and necessary, and that still constitutes the basis of one of the most vicious practices associated with our profession. Teaching has long been used as a stepping-stone to the other professions, and college graduates do not need to be urged to make a temporary trial of it as a convenient means for paying up undergraduate debts, or for meeting the current expenses of a course in law or medicine, or for relief from the immediate responsibility of deciding upon a profession for life. It is assumed that a young man who for the first time faces life seriously at graduation and finds himself unprepared to enter upon any distinct line of work is quite justified in working off his juvenility in the schoolroom, where the mental welfare of scores of bright children must be sacrificed to his selfish ends. This preposterous assumption that he is fitted to teach while he is fitted for nothing else, rests upon the time-honored tendency to regard teaching as an inferior profession, for which anybody is prepared who has been

associated with books; in other words, no profession at all. This form of imposture has become so common as to be generally regarded as a perfectly legitimate proceeding, while in any other profession the same sort of imposture would be regarded as an offence against the public interest and the cause of good morals. It ought to be as disreputable to engage in teaching without honest purpose and adequate preparation as to engage in preaching or the practice of medicine for two or three years, for the sake of the money and the "experience" to be gained; but it is not, and the more is the pity. The injury inflicted upon educational work by the employment of this educated incompetency—instruction with knowledge and without soul—is, of course, inestimable, and the effect upon the profession is to invite disparagement and maintain its disrepute.

And in the course of his argument the same writer says, with an emphasis which ought to be heard, in all the Canadian provinces in which provision has not yet been made for the pedagogic training of the undergraduate who contemplates being a teacher.

"Just at present there is an increasing inclination to employ college graduates as teachers. (And who else is there to take charge of the higher schools of our Canadian provinces?) The movement originated in the commendable desire to broaden the culture basis of teaching, but it is a dangerous proceeding, for it places a premium upon a college diploma, which in itself may represent little or nothing that is needful for success in teaching. A college degree is likely to bear a weight of prestige quite unwarranted by the results achieved by undisciplined degree-holders as teachers. A college course should certainly be demanded of everyone who

seriously enters the profession, but it should be regarded merely as a general foundation, not as a special preparation, for teaching. We have long had the Normal School graduate with "methods" and without knowledge; now we have the college graduate, with knowledge and without method; and the inefficiency of the one is about as great as that of the other. But the college graduate has indisputably the advantage if he possesses the one indispensable qualification of the true teacher, the quality of sincerity."

Dr. Hale's antagonist, Mr. J. W. Abernethy of Berkeley Institute, has a word to say about the true teaching and the true teacher which goes to the heart of the whole question of the kind of teacher to be employed if the school and the pupils are to have fair play. "Teaching," as he says, "it may as well be acknowledged, is not an attractive profession in a country where professional success is seldom measured by any standard other than the money standard. It is a profession of low emoluments and limited dignities; its highways are everywhere lighted by the 'lamp of sacrifice,' and its by-ways are trodden by the feet of many martyrs. But martyrdom has its reward. The true teacher, however, does not need even this consolation; he is as much a 'dedicated spirit' as Wordsworth was; he is a teacher by compulsion of the best elements of his nature. Three virtues must contribute to the making of good teaching, love, devotion and enthusiasm; love that leads one to choose the work freely and seriously; devotion that holds one faithful to the interests of one's pupils, to the aims of one's institution, to one's highest ideals of success; and enthusiasm that enables one to pour out knowledge hot for the moulding of young minds. And any dry-as-dust may possess knowledge, only the enthusiast can impart it with

power. The teacher cannot inspire pupils who is not himself inspired. The teaching spirit is more important than knowledge, for knowledge without the spirit to quicken it into life with true impulses will produce little or no fruit."

The college question in the Province of Quebec cannot be so readily shelved as the "men of the moment" seem to think. The activities of Stanstead and Morrin College are not likely to slacken from fear of the grant being taken away, and possibly the very irksomeness of the position these two institutions are experiencing through the action of the Protestant Committee of the Council of Public Instruction, may awaken them to a newness of life. A college which issues such a life-like paper as the *Clarion* is not likely to waver in its course of providing for the section of the province in which it has held its own for so long; and when Morrin College takes heart, and makes the most of its resources, it may come to take rank, among its neighbors, as the St. Andrew's of Canada. Under the influence of the Rev. Dr. Macrae, its worthy principal, and with the éclat of its completed staff of professors, there is surely a successful future still in store for it. Though the regulations of Protestant Committee may not affect the grants given to McGill University and Bishop's College, yet the politicians, when they again come in presence of the advocacy that

thinks it no sin "to rob Peter to pay Paul," may covet the few hundred dollars that makes these institutions necessary parts of the provincial system, in order to throw it away in a direction where it can do no good. A united action on the part of these institutions may, perhaps, eventually convince the politicians that there is a right and a wrong about this as about everything else. Every system of public instruction must have its three elements, and the colleges deserve recognition as much as does the elementary school. Are the Quebec colleges inefficient, and when did they become so, would be more of an apropos question at the present time than any that have yet been asked. If any of them are, then let the inefficient go to the wall, but let the authorities foster those that are endeavoring to do good work.

Among our correspondence items this month has been inserted the letter of an antipodean who is accustomed, we are afraid, to see things upside down sometimes. We do not know what he will say when he reads about the Gill School City, which has for its object the making of each school into a miniature city, with properly elected officers and staff of workers, to teach self-government, relieve the teacher of wearisome details of organization and discipline, and, at the same time, initiate the children into the machinery and theory of all good government.

## CURRENT EVENTS AND COMMENTS.

**C**HILDREN pass through stages when, while they may really be taking in much, they appear absolutely to have no power to give out anything; and for these stages, education, as we commonly have it, makes no provision. The most intelligent

teacher is apt to lose patience with what looks like stupidity or sloth; and, in any case, the teaching progresses in the customary order, with a constant pressure on the pupil for proofs of visible acquisition, regardless of whether the internal forces are

intent upon other, and, at the instant, more imperative functional duties or not.

It is true that some children have more of these absorbent periods, and longer ones, than others; but it is also true that these eventually do not prove to be the dullest children, but often the reverse. In conclusion of the whole matter, what one would like to have answered is this: Are times of this sort, in which it seems impossible for the brain to discharge, or even to acquire, anything of value, to be considered a part of the inevitable constitution of things, something no more to be fought against than the farmer can fight with his fields because they must lie periodically fallow, if they are to bear good crops; or can education, thanks to the newer and more enlightened recognition of mind-stages in which all growth goes on below the surface, so treat these stages in childhood, that they will be less troublesome in later years? Do the semi-comatose mental periods come within the physician's jurisdiction—are the matters of bile or lymph, liver or spleen—or will future teachers reach them? Are they physical wholly, or also psychic? We know of instances, surely, where they have been triumphantly forced off during a brilliant childhood and adolescence, by intensive instructors, and a stimulative educational regime; and where, also, the pupil thereafter collapsed into insignificance, showing no power further of any sort; much less the enviable power that is ever available, in hand, ready for use.—*From the Point of View in the March Scribner's.*

The northern boundary of Quebec has always been in dispute since Quebec had an existence. At the time of the conquest, in 1760, a commission agreed upon between Great Britain and France had the subject under

consideration. But its labors were suspended by the acquisition of the territory by the British. Ten or eleven years ago the question was revived, when Quebec filed a claim for all the lands in Canada belonging to Old France.

The legal boundary of the province, it was conceded, would be the northerly limit of the French possessions. It was, however, no longer possible to fix a line upon that base, as a large slice of the territory had already been handed over by Great Britain to Newfoundland, under the name of Labrador. A conventional boundary was consequently proposed by Quebec. The country was examined by Federal explorers, and the proposed limits were reported upon. A counter proposition was made by the Department of the Interior, and that offer, having been accepted by Quebec, is now awaiting parliamentary ratification.

The present northerly limit of Quebec is the height of land between Lake Temiscamingue and the easterly limit of the province. The new delimitation is a line from the head of Lake Temiscamingue along the Ontario boundary, and proceeding thence due north to James Bay. Quebec will take in the shores of the James Bay to the mouth of the East Main river, the great northern artery.

The boundary will follow this river to a point in latitude 52 degrees and 55 minutes north, and longitude 70 degrees 42 minutes west of Greenwich. From this point Quebec strikes eastward to the Hamilton, or the great Esquimaux river, which it follows until it reaches the westerly boundary of Labrador. The province is therefore to be given a natural boundary in the north, formed by the East Main river and the Hamilton river, with an imaginary line connecting the two. These are the two largest rivers on the Labrador peninsula, the East Main flowing into Hudson's Bay, and

the Hamilton into the Atlantic. With this addition Quebec will have a territory of 347,350 square miles, and will be larger than France and Great Britain combined. The province acquires the lands, timber, and minerals, but in the opinion of the explorers who were sent to spy out the country, its resources are not of very great value. Both Mr. Ogilvie and Mr. Lowe were sent by the Interior Department into the great region now to be passed over to Quebec, and neither was favorably impressed as to its value for lumbering or agricultural purposes. If it is to prove a source of wealth it will be as a mineral country. The final transfer of the territory requires the sanction of the Parliament of Canada, and probably the Imperial Parliament, before it can be accomplished.

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Mr. Steedman laid a just emphasis on the ideals of the competent and conscientious teacher. "To most of us," he told his audience, "our schools are the great object of our lives; not a mere something by which we earn a living, but the object of our professional pride, work for which we sacrifice much which is not strictly within the terms of our agreement. We affect human beings, we deal with potentialities, with characters which will bear through their lives traces of our influence; we are stimulated with the thought of their future, and, in the grateful appreciation of a certain number, we hope to reap some sweet reward for our labors, for what I would often dare to claim as self-sacrifice. We claim that many of us realize that ours is a great work, a greater than codes or by-laws can make it, and that we are striving to educate in the highest sense of the word." Perhaps the grand defect of our present system is that it tends to destroy the teacher's interest in his work (and therefore his efficiency) by

entangling him in a network of rules and regulations.

So soon as rules press arbitrarily upon men of energy and ability one of two things will happen—either the rules will be disregarded, or the men and their work will suffer. The fact gives point to Mr. Steedman's declaration that education in the higher sense is above codes and by-laws. In a great and complicated system such as the educational system of this country, order is certainly of the essence of success. Where multitudes of men in various places are striving for a common object, it is necessary that that object should be kept steadily before the eyes of all, and that individual experiment should be discouraged. But rules should, if possible, be made rather a stimulus than a hindrance. Education is a national concern. Those who frame codes and make by-laws are not those who are principally affected; and it is surely to the interest of the majority that no department or "Central Office" be permitted to exercise unreasonable control. This was Mr. Steedman's plea, and none can deny its reasonableness.

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It was unfortunate for our public schools that the idea of making play of study was introduced a few years ago. Average human nature needs no such hint or help in school or out. It will make things easy enough for itself without outside assistance. It needs, and must have, the opposite instruction—hard study. Our girls and boys must understand that getting an education is not easy; there is hard, wearisome work in it. We are not disparaging play as an exercise for physical and mental good; that is necessary. We are criticising the idea that acquiring an education is easy and pleasurable, when there is nothing in it like play. Everybody who has tried it knows that it is hard



work, not eight or ten hours a day, but sixteen hours, year after year. There are difficulties to be overcome, privations to be practised, knotty problems to be solved, sacrifices of ease and comfort to be made, and great struggles to be pressed. Hundreds, who possess a burning thirst for knowledge, accept the experience, with all its hardships, and press forward for the prize, enjoying the labor as they go. But thousands shrink from the undertaking before they begin, and other thousands turn back after trying the up grade, disheartened and appalled. It is too much work for them, too great a tax upon time, patient thought, and application, and too much pushing, pushing, pushing. They discover precious little play in the career.

The average boy and girl do not love study any more than they love to work. What they need is not to delude them into the idea that it is easy to acquire an education, but to inspire them to decide for it in spite of all the difficulties and hard work necessary. This makes them manly and womanly. The more they can be made to see plainly in study, the less will they be disposed to apply themselves closely. The more they can feel a desire to surmount obstacles in the acquisition of knowledge, the stronger they will become for true work, and the more they will enjoy it. For this reason, pupils must understand that it is hard work to get an education, and will require the best and noblest qualities they possess, applied for years. It is the only possible way of developing manly and womanly attributes. The great majority of educators are of the same opinion on this subject. They see clearly that youth of both sexes must be inspired to noble action, instead of being lulled into inactivity by the idea that education is play. There is no inspiration to the highest endeavor in

play of any sort. Inspiration comes with the idea of self-sacrificing, conquering effort; that the highest achievements are the reward of the loftiest purpose and hardest work. Inspiration comes from the inside instead of outside of a human soul; and the thought of play can never touch the button that turns on the mental and spiritual illumination. It is the thought of hard work, with the goal in view, that does it.—*William H. Thayer.*

Every now and then one hears the remark, that college girls do not have good manners, writes Mary G. Bush, in *The Outlook*. The charge is so sweeping, and, if based on fact, so deplorable, that it merits careful examination. It is pertinent to ask what homes furnish the bulk of students to colleges for women.

The best element in these institutions is contributed by homes dedicated to religion, learning, art, and the spiritual side of life as contrasted with the merely material. The daughters of preachers, teachers, doctors, lawyers, authors—in fine, of men in whose lives the intellectual predominates—constitute this desirable element. Fine of fibre, and not lacking in vigor, these girls are almost invariably leaders by virtue of a superior degree of civilization. They may not, on all occasions, display the *savoir faire* of the fashionable girl, but in all essentials of conduct their traditions are excellent.

Many homes to which a sudden prosperity has come are also represented in the woman's college. Fathers and mothers, feeling their own limitations, desire to give a better chance to their children than has been possible for themselves, and turn to schools and colleges with a truly American faith in the refining potency of education. In consequence, we find many students in

whom force is more conspicuous than finish, strenuousness than suavity, an aggressive ambition than the calm of unquestioned attainment.

The social habit of nearly a score of formative years is not greatly altered by a relatively short residence in academic precincts; especially when vacations are generally spent under familiar home influence. Nevertheless, novel conditions may produce odd results. Human nature is never at a standstill, and some degree of modification may be looked for as a result of college environment.

Captious critics seldom take into consideration the fact, that in college a girl is taken out of natural relations with the world at large and becomes a member of an artificial community. Her sense of individual responsibility is sometimes weakened from living in a crowd, and there is a resultant loss, for the time being, of that delicate consideration for the rights and feelings of others that is the basis of good manners. In particular instances, there may also be a feeling of escape from leading-strings, under the impulse of which the girl takes a naughty pleasure in doing what she has never been allowed to do. Her peccadilloes, however, are offensive against taste, not against morality. Furthermore, being thrown so much upon her own resources, she may be guilty of self-will and conceit—faults, by the way, not unknown among young people outside of college precincts.

These tendencies do not add to the attractiveness of the individual, and often provoke indiscriminate criticism of the whole student body. Nevertheless we are glad to believe the phase to be merely a passing one. As soon as normal relations with the outside world are resumed, the girl perceives that courtesy is essential to social success, and also comes to a

salutary realization of her own relative insignificance in the great plan of creation.

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#### AGRICULTURE IN PUBLIC SCHOOLS.

In the first place it may be said that a common complaint is made that there is a tendency among boys to leave the farm and seek employment in towns and cities. Our system of education is blamed for this, and I think with justice.

Again, the occupation of farming is said to be unprofitable except for those who work under the most favorable circumstances.

Again, the methods of farming are changing from year to year. Different crops are being raised owing to the closing of markets which were once profitable. Instead of raising wheat and other grains, more attention has to be given to the raising of stock and poultry, and the production of butter, cheese and eggs. Nor should it be forgotten that competition with foreign countries, where labor is cheaper than in Ontario, makes a change, not only in products, but in methods of procuring them a necessity.

The farmer should be a botanist. He has to do with a variety of plants. He should know which are annuals, biennials and perennials, and their various habits and proclivities. He should know which are useful and which harmful. The soils in which they grow best, and the conditions most suitable for their maturity and development should be known.

The farmer should be a chemist. He should understand the composition of plants and the conditions under which plant food is assimilated by the plant. He should understand the various changes in the chemical composition of each part of the plant from

early growth to maturity. He should know as much as possible about light, heat and the various natural phenomena, and their effects upon climate and the development of animal and vegetable life.

The farmer should be a veterinary surgeon. He should understand the anatomy of every animal he keeps. He should be familiar with the diseases to which they are subject, and the best methods of treatment in cases of emergency.

The farmer should be an artist. He should be able not only to draw a plan of his house and buildings for insurance purposes, and of his fields for the purpose of bookkeeping, so that he may know from year to year which crops are produced at a gain and which at a loss. His eye should be so trained as to be able to recognize the individual features and lines of every animal, so as to distinguish excellences and defects, whether they are to be transmitted to paper or not. Only an artist can do this.

The farmer should be a skilful mechanic. He should be able to oversee the laying of tile-drains on his farm. He should be able to make repairs in woodwork and iron, he should be able to build a silo, and to construct additional buildings for machinery and implements, waggons and sleighs, so as to avoid the slovenly plan of allowing such things to remain in the open air when they ought to be protected from the weather.

It is not to be supposed that the information can be imparted in a public school which would make a man expert in all the branches to which I have alluded. Nor is it to be expected that any one man should be an adept in every branch, however desirable that might be. A vast amount can be accomplished with reading, provided a good foundation has been laid by means of correct teaching.

But if agriculture is to be taught, we must have teachers qualified to teach it. We must have a text-book, and the more attractive to the pupils the matter of the text-book is the better. But to have the text repeated, page after page, by the pupils to a teacher who knows no more about the subject than the pupils, must prove a failure. This was tried some years ago in the case of agriculture, and later on in the subjects of drawing, music and temperance. I hope it will never be attempted again.

And how shall our teachers become qualified to teach agriculture? The only method I know is to attend during the summer vacation the classes held at the Agricultural College at Guelph, where the most suitable subjects are taught by the Professors of the College. To an industrious teacher, familiar with the needs of the farm, and possessing a good general and scientific education, the advantages to be derived from taking such a course ought to be sufficient to induce trustees to more than compensate him for the trifling expense to which he would be put, by a substantial increase of salary.

But whether agriculture be taught or not, a great improvement might be made which would increase the interest of pupils in farm work. The arithmetic in our text-books is almost entirely commercial. If questions were given involving the relative constituents of milk, of the various soils, of plants, grain, vegetables and fruit, the relative proportions of bone, fat and lean in animals; also the cost of packing and transportation of various products by land and water; the whole to be based on facts and experience, pupils would become interested in reading books and papers which are now dull and unattractive, and indirectly an interest in the study of agriculture would be cultivated.—  
*Inspector J. H. Knight, Lindsay.*

## THE ABUSE OF FREE LIBRARIES.

At its recent meeting in Cleveland, the American Library Association heard some candid criticism from its President, Mr. John Cotton Dana, Librarian of the Public Library of Denver. He feared that his enthusiasm for the free public library was born more of contagion than of conviction. In the public library he said you have stored a few thousand books including, of course, the best books of all time—which no one reads—and a generous percentage of fiction of the cheaper sort. To this place come in good proportion the idle and the lazy, and also the people who cannot endure the burden of a thought, and who fancy they are improving their minds, while, in fact, they are simply letting the cool water of knowledge trickle through the sieve of an idle curiosity. The more persistent visitors are largely men who have either failed in a career, or never had a career, or do not wish a career.

Mr. Dana charged the free public library with relieving the idle, the incompetent and the indifferent reader from the necessity—would he have books—of going to work to earn them. It checks, he continued, the serious reader in collecting a library of his own, adapted to the wants and tastes of himself and his family. It leads parents to regard with indifference the general reading of their children, just as the free public school may lead them to be indifferent to their formal education.

This and much more in the same strain was loudly applauded by Mr. Dana's large and representative audience of librarians. It is evident that the abuses of free public libraries have led to much searching of heart among their chief officers. They are feeling, as the teachers of the public schools also feel, that they cannot take the place of the parent who abdicates

from one of the primary responsibilities of parenthood. A child whose father and mother hand over its mental and moral culture to the teacher and the librarian virtually becomes an orphan. Neither public school nor public library can do its duty towards its pupils and readers without the hearty and intelligent co-operation of parents. Mr. Dana's address was clearly intended to traverse the easy optimism and self gratulatory vein usual in presidential utterances. His criticisms will bear fruit in pointing to the abuses and losses inevitable when the form of gratuity is impressed upon a comfort or a luxury which each should buy for himself. The form of gratuity is a form only; at great and increasing cost a service is proffered which should be rendered, not in the free public library but in the home; or, if a compromise must be made, then by the free public library watchfully directed from the home.

## HENRY HUDSON AND THE N.W. PASSAGE.

When, one after another, the host of early explorers who followed Columbus set sail from Europe it was not a new country, but a new sea, of which they were in search.

They hoped to find, amid the islands of the vast archipelago, some outlying portions of which had been discovered by Columbus, a route to India.

Among these explorers, in the year 1609, was Henry Hudson, in the little ship of 80 tons, the *Half-Moon*.

At first Hudson sought for a north-east passage around Norway, but at length he turned to the west, and reaching the American shores about the latitude of Newfoundland, he sailed up and down the coast, exploring inlet after inlet, until he reached the lower bay at the mouth of the

Hudson River. Here, on the fourth day of September, he cast anchor, and at once sent out his boats to explore the adjacent waters.

While exploring the Staten Island "Kilis" the men were attacked by two canoe-crews of Indians, whose arrows killed one of their number, John Colman, and wounded two others. (They buried him on the beach of Sandy Hook, which they named Colman point. Two of the Indians whom they had captured they dressed in red coats and held as hostages.)

Ten days after entering the bay they continued on to the northward, and as they ascended the stream, the strong ebb and flow of its tide, and the continued saltness of its waters, seemed to show that this was the long-sought for passage; and they watched eagerly to see the water beyond spreading out into the great western sea. (At West Point they anchored for the night, and in the next morning's fog the hostage Indians slipped unperceived through a port hole, and escaped to land, calling back to them "in scorn.")

Opposite the Catskills they anchored again. Here they found "very loving people, and very old men," and traded with the Indians for corn, pumpkins and tobacco.

On September 18th Hudson went on shore near where Hudson city now stands, and visited an old chief who showed him great stores of maize and other provisions, and besought him to stay and feast, and when as the day drew to a close, he insisted on returning to his ship, they thought he was afraid, and breaking their arrows, they threw them into the fire.

Next day the ship lay near the site of Albany, but the boats continued to ascend the stream, to a point a little beyond Waterford, where now stands the little hamlet, Half-Moon, named in commemoration of its landing.

Here Hudson gave the native a feast, the story of which lingered for 200 years in Indian tradition.

But he himself was probably in no jocund mood. The ocean-like saltness of the water, which had so much encouraged him, had long disappeared, the ship had repeatedly grounded on shoals, and now the tide ceased to ebb and flow.

He could no longer doubt that his search for the north-west passage was once more a failure. The prow of his vesse<sup>l</sup> was turned southward, and October 1st, passing the Highlands, he anchored below the Indian village of "Sackhoes," on whose site Peekskill now stands. While lying in Haverstraw bay, an Indian helped himself to "a pillow, two shirts, and two bandealers" (a kind of short cutlass), but was shot while trying to get away with them. At Spuyten Duyvil the Indians came out in canoes and attacked the ship, shooting at the occupants with arrows. Six muskets replied, and killed two or three of the Indians. They renewed the attack from a point of land, but "a falcon\* shot killed two of them and the rest fled to the woods; yet they manned another canoe with nine or ten men," through which a falcon shot was sent, killing one of its occupants. Three or four more were killed by the sailors' muskets, and the "Half-Moon hurried down into the bay clear of all danger," and so sailed away home to Europe.

(It is curious to note, that in the same summer of 1609, Samuel Champlain, the French governor of Quebec, was making his way southward from the St. Lawrence through the Richelieu River, Lake Champlain and Lake George, in search of the great South Sea. On his way he paused to help an alliance of three tribes of Indians, the Montagnais, the Hurons and the

\*A falcon was a small cannon, carrying a ball from 2 to 4 lbs. weight.

Algonquins, to fight the enemies, the Iroquois, whom his musket shots put to flight in terror.)

(The furthest point attained by him

is said to have been only "about 20 leagues" from that reached by Henry Hudson.) - *J. Irving Gorton, Sing Sing.*

SCHOOL WORK.

TRIGONOMETRY, 1897.

C. P. MUCKLE, B A.

5. In the side BC of the triangle ABC, the point D is so taken that BD equals  $m$ . Show that  $\overline{AD}^2 = c^2 + m^2 a^2 - (a^2 - b^2 + c^2)m$ .

$$\overline{AD}^2 = c^2 + m^2 a^2 - 2ma \cdot c \cdot \cos B = c^2 + m^2 a^2 - 2ma \cdot c \left( \frac{a^2 + c^2 - b^2}{2ac} \right) \\ = c^2 + m^2 a^2 - m(a^2 - b^2 + c^2).$$

7. (a) Prove that in any triangle the sides are proportional to the sines of the opposite angles.

(b) In the triangle ABC, show that

$$a \sin(B - C) + b \sin(C - A) + c \sin(A - B) = 0.$$

(a) Book work.

$$(b) \frac{a}{\sin A} = \frac{b}{\sin B} = \frac{c}{\sin C} \therefore a = \frac{b \sin A}{\sin C} \quad b = \frac{c \sin B}{\sin C}$$

Substitute these values of  $a$  and  $b$  in the expression. Multiply up by  $\sin C$  and we have  $a \sin(B - C) + \text{etc.} + \text{etc.} =$

$$\frac{c}{\sin C} [\sin A \sin(B - C) + \text{etc.} + \text{etc.}] = \frac{c}{\sin C} (0) = 0$$

8. Find the value of  $\frac{(1372)^{\frac{1}{5}}}{.349}$  to 4 decimal places, having given

$$\log 2 = .3010300, \log 3 = .4771213, \log 1.3 = .1139434, \\ \log 349 = .5428254, \text{ and } \log 324815 = .511636$$

$$\log \frac{(1.872)^{\frac{1}{5}}}{.349} = \frac{1}{5} \log (4 \log 2 + 2 \log 3 + \log 13 - 3) - \log .349$$

$$= .0544612 - .5428254 = .5116358. \quad \log 324815 = .511636. \therefore \text{number required} = 32481 +$$

$$\log \frac{(1.872)^{\frac{1}{5}}}{.349} = \frac{1}{5} \log 1.872 - \log .349 = \frac{1}{5} (\log 1872 - 3) - (\log 349 - 3)$$

$$= \frac{1}{5} (2 \log 3 + 4 \log 2 + \log 13 - 3) - \log 349 + 3, \quad (\text{since } 1872 = 3^2 \times 2^4 \times 13) \\ = .5116358. \quad \log 324815 = .511636. \quad \text{The difference would affect only the}$$

digit in the fifth place.  $\therefore \log \frac{(1.872)^{\frac{1}{5}}}{.349} = 3.2481$ , correct to 4 decimal places.

9. A flagstaff  $a$  feet high stands on a tower  $3a$  feet high. An observer on a level with the top of the flagstaff finds the angle subtended by the flagstaff equal to the angle subtended by the tower. Determine in terms of  $a$  the distance of the observer from the top of the flagstaff.

Let  $x$  = distance of observer from top of flagstaff, and  $\theta$  = angle subtended by the eye in the two positions. Then

$$\therefore \tan \theta = \frac{a}{x} \text{ and } \tan 2\theta = \frac{4a}{x} = \frac{2 \tan \theta}{1 - \tan^2 \theta} \therefore \frac{4a}{x} = \frac{2 \cdot \frac{a}{x}}{1 - \frac{a^2}{x^2}}$$

$$x = a \sqrt{2}.$$

## ASTRONOMICAL NOTES.

THOMAS LINDSAY, TORONTO.

If one looks over the very long lists of interesting telescopic objects in heavens, to be found in various text books, the impression is gathered that the skies have been pretty well scoured; yet the Royal Astronomical Society publishes a list of nearly 100 new nebulae, all discovered by the veteran Dr. Lewis Swift, at Echo Mountain, California, during 1897. These objects are mostly faint, small, cloudy-looking masses, but they afford evidence of the wide diffusion of nebulae, worlds in process of formation, it may be whole systems, in an early stage of evolution. Although the amateur cannot expect to rival the constant observer in a well equipped observatory, it is still possible to add a little, even in the field of nebula discovery, by close attention when there is opportunity. Seeing an object for the first time, the first thought is that some one else must have observed it also, that it is well known. The place for the amateur, however, should be to note the object as provisionally new, and announce it. It is a matter of some regret that Canadians are not more to the front in the line of discovery.

Since Jupiter became so favorably situated for observation there has been considerable discussion regarding the longevity, so to speak, of some of the more conspicuous spots upon the disc. The well known "red spot" has been

observed steadily for 20 years, while occasional observations are recorded here and there for 30 years previous. Other notable spots have been seen continuously for a shorter period, but still long enough to render their final disappearance a curious phenomenon. One change in Jupiter's appearance this year is noticeable even in a small telescope, that is the ill-defined condition of the equatorial belts. They do not stand out so beautifully as they did a year ago; and with difficulty only are two of the belts seen at all, while last year's record was good seeing of four belts in a two-inch telescope.

Towards the end of May we have Saturn in opposition to the sun and in best position for observation. With an angular diameter of 16 seconds of arc, and the rings broadly opened out, the planet will be a beautiful object. He does not attain a greater attitude than about 27 degrees, but in the clear evenings of the summer that is high enough to allow of good definition. There has been some dispute regarding the number of satellites of Saturn visible in a good three-inch telescope. Four of the eight attendants have been reported, and a gain declared impossible. In taking up this work of observing the satellites it is very important to first study the region where Saturn happens to be, as it is very easy to mistake a star for one of the little moons. Their motion is slow, and this adds to the difficulty of identifying them.

Mercury reaches greatest elonga-

tion west on the morning of May 28th, being about 25 degrees from the sun. The planet rises to the south of the sunrise point, and being about one-half illuminated, forms a very pretty object in the telescope.

An interesting phenomenon occurs on May 22nd at 1 o'clock p.m. This is an occultation of Venus by the moon, then two days old. This is rather early for seeing the moon in broad daylight, but those who have large telescopes may observe both planet and moon.

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### ONTARIO NORMAL COLLEGE, HAMILTON.

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A petition to have the zoology taken off the pass science paper was unsuccessful. As zoology is always taught by the science specialists in the

schools, there seems very little reason for its being retained.

Sessional examinations were held before Easter in geography, psychology of number, grammar, drawing, physics, mathematics and Latin. The examination in drill is now going on, a few students being examined at a time.

The Literary Society are holding an oration, essay and poem contest on the last Friday of the month. Prizes have been offered for the best original poems and essays contributed by pupils of the school.

Mr. R. A. Thompson, B.A., is delivering a course of lectures on School Management. These consist chiefly of incidents from his own experience as a teacher and principal, and deal principally with the disciplinary duties of the teacher. These reminiscences would make useful and interesting reading for students and teachers, if published in book form.

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### CONTEMPORARY LITERATURE.

The *Century Magazine* for April has an important series of articles on coal, the first being a Pennsylvania colliery village in which is given a vivid and realistic picture of the life of coal laborers. In the *Century's* American Artists series the wood engraver Charles Frederick Ulrich is given. There is also an interesting account of a bicyclist's adventures among the Alps, written by Mrs. Pennell. The article has the great advantage of being illustrated by Mr. Pennell. Mrs. Burton Harrison's *Good Americans* is safely finished, but the *Adventures of Francois* make that person, month by month, more real and living. In the verse will be found *Her Last Letter*, being a reply to "His Answer," by Bret Harte.

Almost anyone who reads and is puzzled by a newspaper will be grateful to the writer of an article on Dreyfus and Zola in the May *Atlantic*. There is so much behind the glib reports that one cannot be sure of, so many true stories that are obscured by many issues, that a voice of authority, belonging to someone who has examined anything original in the case, is a welcome one. There are two good, uncommonly good, short stories in this same number of the *Atlantic*; one is about a successful, one might almost speak of her as a veteran, actress, and it is called *Her Last Appearance*. There are a good many problems in it, amongst others, whether young people have a right or not to expect those who are older



to make way for them after a certain time, if it is possible, of course. The problem might stand a chance of being solved if people were to aim at acquiring characters of some size and roundness and not merely occupations. The other story is about a woman, too, that is, it is mainly concerned with the analysis of a woman's identity. Why does not some man who can write show us the secret springs of some other man? It is possible that women may be too much explained.

In the April number of the *American Monthly Review of Reviews* one of course finds a good deal about Spain and Cuba. It will be interesting to see how the May number will cope with the present details of the unhappy situation. At least whatever happens let us hope that it will hasten the cure, the extinction of war. There is an interesting article by Baron Pierre de Coubertin, Does Cosmopolitan Life Lead to International Friendliness? followed by an account of the writer by Albert Shaw. The cartoons go on proving what a love we have for the ugly.

The editor of the *Ladies' Home Journal* has produced a number of remarkable after-dinner stories about famous people in the May number. They are almost but not quite vouched for. I think the most of us will be a little sorry about Mrs. Gladstone. It is such a worthy thing to be proud of a husband that one ought to be forgiven for it even if one says strange things. On the contrary, Professor Huxley's Buckwheat Cake is a beautiful story. Miss Julia Magruder is at present contributing a serial entitled A Heaven-Kissing Hill. The Inner Experiences of a Cabinet Minister's Wife are extremely entertaining.

We have received from Ginn & Co., Boston, Cæsar's Gallic War, Book I., edited by A. W. Roberts; German Composition, by Wilhelm Bernhardt; and The New Century Speaker, by H. A. Frink.

W. C. Heath & Co., Boston. Nicotiana, with notes and a vocabulary, by W. Bernhardt Der Zerbrochene Krug, edited by E. S. Joynes. From September to June With Nature, by M. I. Warren.

We have received from MacMillan & Co., London, through their Toronto agents, the Copp, Clark Co., the following books: An Arithmetic for Schools, by S. L. Loney; Simple Lessons in Cookery, by Mary Harrison; Object Lessons in Domestic Economy, by Vincent T. Murche; and English Grammar, Past and Present, by J. C. Nesfield.

Eldredge & Brother, Philadelphia. A Text-Book of Elementary Botany, by W. A. Kellerman.

Ginn & Co., Boston. The Story-Teller's Art, a guide to the Elementary Study of Fiction, by Charity Dye. The Captives and Trinummus of Plantus, with introduction and notes by E. P. Morris.

The American Book Company, New York. A New Astronomy for Beginners, by David P. Todd. Stories of Pennsylvania, by J. S. Walton and M. G. Brumbaugh. A Laboratory Manual in Practical Botany, by C. H. Clark. Applied Physiology, by Frank Overton.