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THE CANADA  
EDUCATIONAL MONTHLY  
AND SCHOOL CHRONICLE.

DECEMBER, 1879.

NATIONAL EDUCATION IN ITS RELATION TO RELIGION  
AND MORALITY.\*

BY JOHN MILLAR, B.A., ST. THOMAS.

ONE of the most hopeful signs of continued prosperity in educational matters is the constant discussion to which the various features of our school system are subjected. The objects we seek are not so far apart as our methods of securing them. We look at matters from different stand-points; but the results for which we strive are the same. We all acknowledge the advantages of education, and regard the moral tone of prime importance. The vast majority contend that morality should be based on religious principles; but our different views on the matter of religion have given rise to a variety of schemes for combining the training of the moral nature with the cultivation of the intellect.

If I understand aright the fundamental principles upon which our educational structure is based, little ground is left for uncertainty regarding

the relations of the Government, and those of the church, to our school system. Each thoughtful citizen, as he reviews the history of the successive changes that have resulted in giving us a system excelled perhaps in no other land, will be persuaded to examine carefully the powers and responsibility assigned to the parent, the clergyman, and the statesman.

The nation should take account of its stock at different times, just as the merchant who is judicious completes his inventory. Thus it may be known where departure from former practices may have been beneficial, and where baleful; where the expansion of original formulas has been prudent, and where indiscreet; where there has been, and still may be, improvement, and where modifications have not brought advantage. In the case of education, we may, by this means, fix the limitations, and appreciate the scope, of different authorities, whether emanating from national or

\* A paper read before the County of Elgin Teachers' Association.

municipal sources, and learn the part that can with greatest advantage be exercised by teacher and preacher.

Where church and school fully understand their respective functions, it is difficult to suppose that any just cause of antagonism can arise. The history of education is, however, so inseparably connected with the history of Christianity, and the latter so closely woven with church aggrandizement and the struggle for toleration, that contests have arisen, which, apart from such associations, might never have taken place. In Canada, we have begun to regard the absolute divorce of church and state as essential to the purity of the one, and the safety of the other. The principle has remained so long unconfirmed by the dominant practice of Christendom, that it can scarcely be regarded as an axiom. Whatever of vindication it has received has been through the sternest processes not only of logic, but also of arms. In its behalf it has demanded the sagacity of philosophers and the carnage of Lutzen. The struggle has not been so much with religion, as with church organizations. Mistaken notions on this question, are connected with the history of Philip II., the Falk Laws, and the late defeat of Mr. Gladstone. The spirit of toleration has been one of slow growth. Neither prelate nor presbyter, Claverhouse nor the Covenanters, are free from its unpleasant associations; and even the Puritans who crossed the Atlantic in the *Majflower* were not imbued with consistent views on the question of religious freedom. The authority of the church has more than once clashed with the authority of the state; and with no subject have solutions of the difficulties occasioned been more perplexing than with that of education. With us, freedom of thought in religious matters has been secured by repeated enactment; but the assumptions of the church in secular affairs does not

belong entirely to the past. We have no established church; but the lingering remnants of the principle are still to be seen. It took a dozen years to abandon the appropriation of public funds for sectarian colleges after the settlement of the Clergy Reserves question. We give no such support now; but we give what is more than an equivalent. Our Legislature refuses to give a dollar to assist any denominational college; but it gives the power of conferring degrees, which is far more potent in "drawing" students. We look upon the matter of examinations for teachers, and for the professions, as too important a question to be relinquished by the state; yet our university policy is a glaring proof of our inconsistency. The efforts of the Government to maintain a high standard of examinations are inoperative, in consequence of the "one horse" system, as a learned writer terms it, to which the country has been committed. The Education Department controls by careful examinations the granting of certificates for First, Second, and Third-class teachers, yet a degree from any University qualifies for head master or assistant master in a High School; head master of a Public School, or county or city Inspector. What would be thought of a system that would allow each High School and Collegiate Institute to pass its own students at the Intermediate Examinations? "The quality of mercy" would in all probability come into extensive practice; but the value of certificates would suffer a serious depreciation. Can a principle that would be unsound in the case of Second and Third-class certificates have any defence when extended to the examinations for higher positions? Why allow a church to determine the necessary examinations in the one case, if not in the other?

Since neither the Reform nor Conservative party has, within the last

decade, favoured state aid to denominational schools and colleges, and since increased and increasing liberality has been shewn in supporting the national institutions, it is quite evident the country has declared itself in favour of unsectarian education. That decision is wise, or the reverse. If wise, the actions of the different denominations should tend to increase the usefulness of the national schools; if unwise, the adherents of the various churches should, as citizens, use every means to break up our system, and hand over the work of education to the different religious bodies.

Our school system has been applauded on all hands. Every religious denomination has patronised, more or less, our national University. Among the warmest supporters of our national institutions have been many of the clergy of various churches. The highest confidence has been expressed in the moral tone of our schools. The amplest provision has been made, by numerous regulations, for securing religious instruction by ministers of various denominations, and yet the policy pursued by some would indicate that the "usefulness" of the state institutions, in their opinion, "is gone," and unsectarian education a failure.

If the state performs its assigned work in a proper manner, no church has any necessity to undertake a responsibility, and perform duties, that pertain to the Government and the Legislature. The state neither does nor can make provision for the theological training of the ministers of religion. That duty is incumbent upon the churches themselves; beyond this work, the church should not go in the matter of education. It is no more the province of a church to build colleges, than to build post-offices. It is no more the function of a religious denomination to train—as some are doing—doctors, lawyers, and teachers, than it is to train masons and black-

smiths. For a church to pay a professor to lecture on Dynamics, or Geology, is a departure from its legitimate sphere, as much as to pay the salary of the printer who instructs his apprentices. That a religious body may, under certain circumstances, be obliged to do work of this kind, I admit. The circumstances are only to be found where the state neglects its duty, and then prompt action should be taken by the members of churches, as citizens. We cannot as electors uphold what we condemn as members of religious denominations. If the national institutions are immoral, or irreligious, why should they be supported by our representatives in Parliament? Why defend our national system as citizens, and weaken its influence as adherents of churches? Why expend thousands of dollars annually in sustaining a Provincial University, and give it the cold shoulder as members of churches, and even tax ourselves as denominations, to build up rival universities, to perform similar work? If one body must have its university, why should not every other enjoy equal advantages? Who then are to patronise the State College? If each denomination must have its own university, the country should never bear the expense of one that is only attended by those who have no religion. Those who support denominational colleges should go a step farther. If sectarian control be good for the few, it is also good for the many; and nothing should be thought of by advocates of this kind but a complete surrender of education to the various churches.

It is only fair to acknowledge in this connection, that the Roman Catholic Church cannot be charged with inconsistency. That body has never conceded the right of the state to control education—our system, it has only accepted under protest. In accordance with its principles, it secured Separate Schools; and in the

yearpreceding Confederation, made efforts in vain to extend its views. Today, the Roman Catholics of Ontario, may charge many Protestants with deserting their principles. They may say, "You now find your state institutions a failure! I contended that colleges supported by the state would be godless, and that moral training could not be given unless in connection with religious dogma. Now you admit the soundness of my policy in securing Separate Schools; and you tax yourself to support colleges to do the same work which you maintained the national institutions would do for you!"

We may be told, however, that elementary education may be national, but higher education, to be safe, must be denominational. The statement, however plausible, is theoretically absurd, and when examined in the light of experience, its absurdity is still more apparent. It might have some colour of truth if sectarian influences form the aim of these institutions; but our denominational colleges are prone to proclaim their freedom from dogma, and their great liberality of religious sentiment. This tendency to greater liberality, is a virtual abandonment of the principle of their *raison d'être*, and an acknowledgement of the soundness of the undenominational or national system.

To say that religious control is necessary in the case of higher, but not in the case of elementary, education, will appear strange to any one who knows how much more susceptible children are to moral impressions than grown-up persons. Is not the twig more easily bent than the sapling? Is the teacher of a Public school a safe guardian of character, but the professor of a state university a dangerous one? Is a trustee more likely to exercise care in selecting a teacher than the members of a closely watched government, in appointing lecturers in a national college? Are

we to understand that a boy may learn vulgar fractions, and read the Third Book of Lessons with perfect security, but when he gets as far as Trigonometry or Sophocles, he stands on slippery places. Experience is all the other way. Froude the historian is not far astray when he says our most lasting religious convictions are those of early youth which centre around the word *home*, the Christian sabbath, and the church of our childhood. When proper attention is given to the cultivation of correct principles in the boy, I have little fear they will be absent in the man; and when we see the children of moral and religious parents troublesome at school, and disgraceful in public, we may rest satisfied that their home training has been seriously defective. In short, every argument in favour of denominational influences for a college can be used with additional weight for the public school.

To hear the statements of some advocates of religious colleges, one would suppose that every state institution was a centre of infidelity. Voltaire, it should be remembered, had never the associations of a national university. Tom Paine received his education in England long before unsectarian schools were known. Neither Gibbon nor Hume was saved from scepticism by the fostering influence of denominational colleges.

I am not disposed to think Christianity will suffer from the writings of that vigorous class of scientists and mental philosophers, for which the present age is distinguished. If I might presume to express an opinion, it would be that the evolution theory, and the new metaphysics, will confirm, though they may modify in detail, our convictions regarding the adaptation of Christianity to the wants of our race. It would be well, however, for those who fear danger from that quarter, to remember that Darwin and

Tyndall, Huxley and Froude, and Herbert Spencer, are examples of what may be developed under the patronage of denominational education. Nor have national colleges been behind in furnishing defenders of religious truth. One of the most gifted champions of Christianity in our own day, was a student of Harvard college; yet Rev. Joseph Cook has routed the whole band of Boston infidels and free-thinkers. The president of McGill College, an undenominational institution, has secured a wide reputation, no less as a scientist than as an upholder of religious power. Denominational universities cannot boast of their superior government and the healthier *morale* of the students. Recent events at Yale College indicate a laxity of discipline, unexampled at Cornell. The disgraceful conduct of some of the Princeton College students, as exhibited a short time ago, does not place at any disadvantage Harvard, Ann Arbor, or our own Toronto.

When a church takes away from the state institutions its sympathy and support, the latter must lose as well as the former. By refusing to give its proper share of encouragement, the very defects which it suspects must be produced. Would it not be more patriotic for a denomination to maintain its right in determining the religious and moral character of the national schools? It is preposterous to suppose that any college in Ontario could retain its position as a recipient of public funds, if there is any well-grounded apprehension of defective moral teaching. Are not the people who rule the country the adherents of the various denominations; and surely the influence of religion is more effective than that of infidelity. When a member of a church speaks of "our university," he should mean the national institution; if not, the policy of either the state or his church is wrong. The church that does not stand by the

national system of education, acts antagonistic to its own interests. That denomination will exercise most weight in the country, in proportion to its population, that utilizes most fully the admirable system of education which the state provides. That church that shuts itself out from the provincial institutions will find its adherents, through want of intellectual power, occupying secondary positions in the service of the country. Does not our own experience prove the truth of each of these propositions? One of the religious bodies of Ontario has been frequently charged with having more than its due share of political power. Its adherents are said to gain the greater number of positions of trust, numbering more seats in Parliament and offices in the Executive than any other body.

If such is the case I attribute the fact to no national clannishness, or superiority of church organization. If its influence is high the cause arises from the educational advantages which the wise policy of that church has secured. That church has ever stood firm in defence of our national system. It has resisted every effort made to transfer the work of education from the domain of the State to the domain of religious denominations. Its ministers give no uncertain sound when spasmodic attempts are made to disendow our highest seat of learning. As a church, it builds no colleges, except those for theological purposes, and has made no efforts to secure university powers. We have, on the other hand, a church that has repeatedly complained of not having a fair proportion of representatives in Parliament and in municipal councils. So strongly do many of its adherents feel on this point that leagues have sometimes been formed with political parties to secure increased power in the administration of public affairs. A neglect of its wishes in this respect

has more than once endangered the existence of cabinets. That it does not secure positions of importance in proportion to its numbers can scarcely be doubted. This also has its cause. The spirit of bigotry is dead in so far as standing in the way of political preferment. No man in Ontario is known in the background solely on account of his religion. With us the spirit of toleration is widely spread. If the church to which I refer has not the position that its numbers deserve, it is owing to lack of the power which education gives. It has stood aloof from our national system. It has avowed itself a firm supporter of the denominational system and only accepted the national institutions when circumstances made it impossible to displace them.

As a result, its influence is lowered by reason of its inferior educational status. Such comparisons as I have here alluded to are frequently made, and if the facts justify them, they furnish incontrovertible proof that a church gains by supporting the national system, and loses when it undertakes an expenditure for sectarian schools and colleges.

I have now fully stated what I regard as the true attitude of the church with respect to the question of education. Its position should be one of harmony and fostering care. The principle of moral and religious truth should guide our educational authorities just as it should guide the actions of all who assume responsibilities for a nation that acknowledges the necessity of religion. Our schools and colleges are not religious institutions, but they are the institutions of a religious people. We do not write God in the constitution, but we engrave His name on the tablets of our hearts. If the governments that have ruled our country cannot be called Christian, they have been the administrations of a Christian people.

We cannot sufficiently eulogize the character of our public schools. We cannot estimate, much less can we exaggerate, the good they have done. Over hill and dale their sweetly chiming bells ring out a joyful welcome to the rich and the poor alike. Above their portals, carefully chiselled, is the one simple, but comprehensive word, "Equality," the hope and talisman of the nation. For what has been accomplished, let us be thankful; for what may yet be accomplished, let us be earnest. Of one thing I am certain--and that is that the people of Ontario, however they may differ among themselves, will yield none of the guarantees and constitutional sanctions that have given a high moral tone to our national schools. While "*Nulla vestigia retrorsum*" becomes our motto, let us relax none of our vigilance. I have no sympathy with those who contend that the State should discard religion in framing its laws. With no such spirit did so eminent a jurist as Judge Story limit his interpretation of the constitution of the United States. The magnificent periods of Daniel Webster, in the celebrated Girard Will Case, fully reflected the sentiments of the American people in declaring themselves a Christian nation. Canada is certainly not behind the neighbouring republic in its recognition of the province of religion. The teacher who thinks his position in the school is one of indifference towards religion has failed to make himself acquainted with the spirit and even the letter of the law. The man who teaches any other morality but that founded on broad Christian doctrine violates the school regulations as much as he would by neglecting instruction in English grammar. The infidel in charge of a school is an intruder and a dishonest person as much as the minister who preaches a doctrine he does not believe. We pride our-

selves on freedom of thought. I should grant the fullest latitude in opinion. I should allow everyone who wishes to believe that Christ was only a greater Socrates or Confucius, and that the study of "protoplasm" will shew that religion is only another name for superstition, to hold, though at his own peril, to those opinions. Christianity has too much "good will to all men" to sanction any other attitude, and if true, fears not, but rather encourages, investigation. Why hinder the so-called moral man who is a sceptic in religion from entering the profession of the teacher? The question is easily met. Our school system is a compromise made by the parent with the State. The parent who believes in Christianity is responsible for the religious training of his child, and he simply delegates a portion of his duty to the teacher who as an officer performs his work in harmony with the compact entered into with the State. The teacher is bound to discharge his duties in accordance with the terms of the agreement. The nature of the agreement must be observed by the teacher; its modification, if desirable, pertains to the politician. I have little fear any greater laxity will be advocated in this direction. As soon as our school law recognizes that morality is not based on Christianity, our national system is doomed. Such a revolution in public sentiment may be regarded as a most unlikely occurrence. Should it happen, we might necessarily and properly adopt a denominational system. It may be asked, why cannot the teacher perform his duties without being obliged to indicate, in his relations to his pupils, his opinions upon principles of morality or religious convictions? Simply because no one can do what is impossible. To give colourless teaching is, I contend, what cannot be done. No one would allow that the teacher should appear to be what

he is not. Christianity admits no neutral position. He that is not *for* is *against* Christ and his followers. The man who cultivates the intellect must call into play and train the moral faculty as well. The scholar is not, like a dial-plate, the passive recipient of external impressions. The teacher cannot hide his moral nature and bring into action his intellectual power. When the mental faculties have been aroused he must possess a logical power of analysis more acute than that of the most skilful teacher who can develop the intellectual and let the moral lie dormant. From every figure on the blackboard, from every line and name on the map, from every verse of Homer, and from every re-action in chemical science, the inquiring boy may be brought to push his investigations downward to conscience and upward to God. How can I teach anatomy without giving a bias in favour of, or in opposition to, materialism? How can I teach history, and display the charts which its pages unfold, without tracing effects to causes and attributing more or less to divine omniscience? If I teach mathematics, how easy to convince that experimental religion is all a delusion and revelation a myth, because they cannot be demonstrated like a principle in the Calculus or a proposition in Euclid. I must, however, impart tone and effect to my teaching. I may appear silent upon many great problems, but if I deal with matters upon which their minds become active, I cannot fail to leave my impressions. My voice may not be heard, still my opinions are grasped, if only from the "shrug of my shoulders, the wave of my hand, the curl of my lip, or the scornful flash of my eye." I must speak if I feel, and if I do not feel, I am no teacher. If I am so cold-blooded and passionless as not to be stirred by the things that form a



bond between my soul and the souls of my pupils, I am not a suitable person to be entrusted with the training of the men and women of the rising generation. We have heard it said that the mind may receive moral tone from what may be termed the principle of *humanity*. We have Herbert Spencer spending a life-time in elaborating a system of moral principles which he presumes will take the place of a system which, to his thinking, has outlived its usefulness. We examine the last work, "The Data of Ethics," of that able writer, and compare it with the precepts of the Bible. Hope, warm feelings, and bonds of sympathy towards our fellow-man characterize the latter, while a keen, cold, and intellectual philosophy of the head, and not of the heart, marks the pages of the other. The principle of *humanity* appears to me a frigid and metaphysical expression, a relic of Christian sentiment, unconsciously retained. He who thinks moral teaching may be performed apart from religion, spits on the grave of his grandfather, or, as Benjamin Franklin puts it, resembles the son who "kicks the mother that has left him a legacy." The teacher cannot separate his personality from his instruction. What he *is* strikes the pupil ten times more forcibly than what he *says*. Writers who would scarcely be regarded as orthodox give full assent to this statement. Bagot very properly says "it is the life of the teacher that is *catching* and not his tenets." The character of the teachers of our early years will remain stamped upon our minds until the day of our death. The life of the Great Teacher had more to do with the spread of Christianity than his precepts. The successful teacher must possess a strongly marked individuality. Without such individuality that magnetic power which every good teacher exercises is wanting, and the power also to mould

the minds of the students entrusted to his care.

How shall morality be taught? I should strongly oppose the use of text-books for the purpose. I should also object to the setting apart of certain hours for imparting ethical instruction. To use the Bible as a school-book I think unwise. Better to have a teacher who respects its teaching. To the teacher who believes in the power of prayer the reading of a form of prayer is not of prime importance. To read a chapter from the scriptures and that excellent form of prayer prescribed, I do not regard as essential, though I think the practice has advantages. It is a recognition, formal though it may be, of the value of religion. It associates the idea of home with school life, and brings the school together as a family. That is an important regulation that places the teacher in the position of a parent. It forms the very key-stone of good discipline. The moral power it confers is enormous, and the responsibility is equally great. Not by long moral disquisitions does the successful teacher touch the heart of the child. Moral training, to be effectual, must assume a silent character. Ponderous and prosy lectures have more than once produced a distaste for religion. When the young heart is softened by some wave of emotion, or quickened to enthusiasm by some inspiring example, then drop the good seed in the fallow ground. A word, a thought, or even a look of approbation, may thrill the soul and echo through the halls of memory till life departs. The good teacher makes his pupils moral unconsciously to themselves. The law of kindness and good manners attends his every act. Formal rules are most unwise. A smile, simply, indicating satisfaction or an expression of surprise, when politeness has been neglected, will do more to form the character than per-

haps the most masterly essay on the advantages of refinement and culture. Especially should the teacher silently use the moral power of the school in correcting defects that may arise. Profanity may often be cured by laying bare its rudeness, when exposing its wrong might fail to influence. We should keep our pupils close to us in sympathy. To lose faith in them will make them lose faith in us. A harsh reproof, falling on the tender soul, is more blighting than the frost of spring-time.

The force of example should be the great influence employed by the teacher in developing moral character. The man who is so cold in his manner, so touchy in his disposition, that the pupils are continually frozen by the scowl on his face, or cut by his snappish words, will never leave the proper moral impress. The teacher who habitually loses his temper, is vulgar in his language, intemperate in his habits, or slovenly in his manner, will not exhibit his powers in moulding the character of his class. His conduct out of school should be above censure and in harmony with religious principles. His walk in life should not be marked by any habits or associations of questionable propriety. When incidents arise demanding his opinions he should always be found on the safe side.

If amusements of doubtful moral tendencies prevail in the vicinity; if an Underwood lectures, or a temperance by-law is discussed, the religious community should not feel that the views of the teacher are in harmony with those of their opponents. The pupils will desire to know, and will not fail to find out, his opinions. There should, at the same time, be no ostentation in his morality. His life should be a constant commentary on this words, which young eyes will not be slow to read. The virtues which he desires to inculcate in them should be reflected in himself.

I have failed in this article to make myself understood if I have conveyed any impression of hostility to a single religious sect. I have equally failed, if I have appeared to favour any religious instruction by the teacher in addition to what the spirit of the law suggests.

I protest against every effort to draw away the sympathy and encouragement of any denomination from our national institutions by endowing schools and colleges to do work which those of the State already perform. With equal earnestness I protest against those who would divorce morality from Christianity. I speak in no disrespectful sense when I regard both parties as enemies to national education as well as to religion and morality. If I thought differently I should shut my eyes to what is going on in Europe and America. I should forget the repeal of many sectarian clauses in the statutes relating to the Universities of Oxford and Cambridge, and the tendencies of the denominational provisions of Mr. Forster's School Bill of 1870. I should forget the efforts of the United States to remove the evils of a former period. I should forget in what consists the strength, and in what the weakness, of the German system. I should forget the overthrow of imperialism at Sedan, and the subsequent overthrow of clerical education, with the defeat of Marshal McMahon's advisers, and the adoption this summer by the French nation of the strongly marked unsectarian clauses of the educational bill of M. Ferry. Above all, I should forget the happy manner in which the various churches in Ontario have united to give us a system of popular education, unsectarian in its character, yet exercising a moral, and I may add a religious, power unequalled in any country in the world.

## THE STUDY OF LITERATURE, WITH ITS BEARING ON COMPOSITION.\*

BY G. A. CHASE, B.A., GALT COLLEGIATE INSTITUTE.

IN the present paper I do not propose to give a set of rules for the study of literature, or for guidance in composition; rejecting dogmatism in this instance as in others, and recognizing fully the importance of personal characteristics both in teacher and taught, whatever I shall refer to in the way of method will be what I think fundamental principles, or what has been my own practice in teaching.

In conversation last summer with a prominent teacher of a sister province, I remarked that Literature was taking an important place in the schools of Ontario. He replied that he also had tried to do something with that subject in introducing Collier's "English Literature." And on my saying that I meant the writings of the authors themselves, "Pray how do you do that?" was his question;—one, I am bound to say, is much easier asked than answered.

But before turning attention to this point it will be best to know what is the end meant to be reached by the study of Literature in our schools. Is it with the definite purpose of acquiring language, of cultivating the taste, of developing thought; or is it that the pupils may have it to say that they have read such and such writings—that they have *done* such and such authors, as some tourists *do* foreign countries,—that they have

read the books, parsed and analyzed them, and given the derivation of all the words, etc.?

I should not like to believe it was the latter. I should not like to believe that our educational authorities have this end in view, or that in prescribing Literature for us their only purpose was the indefinite one of "knowing something of our leading writers." But whatever may have been their object, one thing is certain, we have the literature, and it rests with us teachers to make it the greatest boon that could be conferred on our schools.

For my own part, I have no hesitation in saying that the leading object of the study of Literature in our schools is the acquisition of language—pure idiomatic English, such as is found in the works of the great masters of our tongue; not a mere vocabulary, but language in its fullest form, in its primary thought-expressing or thought-enwrapping power; gained by an imitation, more or less conscious, of the authors whose works have been read; for the principle of imitation is the one lying at the foundation of the acquisition of a language. Along with this go hand in hand, as necessary companions, the cultivation of the taste, and the development of thought.

It becomes, then, a matter of the greatest importance what works we put into the hands of the pupils; mere whim must not be our guide;

\* A paper read before the Teachers' Association at Brantford in July last.

we must have those works that are acknowledged on all hands to be models in pureness of language, in clearness and simplicity of thought and arrangement, and in strength and felicity of expression. Where we have so much to choose from, it may be difficult to get the best, but we must have it if we wish to deal well with those keenly imitative beings, children.

In this respect I do not think our authorities have chosen wisely; for while I heartily approve of the introduction of the study of Literature; while it delights me beyond measure to study and talk over with my pupils the works of Scott, or Goldsmith, or Milton, or Shakspeare; and though my own warmth is met by a corresponding warmth in my class, I yet feel that the real aim is being missed; I feel that we are familiarising the pupils with a style of language, beautiful in itself, forcible, and enshrining the loftiest thoughts, yet not one that is to be employed in the daily round of this prosaic, commonplace life of ours. The language of active life, as well as that of hours of relaxation—a pure, forcible, full language for daily use—can be found only in the study of our prose writers. It seems hardly necessary to insist upon this fact. In prose the meaning of the writer is generally evident; there is not, or there should not be, the turning and comparing that poetry often requires to become intelligible; and thus the mind is left at liberty to take in the thought without being first obliged to pick it out.

Poetical diction is a thing by itself, —it is a language apart from that which we use in our ordinary intercourse with each other; its inversions, its peculiar use of words, in short everything that may come under the head of the so-called “poetical license,” is so far removed from what we call prose, that it should not be

made the exclusive literary study for our students, nor even form a prominent part of it. The school-room vocabulary, or that of home, is so limited in its range that it cannot counteract the influence of this literary study. Our study of Milton, no doubt, has made for our youth an opening into a practically sealed book, and a great deal of pleasure has been thus obtained for them. But I have no hesitation in saying that the effect upon their language has not been good; this will undoubtedly be shewn in their compositions; the imitative spirit of the young will copy everything, the bad as readily as the good; for as yet they have not learned “to choose the good and refuse the evil.” The crowded participial constructions, the forced Latinized inversions or forms, of Milton, are not at all wanted either in the language of our young people, or in that of men and women.

But dwelling still further upon this difference. If a child has heard bad English at home from his infancy; if his associates use bad English, it is not by putting into his hands the writings of our poets, grand as they may be, that his language will be purified; unless indeed he is to be trained up as a prodigy of “fine writing” so much affected by a certain class of people. If the purification is to be made, he must have a correct standard of a form of speech like his own,—for we cannot compare like with unlike,—we cannot correct the child’s bad prose by giving him poetry to study. I am speaking now of our pupils only; for I know very well that the remedy for a bald, dry style of writing in grown up people, is the careful study of poetry. But resuming: We may compare a simple, natural style of poetry with an ornate or a bombastic, stilted style, and readily perceive the difference; and if we are poets, we may learn much thereby. We may indeed require

our pupils to turn passages of Milton and other writers of verse into prose; but, leaving out of the question for the present the utterly destructive effect of this practice, it may be asked how the limited vocabulary and the still more limited knowledge of style will permit of this task being well done? As teachers, we may feel provoked—and in this respect I don't go far from home—and *show* what we feel, at the very poor success that almost always attends these efforts at prose renderings, even when we say that the words of the text are to be used as far as possible. The reason of the failure lies in the lack of an adequate knowledge of language on the pupil's part, from a cause already indicated. I am not merely theorising; I speak to a large extent from practical experience. I lately gave to the "Intermediate" class the speech of Belial, in the Second Book of "Paradise Lost," to turn into prose; three readings alone were fair, and each of these was the production of an ardent reader—they were boys under fifteen—while the renderings by bearded men in the same class were poor. It must be borne in mind that we teachers are not to set *ourselves* up as model writers, nor to make our prose renderings models for imitation; because this would strongly tend to destroy any special independent turn of mind in our pupils and fashion them mentally after the model of ourselves. Of course, in this case, there is the probability of some scholar getting a deeper and clearer glance than we obtain, using a more felicitous expression than we do—a circumstance that I, for one, would rejoice at, though in bestowing commendation, there might be present just a little annoyance at being surpassed: none of us like to be beaten!

Again: Bad English is by no means of necessity ungrammatical English; indeed grammar has but

little to do with good English;—I might even risk the assertion, though it may seem paradoxical, that good English may be ungrammatical. The smooth flow of the sentence; the full, rounded period; the felicity of expression; and the accurate use of words, by which the thought of the writer or the speaker is clearly transferred to the minds of others—all this is entirely independent of formal grammar. Now the study of poetry will undoubtedly have a decided tendency to impart felicity of style and strength of expression; but the flow of the poetical period is different from the flow of the prose one, and except with the master poets, accuracy of expression often has to yield to the demands of measure and rhyme.

Poetry is not then a safe guide in the acquisition of language, grand as may be the thought that it enwraps, and happy as may be its phrases. It is to prose rather that we must chiefly look.

But here now the question meets us, "What books shall we use?" Not "*Readers*," not books of "elegant extracts;" but short complete works, characteristic of their author, both in thought and language; not essays such as Macaulay's on Milton, or the one on Clive, or any other of his historical essays; for although these may display the characteristics of the author, yet the amount of previous knowledge they require to appreciate them and even to make them comprehensible to the young student, will completely over-shadow the language, overlay it with a load of learning, and turn the book into a history, and a disconnected one to a great degree, at that. But we should have such essays as Addison's, Goldsmith's, Lamb's, De Quincey's—or those of numerous other writers. It is needless for me to particularize—the store is practically inexhaustible—works characteristic of their authors, of pure, for-

cible, elegant English, not overburdened with learning, containing a strong human interest—narrative, essay, fiction; this, I think, is what we need.

And here perhaps is the most fitting place to say a few words about the Literature for our Third-class teachers. I regarded the introduction of this subject into the examinations for such teachers as a step in the right direction; but why a few extracts are given, and not a continuous work, as in the "Intermediate" in High Schools, is what I cannot understand. It is a great pity: the candidates get a fragment of knowledge here and a fragment there,—nothing complete and connected, nothing satisfactory; no opportunity to become familiar with any one style—a mere patchwork; the pieces in the book are selected at random; there is nothing to recommend them in any one particular—caught up from any source; the language is often the poorest imaginable. And, as if this were not enough, the candidates are liable to be questioned from other parts of the book than those from which the extracts are taken; they must know not only the biography of the writer, however insignificant he may be, but also of his contemporaries. "Notes" on the extract are obtainable as *helps*—nay, rival sets of notes, in which, by the way, the authors strive to shew their own learning, or else *do actually* shew their utter inability to comprehend what literature means. It is necessary at times to yield to prejudice, or to the established order of things; but it should be done under protest, if we believe the prejudice or the established order is wrong.

And then, as further "helps," the same candidates for third-class certificates have "sets of questions." I give a specimen question from one of these "sets" founded on a short extract in the Fifth Reader from a play of Shakspeare. "Name all the plays

of Shakspeare and divide them into tragedies, comedies, and histories." Is it not perfectly amazing that anyone in his senses should propose such a question? Are these candidates supposed to have read over, and studied, the whole of the works of Shakspeare? Or is it that they somewhere are to get a list of the plays with the divisions indicated by the question, and to commit it to memory? If the former is correct, the requirement is absurd; if the latter is the expectation, the knowledge so acquired is utterly valueless. It often seems to me that these candidates for Third-class certificates are like Issachar—an ass crouching between two burden s.

I trust that this injustice to Third-class teachers will soon be remedied, and I hope that prose literature, such as I have indicated, mingled with a fair proportion of poetry, will soon be prescribed for our schools; that Fifth Books and Fourth Books, as now compiled, will soon give place to real literature. I do not wish to blame our educational authorities over much—I fully appreciate the great responsibilities resting upon them; but I should myself be blameworthy if I did not point out what my experience suggests as improvements in the method of teaching literature to the class of teachers to whom I have referred. And, returning from this digression, let me repeat that I think that the object of the study of literature in our schools, is the acquisition by the pupils of good English. As teachers, we are well aware that what our pupils learn should be put to use, if possible, and, therefore, the language obtained by reading should be reproduced by the pupils in compositions.

I confess that I am not able to lay down rules for the acquisition of a good style in writing, or in speaking; indeed nobody can do so—the art is not learned by rule; we can no more

impart a good style to every pupil, than we can make every pupil a good scholar; but a great deal can be done even for the poorest. The ease with which the style of some writers can be copied, is well known. Every student of the literature of the latter part of last century, knows to what extent the style of Dr. Johnson was imitated; and in our own day, many an aspiring poet copies the style and expression of Tennyson, and dozens of writers are fond of breaking sentences, or jerking them forth, in imitation of Carlyle. Many a man has laboriously written out again and again some work of a favourite author, in order to acquire his style—I have read of one who re-wrote the greater part of Goldsmith ten times for this purpose. This practice is certainly not to be commended, for it leaves no room for originality; it binds the thought to a form not native to it—it does not reproduce the man. The writers whose style pleases us most, in addition to inborn genius, have invariably been wide readers and careful ones; from a wide field their taste has led them to select word, and form, and expression, best suited to what they themselves wished to utter. They have rarely dashed off their periods at random—they have worked with the greatest care, correcting and re-correcting, both in manuscript and in proof; or have carefully put their sentences together, before placing them on paper. But this repeated correction is possible only where there is a large store to draw from; the man of one word must always say the same thing in the same way—hence the necessity again of wide reading. This practice, then, of our best writers is the one, in principle, that I decidedly recommend.

Whatever power the pupil may have naturally, *that* must be brought out as much as possible; he should be left to himself, to write and speak just as

he thinks; the only condition imposed upon him should be of making his meaning clear; emphatically, he must have no *rules*, they are but fetters that bind the mind, or moulds into which thought, and expression, and mind, must be crushed and made shapeless things. It cannot be too urgently insisted upon, that Nature must be *free* in this respect, as in all others, if good is to be the result. Rambling and unconnected enough will be the first efforts; but under the care of the judicious teacher, this will in time be corrected.

Most of the elaborate works on "Composition" are not worth the paper they are printed on; the little work of Dr. Abbott, called "How to Write Clearly," is worth more than all the others I have ever met. It confines itself to giving specimens of bad English, indicating why they are bad; and shewing that in the main they violate the cardinal principle of all composition—the clear unambiguous transmission of thought from one mind to another;—or else that they involve some absurdity, readily perceived by everyone who has read much. These are not *rules*; they cannot be taught; an error cannot be picked out by rule; and if the pupil cannot perceive the error after his attention has been drawn to it, if he fails to see it, or *feel* it at once, no rule can make him see it in future; he *must know in himself* what the practice of the language is; and then, and not till then, will an error be obvious to him. This practice of the language can be made valuable only by wide reading. Hitherto our study of English has been upon a false principle. We have been studying it as if it were a foreign language, in which *rule* is a necessity—this is one of the vices bequeathed to us by the study of the Latin and Greek Classics.

I have said that a good style in writing cannot be imparted by rule, nor yet

from models set by the teacher—paring and analysis being wholly left out of the question. But the teacher has much to do; his labour will not be light; involving wide reading on his part of general literature—the more extensive the better. The un-read teacher *cannot* teach English.

I have already pointed out, in the main, the course to be pursued. The pupil must be allowed to write just as he pleases, which will be just as he thinks—in his own language. The teacher must then go over the exercises, and make minor and verbal corrections; but any serious error—a badly worded, or badly arranged sentence—should not be corrected, but the pupil's attention be drawn to it, in a way best adapted to show him why it is an error, and then he must write it over again, better if he can. I have frequently selected from the exercises, or "compositions," some of the most characteristic or absurd mistakes, and written them on the black-board; indeed a whole composition has often been thus treated; and then I have called for criticisms. Rarely has it been necessary on my part to point out mistakes; some one in the class was sure to see or to feel them. Of course as the mistakes are often absurd, a great deal of amusement may thus be created, but no ill-feeling, if the teacher is careful by word or manner to make it evident that no ridicule is intended. The effect of this practice, I have found most telling. The method of dealing must naturally vary with the age of the pupil; but one principle should run throughout the whole. Get the pupil to write as he talks. If I take up the production of a little boy, I want to see the little boy all through, in language, style and thought—to see the teacher in such a case is simply absurd; no good can ever come from it. With advancing years and wider reading, the style of talking will change too; and frequent writing

will make the advancing knowledge of language available at any time, to be an instrument, with the use of which the owner is perfectly familiar.

It is thus that composition and the study of literature, in our schools, should go hand in hand. The imitation of the characteristic features of any writer is to be avoided, and this cannot be done if we confine our study to one author. A wide range must be taken, and from this a style natural to our pupils will be the result.

One word of caution to the teacher before closing. If we wish to *instruct* our pupils, we must be far ahead of them ourselves. Let us study, not our newspapers—often vicious in thought and word—dragged down by party hate and party hypocrisy, whose writers study only a condensed encyclopædia, or the columns of newspapers of their own stamp. Let us not study *these*, but let us read and study the *masters* of our language—those who write for fame, and who have won it.

A few words now on the teaching of poetry. I suppose our understanding must go along with us as we read it; I suppose we must know what is meant by the author, and that we must clearly see wherein verse differs from prose; that we must talk about figures of speech; that we must do several other things; and we may do them with an easy conscience, as violating nothing sacred. But I can appeal to you all, with the assurance of a hearty assent, if there are not occasions when one who has a spark of poetic fire, may *not* ask a question, or make a comment. Often, after reading a fine passage to my class, I have been compelled to sit silent for a time with downcast eyes till the effect has passed away, and then I have felt like a desecrator, like a profane person violating what was holy, when I have ventured to ask a question; and you all have felt as I have



done. No need at that time to exercise control in a class! *This* poetry, this that goes home to the soul *cannot* be taught by word, it is taught from heart to heart, we know not by what mysterious means.

I was lately reading to an intelligent elderly gentleman with an antiquarian turn of mind the beautiful poem of Tennyson's, the "Defence of Lucknow." When I was at the most heart-stirring part, he suddenly exclaimed "Well, I'm sure I didn't know that." I felt something choking me just then, but after a pause I read on.

The impossibility of the cool, matter-of-fact, critical faculty going along with the sympathetic mood, in which alone poetry can be appreciated, makes one feel that all attempts to put real poetry into prose, are simply destructive of poetry. This makes

one feel, too, that the teacher of Literature must know how to appreciate poetry, and must in a fair degree, know how to *read* it, so as to impress its delivery.

And now I must close. I have felt my subject grow beneath my hand, yet I have taken a much narrower range than I at first intended. I had wished to say something about examining in literature—to shew how our university examiners often fail to understand what literature is, and that their questions, often of the absurdest kind, are gleaned from the writings of critics, and not from an appreciative study of the authors themselves. I had wished, too, above all, to utter a protest against this employment of *analysis*—that detestable thing—in the study of poetry; but time has failed me, if your patience has not.

"HUMAN hearts are an element of which science takes sparing account; but they are a real interest at work for good or evil. Man, whether rich or poor, does not live on bread alone, but by the love of others for him, the interest of others in his welfare; and that state could not prosper, however superior to others in outward circumstances,—even though the poor as a class should cease to exist in it,—where no kindly influence or timely aid bound together man and man, life and life, heart and heart."

"A MAN'S first care should be to avoid the reproaches of his own heart; his next to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind, than to see those approbations which it gives itself seconded by the applause of the public. A man is more sure of his conduct when the verdict which he passes upon his own behaviour is thus warranted and confirmed by the opinion of all that know him."

## THE SCIENCE OF CONDUCT: ITS PLACE IN EDUCATION.\*

BY R. WORMELL, D.SC., M.A.

THERE seems no end to the number of subjects we hear we are to teach. We have not decided whether to teach Classics, or Mathematics, the Natural Sciences, Art, Grammar, History, Music, and now we hear of a new science, that of Conduct. Many of us who take sides in the advocacy of the rival claims of these subjects, do not wish to see all our schools alike, or all our teachers giving equal prominence to the same subjects; but rather wish Science to carry the palm in some schools, Classics to form the principal study in others, and so on. In speaking, lately, with a gentleman from the continent, who had been inspecting and reporting on English schools, I asked him what advice his inspection had disposed him to give to English educators. He replied, "We have in Germany four types of schools only. You have almost every possible grade between the two extremes, and schools of the same grade with different methods. With us, individuality is neglected; with you, it has full play. If I presume to advise, I should say, you may secure efficiency, and at the same time keep your variety; don't imitate our dull uniformity." I felt that he had pointed out a feature peculiar to English education, and one which we ought to preserve, as agreeing most thoroughly with our national temperament and the liberty accorded by our other national institutions.

But, if I make out my case to-night, I think I shall plead the cause of a claimant for the best attention of teachers of all schools, of all grades,—a kind of knowledge which all should have, and which every teacher should know how to impart. It concerns all education, for it concerns all men and women.

Many are the definitions of education and general descriptions of the work of the educator, but this we may fairly state, that the end which all promoters of education wish it to secure is directly the good of society at large. The means by which this end has been sought have varied greatly. We are not yet agreed as to the methods to be pursued in education. We are still debating as to the kind of discipline to be enforced, the penalties to be inflicted, and the allurements to be offered. While few will doubt that education seeks to secure the common good, men have been, and are, far from agreed as to what that common good is. Such disagreement must lead to a doubt as to the conduct that ought to be encouraged, and consequently to doubt as to the character and habits which will dispose to it. It behoves teachers, above all men, to labour to remove this disagreement. Good must come from an attempt to bring order and definiteness into their thoughts and teaching on this subject. Although it is some good result to see the ready writer, the clever draftsman, the quick and correct arithmetician, the skilful seamstress, the clever cook,

\*A paper read before the College of Preceptors, London; Prof. Croom Robertson in the chair.

and the well-informed maid, the end before the educator is not simply to secure these—for they may accompany a miserable and wasted life—it is to train those committed to his care, so that, if they live to rise up as members of a coming generation, they may be prepared so to act their part, that their course shall be peaceful to themselves and useful to others. Now, I wish to shew that there is a science, which will be a most powerful means in the hands of a good and earnest teacher, to equip the young student for active life, and arm him against temptation. It is a science that deals with the principles that regulate the movings and workings of society. Tangled and confused as these movements seem to be to a cursory observer, a firm grasp of some of the elementary principles that determine them, throws light and order into what otherwise appears darkness and confusion.

That I may not seem, however, to claim too much for the science whose advocate I am, I may make my notion of its purpose clear by an oft-used illustration. Everyone knows that a ship is provided, before it leaves port, with charts, and also with numerous instruments to assist the captain and crew to reach their destination in safety. A voyage must be very short where it is not necessary that a ship's course should be frequently altered to avoid rocks, sands, and other obstructions, all of which are marked on the chart. The chart of itself will not make the ship's course safe. It would be of small use if the captain were incapable of readily interpreting the marks traced upon it, and of profiting by the indications thereby obtained for steering his course. Both the captain and his officers must know how to use their charts and instruments. In addition to this knowledge, they must possess willingness and ability to act in all the emergencies

likely to await them from storms, fires, collisions, and other perils of the sea, and must be vigilant, sober, courageous, and indefatigable, as well to keep out of trouble as to get out of difficulties and dangers when they are unavoidable.

Now life has often been spoken of as a voyage—a voyage from birth to death—a voyage beset with dangers, fears, anxieties, sorrows, and suffering; but also interspersed with the pleasures of sympathy and affection, of hope, of exercise, and study, and of enjoyments secured by prudence and effort. Let us continue the figure, and ask what kind of a thing a chart of industrial life would be, and what sort of instruction would be required for its use. The science of Conduct is the chart of industrial life.

In studying the laws and regulations which it will be his duty to obey, the thoughtful mariner sees that the purpose of all these laws and regulations is to make navigation as effective as possible for all who frequent the deep—not for him only, nor for a few, but for all. And where each navigator is careful to understand and obey the rules prescribed for the good of all, each in reality enjoys as much advantage and suffers as little loss and hardship as can reasonably be expected in the profession to which he devotes himself.

In like manner, the science of Conduct, the chart of industrial life, prescribes the rules and regulations which it can be proved conduce to the general good—not to the good of one or a few. Nevertheless, not only every society as a whole, but also each individual in it, will prosper in proportion as these rules are generally understood and obeyed.

With the best of charts and the clearest of instructions, no captain must fancy that his own unaided qualifications suffice for his safe guidance in all circumstances and situa-

tions. He is at times dependent, for his safety or extrication from the perils of storm or fire, upon the assistance of others, who in their turn may have to rely upon him. In pilot waters, also, the most experienced navigators always seek the aid of pilots qualified to guide others by their special acquaintance with the intricacies of the channels, and with the lights, buoys, landmarks, and soundings of the narrow seas in which they ply. In like manner, the youth about to start to navigate the waters of life, will learn from the instructions associated with his chart that the co-operation of others is indispensable for his successful progress, and that he must strive to deserve so as to secure that co-operation whenever it is needed.

If, as is usual in treating of other sciences, we are called on to define our science, we may say that it treats of the methods for developing and perfecting the dispositions and attainments of men, as a means of securing conduct favourable to the well-being of each and all. But, some may say, we have heard of the Art of Good Living. Are you not speaking of an art, and not a science? Does not an art teach us to *do*, while a science teaches us to *know*? Is it not an art that turns knowledge to account? Now, order and consciousness, in the principles applied, characterize a science, but want of connexion and consecutiveness among the precepts, and unconsciousness in their application, are involved in art. Dr. Whewell distinguishes between them thus:—"The principles which art involves, science alone evolves. The truths on which the success of art depends, lurk in the artist's mind in an undeveloped state; guiding his hand, stimulating his invention, balancing his judgment, but not appearing in the form of enunciated propositions." Accepting this distinction, I hope soon

to make it clear to you that it is a science, and not an art, that we have in mind.

Look, for a moment, at the composition of a perfect science, such as Pure Geometry. From the pictures we see, we construct a world of things to fulfil a certain code of rules, called axioms or definitions. The system of reasoning on this code of rules is, and has been for twenty centuries, at once the inspiration and aspiration of scientific thought, its encouragement and guide. Encouragement, because the knowledge it contained was really known and could be relied on, and that, moreover, was growing in extent and application. The guide for the aim of every scientific student of every subject was to bring his knowledge of that subject into a form as perfect as that which Geometry had attained. "Far up on the great mountain of Truth, which all the sciences hope to scale, the foremost of the sacred sisterhood was seen beckoning the rest to follow her."\* I claim a place on this mountain for the science of Conduct. She has suffered many vicissitudes, and has often ascended a short distance only to fall to the bottom. By keeping the foremost of the sisters in sight, and following in her course, she too may ascend so high as to be likewise the encouragement and guide of younger and weaker members of the sacred sisterhood.

But has she a firm foothold to start from? A little thought will convince us that she has. The cultivators of the earth are all desirous of making it yield the largest quantities of material for food and clothing. There have been men who, like Seneca, have said, "The wise man lives according to nature. Instead of attempting to add to the physical comforts of his species, he regrets that his

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\* Prof. W. K. Clifford.

lot was not cast in that golden age when the human race had no protection against the cold but a cavern." But such men may be classed with those whose words and conduct are not in harmony. Few are the men, even amongst the most ignorant and apathetic, who decline to make use of any of the modern resources placed within their reach; such, for example, as those that have originated in the laboratories of the chemist or the engineer. The only reason why men did not travel as rapidly formerly as now, did not communicate with each other, and transmit information to a distance, did not utilize the powers of heat, light, electricity, was—that they did not know how.

I will proceed to sketch, as briefly as possible, what I consider to be the prominent problems of the science of Conduct.

Let me remark at the outset, that we have in mind the training of the young for the business of life. The weaknesses, faults, and failings, exhibited by children at school, are generally typical of what may be observed in men and women who have not in childhood acquired the power of guarding against misconduct and error. In checking the faults of the child, we must endeavour to fortify him against more serious errors of the same kind in after life. We must not, therefore, base our correction on principles which may be afterwards rejected as fallacious. Again, we must, as teachers, respect the confidences that are placed in us by those who commit their children to our care. On both these grounds, therefore, the principles on which our science is to be based must be such as *all* observant and thoughtful men must necessarily accept. It will be no new thing in science to reason with such restrictions as these, for, in the science of pure Geometry, we, for certain reasons, limit the instru-

ments that shall be used in making the necessary constructions.

*Axiomatic Principles.*—1. We could not live at all without food, clothing, fuel, and shelter; nor with much enjoyment, unless provided with many other things essential for health and recreation.

2. Life, as much as possible, free from bodily suffering, trouble, self-reproach, the dislike or contempt of our fellows, alarm and anxiety, is wished for in common by us all.

3. The comfortable existence of as nearly all as possible, the admixture of the least possible suffering in the lot of life, is the end towards which the conduct of each ought to be directed.

*Work and Industry.*—Let us in the first place direct attention to the most obvious essentials of comfortable existence—food, clothing, fuel, shelter, etc.—say, the material essentials with which we are surrounded. We have a large store of those essentials—larger than existed in former times, but evidently not large enough adequately to supply the wants of all. If it were all suddenly destroyed, thousands of years must elapse before it could be replaced. The means of subsistence being taken away, the human race would perish, excepting that small remnant for whose support the spontaneous products of the earth might possibly suffice.

The history of our own country proves to us that for many years our store of the means of subsistence has been steadily increasing; and, as this store has increased, so also have the people increased in number. We are daily consuming the store which has been accumulated around us; and if we did nothing but consume, our store would gradually disappear, and we should perish. Later extinction would follow upon the gradual consumption of our store without its replacement, as certainly as early

extinction would follow upon its immediate destruction.

But what are men doing while the consumption of food and fuel, the wearing out of clothes and furniture, and the decay of houses, are in progress?

Even at this stage we can shew that they are doing many things, the main purpose of which is to replace, or to more than replace, what is consumed, and to preserve from decay that which with care may contribute to the comfort of the present and future generations.

When we wish to speak of all these doings of men without specifying what each is doing, we say, in one word, they "work." And if we were to ask why they work, the meaning of the answer would be,—whatever form of expression might be used,—to replace, or to more than replace, what is consumed.

A total suspension of work for a great length of time would be quickly followed by famine, disease, and death. Each individual who shirks some share in this work, or who works less effectively than he might, either throws upon others the labour which he shirks, or encroaches by his consumption upon the store in reserve for future subsistence.

All who have life consume; but all cannot work. The very young, the old, the infirm, either cannot work at all, or can do but little. They must be worked for. And when we reckon up the number who cannot work, we need not to be told what a nuisance to the community those must be who will not work, or who struggle to avoid their share of work.

The urgent call for work has been so keenly felt that a name implying approbation and esteem has been given to those who work zealously and cheerfully. We call them industrious; while those who work reluctantly are called idle or lazy.

It follows inevitably that, for the common good, all should be persuaded that it would be a disgrace to omit any effort by which they may take rank among the capable, who not only provide for their own maintenance, but contribute towards that of the helpless.

*Gratitude and affection are due to parents—and children should be careful that they do not waste what is provided for them through the work of others.*—These may easily be shewn to be necessary consequences of the considerations we have briefly sketched, connected with reflections on the helplessness of childhood, and the watchfulness and care that parents have to extend to children in early years to preserve them from harm. A careless use of the material essentials of well-being supplied by parents to their children hinders the accumulation of these essentials; and to cause grief, trouble, anxiety, loss of rest, to parents, is to diminish their power of work; while every effort to make home cheerful and happy, tends to preserve health and facilitate work.

*Knowledge, intelligence, and skill must be united to industry, in order that we may be directed to secure the common good.*—It is easy to shew how industry may be misapplied for want of knowledge. Again, the tools, implements, machinery and mechanical appliances in general, the locomotives, railroads, and ships, are the products of previous labour. The fruits of the observations, experiments, studies, and persistent industry of our forefathers through many generations.

The knowledge and skill needful to invent and contrive these aids to industry, to replace and improve upon them when they are worn out, to keep them in repair and to use them efficiently, have to be acquired by each generation.

A part of that large mass of knowledge, together with the capacity of

applying it, ought to be possessed by every adult; but other parts need only to be possessed by a few, provided that each portion of the knowledge is attended to, and thoroughly mastered by some.

*Necessity for Education.*—The labour of adults, however, could never be applied with intelligence and skill if their latent powers of observation, experiment, memory, and reflection were not called forth, exercised, strengthened, and guided in infancy, childhood, and youth.

We must regard the incapacity of some we see about us rather as a misfortune to which they have been subjected by others, than as a fault of their own, for they have never had the opportunities of education.

To learn is a very early duty in the order of time, and it is no less early in the order of importance; since industry without knowledge and skill would avail but little in replacing those stores which must be consumed for our daily subsistence.

*Obedience is due from children to their parents and teachers.*—Knowledge is required to guide the young in obtaining education. This knowledge, like the necessaries of life, has to be supplied by parents. Food supplied by parents must be eaten, and clothes be worn; and, similarly, the direction of parents, and of those whom parents call upon to aid them in the education of their children, must be willingly obeyed. We have seen that gratitude and affection of children to parents ought to be accorded throughout life, and we now see that obedience to parents and teachers is required of those who would become thoroughly capable men and women.

*Charity and Benevolence.*—We see about us many arrangements made to provide the necessaries of life to those who cannot provide them for themselves. Orphans, the sick, the

afflicted, the destitute, the incapable, are not left to die of cold and hunger. How do we account for the institutions provided to prevent death and alleviate suffering in these cases. Their existence implies that feelings of kindness, of good-will and compassion, of distress at the sufferings of others, prevail generally.

The fruits of industry are indispensable for a state of existence that can be considered at all worth having, and no less indispensable for such a state of existence is the prevalence of those feelings of sympathy, kindness, pity, friendship, and love, which inspire us with the courage, determination, and self-devotion to provide for the helpless, to assist those in danger or peril, to suffer privation, endure hardship, and even to meet wounds and death with resignation, for the benefit of others. It is easy to shew, therefore, that if society is to attain the highest possible state of well-being, its members everywhere must be animated by such feelings as the following:—Sensitiveness to the suffering of others—consciousness from the beginning that pain and privation are the lot of some portion of mankind, and that, for the general welfare of society, it ought to be the inclination and effort of the comparatively unafflicted portion to comfort and relieve the afflicted. The work of contributing to the utmost to the maintenance and increase of the general store of wealth ought to be crowned by the wish and the effort so to apply wealth, and bestow services, as to ward off avoidable suffering, and minister to the consolation of the unavoidable. Other qualities, such as those which go by the names of charity, benevolence, courage, patriotism, heroism, and humanity, cannot be dispensed with. These are the qualities that impel those who are well to help the ailing, the strong to help the weak, and lead men generally to strive to feed and

clothe and shelter the destitute, to lend the use of their senses to the blind, the deaf, and the dumb, to save from fire and shipwreck, to watch over and tend the insane and imbecile, and to beat off the spoiler and invader. We may often see these duties performed, as they ought to be, not merely without repining, but with intense satisfaction. Intelligence must be associated with these qualities to prevent their becoming engines of mischief rather than of good to society. The exhortation to "do your duty and fear not" is most admirable, but it should be preceded or accompanied by the exhortation to learn so as to know what duty is, lest, with the best intentions, evil, not good, should follow. By connected and incontrovertible reasoning from our first principles respecting what men are doing about us, and what are the consequences of their actions, we are obliged to conclude that the thoughts and dispositions of a good man lead him to seek his own happiness, by promoting, as far as possible, and never impairing that general state of happiness of which each is to have a share. History and biography will furnish us with many a noble life, the contemplation of which will assist in forming these conclusions.

*Good-will towards others.*—Few amongst us have not learnt what an additional charm is imparted to existence by the society of agreeable companions. Neither boy nor man can expect enjoyment from this source, unless he be welcome as a companion to others. As we must work and learn in order to live, so we must study to give pleasure to others to attract to ourselves their good-will. Amiable deportment, courtesy, and politeness are chiefly esteemed as being the outward expressions of kindness and readiness to serve and please others. We are clearly not constituted to lead lives of solitude. We cannot dispense

with society. Exclusion from it would be terrible. Our progress through life brings us repeatedly in contact with others, some to whom we are strongly attached—with whom we are closely connected—and others to whom we are comparatively strangers. Mutual good-will is desirable for our common happiness. If we ask what each can best do to bring about this state of mutual good-will, the answer ought to be, "Cherish such feelings in ourselves. Others are mostly beyond our direct control. But if we begin in early years and in earnest, we may control our own deportment and conduct, and thus acquire some indirect influence over the deportment and conduct of others." But, in order that kindness of feeling and courtesy of manners and expression may bear fruit in conduct, and save from the reproach of insincerity, we must labour and learn that we may acquire habits of industry and intelligence.

*Economy and Thrift.*—To consume is indispensable for present comfort. To consume judiciously, to consume with a due regard for the future, or to save, is indispensable for future comfort, and is at least a part of the practice of good living.

We might give many examples of what saving has done, is doing, and may do, when combined with other good conduct, for the advancement of general well-being.

It may do much more than it has yet done or is doing. But to enable it to do this, industry and intelligence must co-operate with it.

When a man has acquired the habit of saving, of being constantly prepared to forego a present indulgence for the sake of a greater future enjoyment, or to ward off future suffering, we call him a saving or economical man, and we say that he possesses the quality of economy. We can have no hesitation in enumerating this quality among the virtues, inasmuch as its



prevalence is indispensable for individual and national well-being; and also among the conditions of industrial success, since, without its aid, industry, knowledge, and skill will be comparatively powerless.

*The Effect of Habit.*—It is not enough to wish to grow up into industrious, intelligent, and skilful men, capable of foregoing so much of material indulgence as is indispensable for the due performance of our duty towards others, in the present and in the future. Something more than wishing is required. We must work as well as wish. Every day our efforts are delayed our task is more difficult, our success more doubtful. Men have been aptly described as "creatures of habit." Impulse and habit, sometimes with, but frequently without, reflection at the moment, determine our conduct. We may trace the effects of habit in the careers of both good and bad men. As soon, therefore, as we become capable of learning from our parents and teachers, or recognizing what it is our duty to do, self-discipline should begin—efforts should be made to form our own habits and regulate our own impulses.

*Temptation.*—From the outset we are thrown into a society not entirely inspired with these views and sentiments, and are surrounded by fellow-men, among whom are some ill-disposed—intent upon anything rather than contributing to the well-being of the community of which they are members. We are all, the young particularly, prone to imitate, and to be influenced for good and evil by companionship. Strength of character must be our safeguard against those allurements, blandishments, and seductions, which lead not to happiness, but to perdition.

*Rights of Property, and respect for Laws.*—While most men are engaged in replacing what is consumed, a few strive to obtain by force and fraud

what others produce. Such individuals, disposed to prey on others, cannot be tolerated, hence force is organized to prevent it. The determination of men to resist depredation has given rise to laws, and to officials to administer and enforce them. It is necessary that rules or laws should clearly declare those who are to be held the legal possessors; and, while causes which have produced inequality of possession are often too remote and obscure to be traced, yet there are some causes which are easily traceable, and which are sufficient to reproduce these inequalities, if they could be destroyed. Some men are industrious, skilful, intelligent, and thrifty; others lazy, unskilful, ignorant, and wasteful. To which class shall we look to find the possessor of property, and to which for the destitute? The careers of many of our eminent engineers, architects, surgeons, physicians, lawyers, administrators, contrasted with those of some spendthrifts, enforce the conviction that we must look to the former to find those who are on their way to become possessors of property, and to the latter for those who are on their way to destitution.

The means or the power upon which we rely for our protection against those who would prey upon society is, in many respects, the same in all countries. We may call it the government. Under it are the police or civil force, which controls the conduct of citizen to citizen within the commonwealth, or of subject to subject within the kingdom; and the military and naval forces, which defend the community against aggression from without.

The reasons why rights to property have been conferred are plain. All inducements to useful exertion and abstinence would be taken away if producers felt that they were to be deprived of their wealth, whether by fraud or violence. The law says to

producers, "Work, and you shall be protected in the enjoyment of the fruits of your industry." And it says to those who would help themselves to the wealth of another against his will,—“You are forbidden; and, if you make the attempt, you shall, if possible, be prevented; and if you break the laws in spite of the precautions taken against you, imprisonment shall prevent repetitions of your offence, and deter others from following your example in breaking the law.” Acts contrary to law and in defiance of government authorities are called crimes. Obedience to law is required from all. But while the well-disposed obey willingly, the ill-disposed submit through compulsion or fear. The well-disposed supply the wealth which is required for government establishments and the administration of the laws, because they know that if people were not allowed to enjoy the wealth which they have produced, a state of existence deserving to be called a state of well-being would be unattainable; and because they have grown up in the habit of cherishing thoughts and guiding their conduct in harmony with their conceptions of the duty which they owe to others. Their duty to others also urges them to concur in the measures of repression needful to protect property against the attacks of those who are not disposed to respect the possessions of others.

When ought people to begin to feel respect for property, or in other words, to be honest? From the beginning. Habits of respect for property should be cultivated simultaneously with habits of obedience.

*Relations of Employer and Employed.*—The term *wealth* is a convenient word to use for the products of work or industry, and the word *capital* is applied to that portion of wealth which is appropriated to the production of more wealth. The

larger part of existing wealth is in a form which requires further labour to be expended upon it to fit it for use or consumption. There is an attraction between the possessors of wealth and the possessors of a faculty of so dealing with wealth as to make it of direct use to the community. Wealth is required to enable labourers to subsist while this work is being performed; and labour is required to maintain and increase the store of wealth which, without the co-operation of labourers, would disappear by consumption and decay. This mutual attraction has from time immemorial drawn together the possessors of wealth and capable workers, capitalists and labourers, employers and employed. This attraction cannot fail to act in the future, and most important lessons are learnt from this relationship.

So great has been found the convenience of buying and selling services, that many of those who sell their own, in their turn, buy the services of others. Thus employer and employed become intermixed in the same person. The custom of a number of persons uniting their capital, that better results may follow from its use, also leads the same person to appear as capitalist sharing in profits in one relation, and labourer receiving wages in another. In spite of the great inequalities of possessions, the opportunities for selling labour remove from individuals all apprehension of suffering from privation or destitution, provided their labour be worth buying.

*Fidelity in performing engagements.*—A contract, expressed or understood, is entered into between employers and employed. We may easily shew how desirable it is for the sake of both parties, and for the good of society, that people should be willing to engage in such contracts. And they can be willing to engage in them

only in the conviction that it is intended to perform them. Hence, honesty of disposition, or determination of purpose faithfully to perform engagements, must be added to the other qualifications to justify the expectation of a satisfactory state of society, or of any of us sharing in such a state.

One who hopes to find a purchaser of his services or labour must inspire the possessor of wealth to whom he applies with a reasonable hope that his services are worth buying, or will speedily become so, and in order that the possessor of wealth may induce others to render him the services he needs he must inspire them with confidence that he is both able and willing to compensate the workers for their services out of his wealth. By reflections such as these we are led to the conclusion that trustworthiness, or scrupulousness in making contracts and fidelity in performing them, must prevail widely wherever a high state of happiness is to be enjoyed. Here, again, we must consider the effect of habit; the love of truth and habits of truthfulness must be cultivated in childhood.

The exertions of possessors of property to preserve and increase the store destined to supply the wants of the future deserve commendation as well as the industry of the labourer. It is right and proper that the man who benefits the community should at the same time benefit himself. When wealth is acquired by fraud, or by means savouring of fraud, it is the fraudulent, not the wealthy man, who ought to be reprobated. The possessor of well-gotten wealth never deserves censure because he possesses wealth and increases it, but he may deserve censure because he countenances or promotes bad habits and conduct, or does less than he might do for the cultivation and encouragement of their opposites.

*Division of Labour.*—It is important here to work out the need for and the consequence of division of labour. The first conclusion is, that the qualities we have found to be essential to general well-being must be possessed by all, whatever part of the work of production they perform, whether they be teachers or taught, employers or employed, capitalists, organizers, bankers, and bankers' clerks, protectors of the community against deprecators, those who protect rights and enforce the fulfilment of obligations, makers and administrators of the law, etc.

Again, besides opening to us means and opportunities of producing many things which would otherwise be beyond our reach, and all things in greater abundance and of better quality, division of labour enables us so to portion our different kinds of work as to adapt them to every kind of capacity.

Varieties of tastes, talents, temperaments, and disposition may all be consulted within certain limits, prescribed by the sense of duty which ought invariably to direct and dominate.

Time will not permit me to fill up all the steps in the reasoning, or to sketch the whole of the science as far as it can be at present carried. When we consider the earning and sharing of profits, the obligations of borrowers and lenders, the principles of exchange made necessary by the division of labour, our previous conclusions are confirmed, and we see how indispensable for the welfare of the community it is that honesty, just dealing, and good faith, agreement and harmony between words and conduct, as well as intelligence, should prevail; at the same time we confirm our condemnation of such faults as unpunctuality, breaches of contract, waste of labour and capital, insolvency, etc., and we are able to trace

the misery and suffering which follow in their train. As we proceed we shall find that much conduct which even some men who are considered educated men approve, when examined by the light of our principles, proves to be wrong, and to produce unhappy effects. We shall find, also, that, from a want of knowledge of the consequences which we have traced, efforts to avert suffering are frequently misdirected, and only aggravate what they are intended to remedy.

But the first steps will be to learn that, for men to live at all on this earth, they must work; to live decently and comfortably they must work diligently, intelligently, and skilfully. Intelligent work is impossible without knowledge; knowledge is not to be had without the desire, accompanied by application, to get it. The desire and application are thoughts and habits to be formed and fostered in childhood, first by the affectionate care of others, and afterwards by self-discipline. The pursuit of knowledge thus commenced ripens into one of the most intense of our pleasures, while it is providing against immunity from suffering in the future.

Important as these subjects are in themselves, they assume a greater importance on account of the use of the science of conduct in a particular educational method—I mean that sharpening of the wits that is known as the Socratic method.\* This method applies in education to two kinds of science—one in which every question is accompanied by a practical scientific experiment from which, by simple observation, the answer can be

derived; the other, the sciences which are based on operations and actions that are universally going on around us, and respecting which all persons have some knowledge. Of the latter kind is our science. I do not attempt originality in describing it. This would be dangerous with such a subject, but, on the other hand, I raise no party banner.

What I know of this subject I have learnt from my friend, Mr. W. Ellis, who has thought over it for many years, and whose teaching it has been my privilege to listen to when I commenced my own work as a teacher, and on many subsequent occasions. The name of Mr. William Ellis is mentioned by Professor Bain in his work "Education as a Science," as distinguished in this department of knowledge, but as the science he has taught is included by the Professor amongst those that "cannot be accounted sciences of method, discipline or training," it seemed to me that the Professor did not comprehend the full use of this science in cultivated observation and reason, as it has been taught by Mr. William Ellis, in his philanthropic labours. Chiefly on this account I have ventured to bring this subject before you to-night.

Here I must conclude. I have only just approached what I feel it is my special province, as a practical teacher, to say; but I thank you for your patient attention, and, if you will allow me, I will undertake, on a future occasion, to shew more particularly how these principles may be used to correct the faults that are brought to our notice in our school children, and by their means to strengthen our children to resist temptation to misconduct and error in the future.—*Educational Times.*

\* Here the lecturer read, by way of illustration, a dialogue between Meno and Socrates, on "What is Virtue?" and then a lesson on the subject of the lecture, consisting entirely of simple questions and answers.

## ARTS DEPARTMENT.

ARCHIBALD MacMURCHY, M.A., MATHEMATICAL EDITOR, C. E. M.

The solutions are by Messrs. MacMurchy and Barton, University College, Toronto.

Our correspondents will please bear in mind, that the arranging of the matter for the printer is greatly facilitated when they kindly write out their contributions, intended for insertion, on one side of the paper ONLY, or so that each distinct answer or subject may admit of an easy separation from other matter without the necessity of having it re-written.

## SOLUTIONS.

42.  $ABC$  is any  $\triangle$  inscribed in a  $\circ$   $ABEC$ , of which  $AE$  is a diameter.  $AQ$  bisects  $\angle$  between  $AE$  and the  $\perp$  from  $A$  on base  $BC$ ; shew  $\angle BAC = \angle$  subtended by arc  $CQ$  at centre of  $\circ$ .

Take centre of  $\circ =$ 

$$\begin{aligned} \angle QOE &= 2\angle QAE = 2\angle QAD \\ &= \angle QAE + \angle QAD = \angle DAE. \end{aligned}$$

$$\angle EOC = 2\angle OAC.$$

Join  $EC$ ; then  $\angle ECA$  is a rt.  $\angle$ , and

$$\angle AEC = \angle CBA;$$

 $\therefore \triangle s$   $EAC, ABD$  are equiangular, *i.e.*,

$$\angle BAD = \angle EAC.$$

But  $\angle EOC = 2\angle EAC$ ;

$$\therefore \angle EOC = \angle EAC + \angle BAD.$$

Hence  $\angle QOC = \angle BAC$ .

45. Let it be required to inscribe in  $ABC$  a  $\triangle$  similar to  $DEF$ .

Let  $ABC$  and  $DEF$  be so placed in the same plane that no side of the one may be parallel to any side of the other. Describe  $\triangle NKM$  round  $DEF$  by drawing through  $D, KM$  parallel to  $AC$ , etc. Then if we divide  $AC, AB, BC$  at  $R, S$  and  $T$  proportionally to  $DK, DM, KF, NF$ , etc., and join  $SRT$ , it is easy to shew  $\triangle SRT$  is similar to  $FDE$ .

52. Prove analytically (1) angle in a semi-circle is a right angle; (2) angles in the same segment of a circle are equal.

(1) Let  $APB$  be a semicircle,  $AB$  a diameter the axis of  $x$ ,  $A$  origin,  $P$  any point in circumference.

$$y^2 = 2ax - x^2, \text{ equation to circle.}$$

Let  $y = mx$  be equation to  $AP$ ; then at

$$\text{point } P, x = \frac{2a}{1+m^2}, y = \frac{2am}{1+m^2},$$

$$\therefore \text{ equation to } BP \text{ is } y = -\frac{x}{m}(x-2a).$$

 $\therefore BP$  is perpendicular to  $AP$ .

(2) Same figure as (1).

Let equation to circle be  $x^2 + y^2 = ax + by$ .  $A$  origin, then  $AB = a$ . Let  $P$  be any point  $x'y'$  in circumference.

$$\tan APB = -\tan(PAB + PBA)$$

$$= -\frac{\left(\frac{y'}{x'} + \frac{y'}{a-x'}\right)}{1 - \frac{y'^2}{x'(a-x')}} = \frac{a}{b}.$$

$\therefore$  angle  $APB = \tan^{-1} \frac{a}{b}$ , which is independent of position of  $P$ .

53. An ellipse and hyperbola that have the same foci and centre, will cut one another at right angles.

$$\text{Let } \frac{x^2}{a^2} + \frac{y^2}{b^2} = 1 \text{ be equation to ellipse,}$$

$$\text{and } \frac{x^2}{a'^2} - \frac{y^2}{b'^2} = 1 \text{ be equation to hyperbola,}$$

$$\therefore CS^2 = a^2 - b^2 = a'^2 + b'^2.$$

At points of intersection

$$\left(\frac{1}{a^2} - \frac{1}{a'^2}\right)x^2 + \left(\frac{1}{b^2} - \frac{1}{b'^2}\right)y^2 = 0$$

$$\therefore \frac{x^2}{y^2} = \left(\frac{aa'}{bb'}\right)^2$$

Now, if  $\theta, \theta'$  be angles which tangents at points of intersection make, with axis of  $x$ ,

$$\tan \theta \tan \theta' = -\left(\frac{bb'x}{aa'y}\right)^2$$

$\therefore \tan \theta \tan \theta' = -1$ , or tangents at points of intersection are at right angles.

60. Prove sum of products of 1st  $n$  natural numbers taken two and two together

$$\frac{n \cdot (n-1) \cdot (n+1) \cdot (3n+2)}{24}$$

We have, denoting required sum by  $S$ ,  
 $(a+b+c+d+\dots$  to  $n$  terms) $^2 = a^2 + b^2 + c^2 + \dots$   
 to  $n$  terms  $+ 2(ab+ac+\dots)$ .

Put  $a=1, b=2, c=3$ , etc.,

$$\therefore 2S = \left(\frac{n \cdot (n+1)}{2}\right)^2 - \frac{n \cdot (n+1) \cdot (2n+1)}{2 \cdot 3}$$

$$\therefore S = \frac{(n-1) \cdot n \cdot (n+1) \cdot (3n+2)}{24}$$

61. Shew that the remainder after  $n$  terms of the expansion of  $(1-x)^{-2}$  is

$$\frac{(n+1)x^n - nx^{n+1}}{(1-x)^2}$$

$$(1-x)^{-2} = 1 + 2x + 3x^2 + \dots + (n+1)x^n + \dots$$

Let  $S = 1 + 2x + 3x^2 + \dots + nx^{n-1}$ ,

$$\therefore Sx = x + 2x^2 + \dots + n-1 x^{n-1} + nx^n,$$

$$\therefore S = \frac{1-x^n}{(1-x)^2} - \frac{nx^n}{1-x}$$

$$\therefore \text{remainder} = (1-x)^{-2} - S$$

$$= \frac{(n+1)x^n - nx^{n+1}}{(1-x)^2}$$

62. The sum of the first  $r+1$  coefficients

of the expansion of  $(1-x)^{-m}$  is  $\frac{|m+r}{|m|} |r|^m$

being a positive integer.

$$(1-x)^{-m} = 1 + c_1 x + c_2 x^2 + \dots + c_r x^r + \dots$$

$$(1-x)^{-1} = 1 + x + x^2 + \dots + x^r + \dots$$

$\therefore$  required sum equals coefficient of  $x^r$  in

$$\frac{(1-x)^{-m+1}}{(1-x)^{-1}} = \frac{(m+1)(m+2)\dots(m+r)}{1}$$

$$= \frac{|m+r}{|m|} |r|^m$$

67. Three circles are so inscribed in a triangle that each touches the other two and two sides of the triangle; prove radius of that which touches sides  $AB, AC$  is

$$\frac{r}{2} \left( \frac{(1 + \tan \frac{B}{4})(1 + \tan \frac{C}{4})}{(1 + \tan \frac{A}{4})} \right)$$

Let circles whose centres are  $O_1, O_2$  touch side  $BC$  in  $a_1, a_2$  respectively, and also touch each other and sides  $AC, AB$  respectively,

and circle centre  $O_1$  touch the other two circles and sides  $AB, AC$ .

Then  $r, r_1, r_2, r_3$ , denoting radii of inscribed circle of triangle  $ABC$ , and of above circles, we have

$$O_1 O_2 = r_1 + r_2, \sqrt{\{(r_2 + r_3)^2 - (r_2 - r_3)^2\}} = a_1 a_2 = 2\sqrt{r_2 r_3}$$

$$\therefore BC = a = r_2 \cot \frac{B}{2} + r_3 \cot \frac{C}{2} + 2\sqrt{r_2 r_3}$$

$$= r \left( \cot \frac{B}{2} + \cot \frac{C}{2} \right)$$

anal = anal.

$$\therefore r_2 \cot \frac{C}{2} + r_1 \cot \frac{A}{2} + 2\sqrt{r_1 r_2}$$

$$= r \left( \cot \frac{C}{2} + \cot \frac{A}{2} \right) \quad (1)$$

anal = anal.

whence  $\sqrt{r_1} \cos \frac{A}{2} + \sqrt{r_2} \sin \frac{A}{2}$

$$= \sqrt{r_2} \cos \frac{B}{2} + \sqrt{r_3} \sin \frac{B}{2}$$

anal = anal.

whence  $\sqrt{r_1} \left( \cos \frac{A}{2} + \sin \frac{B}{2} - \sin \frac{C}{2} \right)$

$$= \sqrt{r_2} \left( \cos \frac{C}{2} + \sin \frac{B}{2} - \sin \frac{A}{2} \right)$$

$$\therefore \frac{r_1}{r_2} = \left\{ \frac{1 + \tan \frac{C}{4}}{1 + \tan \frac{A}{4}} \right\}^2$$

Substituting in (1) and reducing, required expression is obtained.

68. If  $\frac{a+cx}{c+ax}$  be expanded in a series ascending by powers of  $(1-x)$  and  $(1+x)$ , and  $A, B$  be the coefficients of  $(1-x)^{n+1}$  and  $(1+x)^{n+1}$  respectively; then

$$\frac{A}{B} = \pm \left( \frac{c-a}{c+a} \right)^{n+1}$$

$\pm$  according as  $n$  is even or odd.

$$\frac{a+cx}{c+ax}$$

$$= \left( \frac{c+ax}{a+cx} \right)^{-1} = \left\{ 1 + \frac{(c-a)(1-x)}{a+cx} \right\}^{-1} \quad (1)$$

$$= \left( \frac{c+ax}{a+cx} \right)^{-1} = - \left\{ 1 - \frac{(c+a)(1+x)}{a+cx} \right\}^{-1} \quad (2)$$

Expanding the above by Binomial Theorem we obtain required result.

EDUCATION DEPARTMENT,  
ONTARIO.

*December Examinations, 1879.*

ADMISSION TO HIGH SCHOOLS.

GEOGRAPHY.

1. Define meridian, watershed, bay, frith and zone.
2. What and where are Arthabasca, Nelson, Chignecto, Restigouche, Gatineau, Temiscaming, St. Hyacinthe, Quinté, Chesapeake, Sacramento, Champlain and New Orleans?
3. Where do you find the following natural productions in greatest abundance:—Cotton, copper, coal, coffee, tin, gold, furs and grapes?
4. Say you embark at the Isle of Man on a voyage to the mouth of the Volga. Through what waters, and near what capes and islands would you pass?
5. Draw a map of the coast of Asia from Behring's Straits to Cape Comorin, showing all the important physical features, with their names neatly printed upon them.
6. Locate the following:—Obi, Papua, Zambezi, Tunis, Morea, Cyprus, Venice, Lyons, Copenhagen, Borneo, Cheviot Hills, Crimea, Quito, Port-au-Prince, Trinidad and Lofoden.

COMPOSITION.

1. Make a simple sentence upon each of the following words:—Crocodile, flower, railway, Nelson, truth, temperance, chirp, tremble, conquer, besiege, fierce, candid.
2. Combine into a single sentence—A crow had seized a piece of cheese. It flew up into a high tree. It quietly prepared to enjoy its repast.
3. Arrange each of the following sentences correctly:—  
Wolsey left at his death many buildings which he had begun, in an unfinished state. It is folly to pretend to protect ourselves against the accidents of life by heaping

up treasures, which nothing can guard us against.

A romantic village was situated on the slope, composed of ten or a dozen neat cottages.

4. Improve the following sentences by avoiding the repetition of related words:—

The abilities, as well as the virtues, of King Alfred justly entitled him to the title of the Great.

Wellington was anxious to be relieved from all anxiety in that quarter.

5. Render into good English—

A fox was passing through a vineyard and so he saw some fine bunches of grapes on one of the trees; so he tried to reach one of them, but it hung very high and he could not get it.

Nothing is more effectual as a destroying agency no means so sure as that of time.

6. Combine the following sentences so as to form a connected narrative:

Two young bears left their native woods. They came to a bee-hive. The bee-hive was well stored with honey. They were delighted with their discovery. They hastily overturned it. They began to eat voraciously. The bees were not to be deprived of the fruits of their labour with impunity. They flew about the bears. They stung them severely in the ears. They stung them severely in the eyes. The bears endeavoured in vain to repel the attacks of their nimble foes. They were at last forced to retreat to the woods. They were maddened with the pain. They were blinded with rage. Their sufferings at last subsided. They had leisure to reflect upon their conduct. They lamented their folly. They resolved to profit by their sad experience. Pleasure is often bought with pain.

7. Tell the following in prose:—

In Grecian annals it remained untold,  
But may be read in Eastern legend old,  
How, when great Alexander died, he bade  
That his two hands uncovered might be laid  
Outside the bier, for men therewith to see—  
Men who had seen him in his majesty—

That he had gone the common way of all,  
And nothing now his own in death might call;  
Nor of the treasures of two empires aught  
Within those empty hands unto the grave  
had brought.

### ENGLISH GRAMMAR.

1. *Define*—Comparative Degree, Conjunction, Gender, Participle, Relative Pronoun and Subjunctive Mood.

2. *Parse*—“The Spaniards employed coastguards to keep off interlopers, the commanders of which were instructed to massacre all their prisoners.”

3. *Analyse*—“After the banquet, a shower of scented water, scattered from invisible pipes, spread perfume over the apartment.”

4. Correct the following, and give reasons for making the changes necessary:—

(a). I am not sure but what it is right.

(b). I will not go, except you promise to come too.

(c). He is more cleverer than any one I ever seen.

5. Give the past participle of *go, have, lay* (to place) and *drink*; the feminine of *earl, stag* and *miser*; the plural of *medium, madame, wharf* and *scarf*; and the possessive plural of *mechanic* and *lady*.

6. (a). Give six rules for the use of capital letters.

(b). Inflect *which*.

(c). Inflect *to see*, in the future passive indicative.

### ARITHMETIC.

1. A man has 703 ac. 3 roods 22 sq. rods  $14\frac{1}{4}$  sq. yds.; after selling 19 ac. 1 rood 30 sq. rods  $2\frac{1}{4}$  sq. yds., among how many persons can he divide the remainder so that each person may receive 45 ac. 2 roods 20 sq. rods 25 sq. yards?

2. Find the price of digging a cellar 41 ft. 3 in. long, 24 feet wide and 6 feet deep, at 20 cents per cubic yard.

3. The fore wheel of a waggon is  $10\frac{1}{2}$  ft. in circumference, and turns 440 times more than the hind wheel, which is  $11\frac{2}{3}$  ft. in

circumference; find the distance travelled over in feet.

$$4. \frac{3\frac{1}{2} - 1\frac{1}{6} \text{ of } \frac{1}{10} + 8}{14(8\frac{1}{2} + 3\frac{3}{8} - \frac{1}{10} + 3\frac{3}{8})} \div \frac{.05 - .005}{.25 \div .5}$$

5. Find the total cost of the following:—  
2745 lbs. of wheat at \$1.20 per bush.

867 “ “ oats “ 35c. “ “

1936 “ “ barley “ 60c. “ “

1650 “ “ hay “ \$8.00 “ ton.

2675 feet of lumber at \$10 per 1000 feet.

6. If, when wheat sells at 90 cents per bush., a 4 lb. loaf of bread sells for 10 cents, what should be the price of a 3 lb. loaf when wheat has advanced 45 cents in price?

7. At what price must I mark cloth which cost me \$2.40 per yard, so that after throwing off  $\frac{1}{4}$  of the marked price I may sell it at  $\frac{1}{2}$  more than the cost price?

### FOURTH BOOK AND SPELLING.

1. Tell what you know about the founding of English colonies in North America in the seventeenth century.

2. “They threw themselves at the feet of Columbus with feelings of self-condemnation mingled with reverence. They implored him to pardon their ignorance, incredulity and insolence, which had created him so much unnecessary disquiet, and had so often obstructed the prosecution of his well-concerted plan; and passing, in the warmth of their admiration, from one extreme to another, they now pronounced the man whom they had so lately reviled and threatened to be a person inspired by Heaven with sagacity and fortitude more than human, in order to accomplish a design so far beyond the ideas and conception of all former ages.”—ROBERTSON—*The Discovery of America*.

(i.) In what year was America discovered by Columbus? In whose service was he at the time, and how many vessels did he have with him?

(ii.) What part of America did he first discover?

(iii.) Explain the meaning in which ‘implored’, ‘incredulity’, ‘prosecution’, ‘well-concerted’, ‘reviled’, ‘inspired’, ‘Heaven’,



'sagacity', 'fortitude', 'conception', 'ages', are used in the passage.

(iv.) *Created him so much unnecessary disquiet.* To what does this refer? What was 'his well-concerted plan'?

(v.) *From one extreme to another*—What were the two extremes?

(vi.) *More than human*—What is understood after 'human'?

3. "The Red Man came,  
The roaming hunter tribes, warlike and fierce,  
And the Mound-builders vanished from the earth.

The solitude of centuries untold  
Has settled where they dwelt. The prairie-wolf

Hunts in their meadows, and his fresh-dug den  
Yawns by my path. The gopher mines the ground

Where stood their swarming cities. All is gone;  
All,—save the piles of earth that hold their bones,

The platforms where they worshipped unknown gods,

The barriers which they builded from the soil  
To keep the foe at bay, till o'er the walls

The wild beleaguers broke, and, one by one,  
The strongholds of the plain were forced,  
and heaped with corpses."

—BRYANT—*The Prairies.*

(i.) *The solitude of centuries untold.*—Explain the meaning of *untold*. Parse it.

(ii.) Explain the meaning in which 'yawn'; 'swarming', 'beleaguers', and 'forced' are used in this passage.

(iii.) What is meant by 'keep the foe at bay' and 'the strongholds of the plain'? Who, according to Bryant, were the foe?

(iv.) What is the gopher!

(v.) Point out the silent letters in—

"The roaming hunter tribes, warlike and fierce";

And in—

"The platforms where they worshipped unknown gods."

What final letter in the latter of these lines has a sound different from that which it usually has?

4. What is the difference in meaning between

pine, the noun, and pine, the verb?

rue, " , and rue "

crew, " , and crew "

mean, " , and mean, "

fare, " , and fare, "

row, " , and row, "

rail, " , and rail, "

hail, " , and hail, "

ward, " , and ward, "

blow, " , and blow, "

mow, " , and mow, "

peer, " , and peer. "

ENGLISH HISTORY.

1. Tell how the Roman conquest of England was brought about, and what were the principal changes effected by it in England?

2. Why is the reign of King John a very important period of English History? Explain fully.

3. Give an account of the public life of Oliver Cromwell.

4. Tell what is meant by the Revolution, the Restoration, the Reformation, the Parliament.

5. Why is the power of the Sovereign now less than it was three centuries ago?

6. Tell the principal events of the reign of George III.

TIME TABLE OF THE EXAMINATION.

*Tuesday, December 16th, 1879.*

9 A.M. to 10:30 A.M. . . . . Geography.

10:45 A.M. to 12 M. . . . . Composition.

2 P.M. to 4 P.M. . . . . Grammar.

*Wednesday, December 17th.*

9 A.M. to 11 A.M. . . . . Arithmetic.

11:10 A.M. to 11:30 A.M. . . . Dictation.

1:30 P. M. to 3 P.M. . . . . Fourth Book and Spelling.

3:10 P. M. to 4:40 P.M. . . . . History.

*Reading and Writing are to be taken on Tuesday.*

## CONTEMPORARY OPINION ON EDUCATIONAL TOPICS.

## EDUCATION.

In 1611, Thomas Sutton, a gentleman of England, died, and left an estate to charitable purposes, including the foundation of the famous Charterhouse. There was some dispute as to the will, and Francis Bacon took occasion to address the king a letter of advice respecting the proposed disposition of the property, as in case the will was set aside the king would be heir. In that letter occurs a passage which has a singular force here and now, where conditions exist not unlike those indicated by Bacon. "Concerning the advancement of learning," he writes, "I do subscribe to the opinion of one of the wisest and greatest men of your kingdom:— That for grammar schools there are already too many, and therefore no providence to add where there is excess. For the great number of schools which are in your Highness' realm doth cause a want, and doth cause likewise an overflow, both of them inconvenient, and one of them dangerous. For by means thereof they find want, in the country and towns, both of servants for husbandry and apprentices for trade; and, on the other side, there being more scholars bred than the state can prefer and employ, and the active part of that life not bearing a proportion to the preparative, it must needs fall out that many persons will be bred unfit for other vocations, and unprofitable for that in which they are brought up; which fills the realm full of indigent, idle, and wanton people, which are but *materia rerum novarum.*"

We are discovering something of the same want and overflow now, especially in our cities. We need not even change Bacon's terms, though the words themselves have a little different meaning. Now, as then, there are too many grammar schools, or what is

more to the purpose, the grammar schools teach too much grammar. Bacon complains that in his day the schools caused a want of farmers and mechanics, and an overflow of clerical people. Precisely this complaint must be made at present. The tendency of our highly organized public-school system is to discourage manual labour, and to multiply enormously the number of those who seek to maintain themselves by the pen or by trade. The course of instruction is almost exclusively intellectual in its scope, the time occupied covers years when the training for mechanical pursuits naturally begins, and the apparent prospect of a higher social pursuit leads to an aversion from the humbler occupation. The result is that the mechanical arts suffer an indignity, and boys who might have been fitted for good workmen become indifferent book-keepers, clerks, and salesmen.

Now a state rests for prosperity not upon its clerks, but upon its workmen; it is the men who handle tools that contribute to its wealth and may be trusted for its defence, and it is of the first importance that this class should be trained not only in the arts, but in intelligence and character. But the divorce of manual and mental education in our public schools tends to perpetuate the separation out of school. If there is intelligence in the workman and a capacity to improve his art, these are not the distinguished results of the training which the public schools give; that training steadily withdraws the young from mechanical and agricultural pursuits, and crowds them into occupations, already overstocked, which depend for their prosperity indeed upon the development of the arts.

Moreover, the public-school system not being found favourable to the mechanic arts, what great educational force remains? The apprentice system has nearly disappeared.

It has declined contemporaneously with the rise and encouragement of a compulsory public-school system, and the two facts are related more closely than by the accident of time. It is true that we must look for the chief cause of this decline to the introduction of steam power, which has led to the formation of associated industries, and the breaking up of labour into fragments. The rapid changes in society also have made the old relation of master and apprentice unlikely; but neither the introduction of machinery nor the multiplication of grades between the contractor and the workman has lessened the necessity for skilled labour, or rendered the trained workman a superfluous member of a great state.

The economic considerations which would persuade us to introduce into the public-school system a recognition of manual training are re-enforced by the discovery of a yet higher argument in the very nature of education itself. It is not to be wondered at that our school system should have grown into a purely intellectual order. In its beginning there was no assumption of an entire control of the child. So much time was given to school as could be spared from the farm and shop. There still existed a well-recognized tradition of mechanical knowledge, and the school was looked upon as supplying those rudiments which could best be acquired there. Gradually, as cities grew, increasing thus the class of children who had no other employment, school came to be the chief occupation of the young. The attention of the community becoming more concentrated on this important institution of the State, the existing apparatus for instruction was improved and refined: the school-book industry was developed, and normal schools established for the better education of teachers who were to stand behind these school-books. The pride of the State, the enthusiasm of teachers, the natural quickness of children at leisure, these have all helped to swell the tide of the public-school system, and to carry it on in the direction of its first setting.

Now that all this has been done and the elementary truths of society begin to assert

themselves, we shall discover that in neglecting the education of the hand we have not only weakened the power of the State, but have stimulated an unbalanced education of the person. A training which ignores the hand is not the training which either nature or history will approve. That member is something more than a symbol of industry. "Whatsoever thy hand findeth to do, do it with thy might," "Establish Thou the work of our hands," are not phrases ingeniously contrived to translate into the vernacular the intellectual exercises of clerks and commercial travellers; they point to an elemental condition of human well-being. Nor is this training of the hand to be obtained by means of gymnastic swinging of dumb-bells. The training of the hand means the power to use a tool; the training of the eye is the power to see perfect work; the training of the mind is the power to conceive and execute that work.

The curing of the defect in society and the restoration of education to a sound and healthful condition are to be sought in a reformation of that system which we justly regard as the very engine of the State's prosperity. Nor are signs lacking that the public mind is turning in that direction. The introduction of drawing into the curriculum is one sign, and it is curious to observe how the double argument, drawn from economy and from the philosophy of education, has been used in support of this measure. The introduction of sewing for girls is even more significant. Here the argument has been drawn chiefly from the economic side, and the facts which gave the argument its force were unassailable.

This study of sewing forces upon one the question of the manual education of boys. The question is precisely the same, only its solution is more complicated. To the girl is given one tool, and the perfect mastery of that carries with it a training in thoroughness, order, concentration, precision, and self-respect; the practice, moreover, is easily associated with a daily need, and the charm of useful production is attendant on the study. But there is no one tool which can

be affirmed of the boy, and this is sometimes taken as an excuse for not teaching him the use of any. Yet the variety of tools which a boy may use only suggests practical difficulties; it does not declare these difficulties insurmountable, nor in any way weaken the force of the educational argument. The difficulties indeed are such as yield readily to an intelligent will. Half of the question is answered when one considers that the primary object of manual education in the public schools is not to make boys carpenters, ship-builders, masons, or followers of any other craft, but to instruct them in the meaning of their hands and of the tools which those hands may grasp. Hence the shops which may be attached to public schools will be shops of instruction, not of construction, and the training will be in the grammar of the arts, not in the indefinite number of forms which the arts assume.

The various schools of technology which exist do not meet the general need which we have described. No; the remedy lies in such a readjustment of the public-school system in our cities as shall make it include formal, progressive instruction in the manual arts. If it be said that the State or the city has no

function to educate children for specific trades, but only to give them a common-school education, as that term is now understood, it can be answered, first, that the present system does almost inevitably educate children for the desk and the counter, with a reversion in many cases of the almshouse or the police-station; and, second, that there is nothing in the present reach of common-school education which need compel us to glorify it as the final and perfect force for developing the human character. In truth, we might better ask humbly why the present system has failed than boast of its success. Nor should we be far wrong if we were to assert that in making common such an education as we have outlined we are likely to produce citizens who in peace would be more valuable, working in shops, and not waiting behind counters, and whose training would make them better soldiers in war. The drill of school-boys with the saw, the plane, the axe, and the file would make them stronger defenders of the State than if they had known only the manual exercise of the school-room, or even had been formed into battalions of miniature soldiers.—*Atlantic Monthly*.

**TO POOR BOYS.**—Never sit down despairingly and say, "It is impossible for me to rise in the world. I am only a poor boy. There is no chance for me." Why, it is just such as you who have risen highest and become men whose names are known throughout the world, who thoroughly understood at the outset that their fortunes were in their own hands, and that hope and energy and effort were better than all the family influence in the world. Inherited wealth seems to be actually enervating. Talents too often lie disused in the hands of rich men's sons. What need of striving? they think; competence is theirs; and often such men squander the fortunes they have not earned, and lives that began in luxury end in beggary. "No living soul will ever give me a penny" is about as wholesome a prophecy as a boy can read in the book of fate. Despair because you are poor? Why, that is the very reason that should bid you hope! The biographies of most great men, of most successful men, will tell you that, if you will but read them.

**HISTORY WITH A VENGEANCE.**—Some of the answers to questions about English history recently given by some pupil-teachers to a Government inspector of schools are rather startling. One, a girl of eighteen, stated that the conversion of England was effected by Julius Cæsar coming over with forty monks; another, a pupil-teacher in his fifth year, employed at a large Board-school, stated that, after signing Magna Charta, Charles I. was defeated by Oliver Cromwell at the battle of Runnymede.

SCENE—Road to Scotch railway station; commercial traveller is proceeding to it in company with a boy he has engaged to carry his samples. C. T.: "How long have you been at school?" Boy: "Three years!" C. T.: "What book is that you've got in your pocket?" Boy: "The wan-an-sex-penny." C. T.: "And what sort of book is that?" Boy, emphatically: "The aicht-teencepence." C. T.: "Is it lessons in English, or is it history?" Boy, wondering at C. T.'s ignorance: "No, it's the Royal Reader."

## PUBLIC SCHOOL DEPARTMENT.

[Contributed to, and under the management of, Mr. S. McAllister, Headmaster of Ryerson School, Toronto.]

## THE PUBLIC EXAMINATION DAY.

December is, perhaps, the busiest month in the year in our public schools. The teacher, whose duty it is to take stock of the progress made during the past few months, is busy reviewing the work of the junior classes orally, and examining the senior classes by written papers. Added to this, he has to devote serious attention to the preparations for his closing exercises; so that when that most trying day in the year to every teacher, old and young, the public examination, or more properly exhibition day, comes, he will have every arrangement made to make all go "merry as a marriage bell." The scholars, too, who are at all ambitious, must not be idle, because upon the results of their work this month in many schools depends their promotion to a higher class. Besides, have they not maps and specimens of various kinds of work to prepare for the edification of their visitors, and songs, readings and recitations for their entertainment? And happiest, though most laborious task of all, have they not the school to decorate, and make, in their own estimation at least, like a garden of Eden for one day in the year? Happy is the teacher who, in sympathy with his scholars, can make these joyous occupations of theirs a recreation to himself, and a reminiscence of his own childhood's days. Even if he cannot do this, let him tolerate them with the consolatory thought that his scholars are going the most successful way about making the day a red letter one in their life's calendar. However happy the anticipation of this day may be to the scholars, it is too often looked forward to with feelings of painful anxiety by the teacher. There are many whose success in keeping their classes in the

best of order, on that day, under circumstances the most unfavourable, will decide whether they be reappointed or promoted. Trustees and others, who only visit the school on examination day, are too prone to estimate a teacher by what they then see, however superficial the display may be. Hence, in teaching, as in other occupations of life, "the race is not always to the swift, nor the battle to the strong." It too often happens that the one who can make the best outward show wins the palm, while he who may be by all odds the most skilful in developing not only the intellect but the character may be cast adrift, or left behind, because he has not either the faculty or the inclination to do work for mere show. In the desire to create a favourable impression upon visitors, injudicious teachers are strongly tempted to prepare pet questions for their scholars to answer. Indeed, we have known a teacher of some standing who remarked to a scholar after a day of this kind, that if she had not been present to have answered the question in history she gave her, and in which she had been drilled a day or two previously, she could not have had it answered at all. We would urge our readers to abstain from such a demoralizing practice as this with all the power they possess. By giving way to it you corrupt the weak among your scholars, and incur the contempt of those whose nature is above such petty tricks, and you lose your own self respect. Keep in mind that every act of yours before your scholars should have the same effect on them that each blow of the sculptor's mallet has on the marble. Do everything in your power to make the examination day a happy one to your scholars, but let it be a profitable one too, both to them and to you. Remember while scholars retain recollections of their ordinary school

days, examination day, from the exceptional circumstances attending it, dwells particularly in their memory; and it depends upon yourself whether, in after years, you will be remembered by them with feelings of scorn or of respect. By careful forethought, and judicious management, a teacher can easily tide over the trials incident to the day. Let him not only have a programme prepared for his visitors' information, but a plan of work for his own guidance, the notes of which might be put prominently on the black-board, that all the scholars might see them, and know the work laid out for them; they would then fall easily into what had to be done, and confusion at the change of work would be reduced to a minimum. Let everything be done with as much earnestness and oneness of purpose as in your everyday work, and for the children's sake, if not for your own, avoid all appearance of sham or deception. If you want to make them have pleasant remembrances of you, even during the holidays that ensue, you must not do anything to mar the favourable estimate they may have formed of you in their every-day intercourse.

#### THE SUPERANNUATION FUND.

At the last meeting of the Provincial Association, the public-school section passed the following resolution:—

“Moved by Theophilus Hall, seconded by G. Treadgold—That in justice to the teachers of the Province, the clause relating to the Superannuation Fund, which provides that teachers shall teach until sixty years of age, unless disabled, should be amended by introducing a clause giving them permission to retire after twenty-five years of active service without forfeiture of their claims on the Superannuation Fund, and that Messrs. McAllister, Campbell, and Spence be a Committee appointed to lay this resolution before the Minister of Education.”

These gentlemen, in fulfilment of their allotted duty, waited upon the Minister by appointment on Saturday, 13th of December. He courteously received them, and entered into a full discussion of the whole subject

with them. In the course of this they urged that the legislation which established the Fund in its present shape, was not asked for by them, and that they had no voice in framing any of the clauses. That the change they were present to urge would not have the effect of deteriorating the character of the profession, but would, on the contrary, result in keeping the best men in it, seeing they would have the prospect within a reasonable time of retiring upon an allowance proportionate to their length of service. The Minister urged that the country might thus lose the services of men in the prime of life; this was admitted, but it was pointed out that even then the best part of their lives would have been devoted to teaching. It was further pointed out that, at best, the allowance from the fund was a mere pittance, not at all sufficient to support a person who retired at six y years of age, that even after many years' service, at that age he would be quite un'itted to take up any other occupation, 'e ke out a livelihood. The Minister admitted this, but urged that it would be a material help to keeping the wolf from the door. It was suggested that, if teachers were permitted the choice of retiring at an earlier period, they would be enabled to supplement their payments from the fund by some other occupation, and that as the proposal was to leave the matter optional with the teacher, the probability is that there would be little more demand upon the fund than there is at present, particularly as the payment from it is proportionate to the number of years of service.

The Minister's attention was directed to the Scheme of Superannuation for the Irish teachers, a short account of which appeared in our September number. It was pointed out to him that a teacher in Ireland, by the terms of the Act passed in the last session of the Imperial Parliament, must retire at the age of 65 years, that if he is of the first class, in return for an annual payment of £4 1s. 8d. he gets a pension of £88. That he is allowed the option of retiring at the age of 55 years, or upwards, upon a pension proportionately smaller than that allowed at 65.

His attention was also directed to a large class of teachers who came into the profession twenty-five or thirty years ago, after complying with the legal requirements as to qualification then in force, but who are now left behind in the race by the better qualified teachers at present in demand. These, it was urged, should on account of long and faithful service have the benefits of a fund whose very existence is only justified by rewarding lengthened service in the education of the people. The Minister expressed his regret that these views and wishes of the teachers had not been brought under his notice in 1877, when so many changes were made in the school law; then he would have been quite prepared to consider them with a view to legislation. The accusation had been so often made against him of "tinkering" the school law, that if any attempt were made merely in the direction the teachers, as represented by the committee, now indicated, it would be pointed to as a justification of the charge. He said the country at present makes a very liberal allowance out of the public money to supplement the contributions of the teachers. Two years ago it was two and one-half times, and last year three times, what the teachers annually contribute to the fund.

That the whole system is a very artificial one, and presents a number of incongruities; that it is worth while considering whether it could not be remodelled so that by means of greater self-denial on the teacher's part, in making a larger annual contribution, a greater amount of pension might be secured,—such an amount, in fact, as would enable the retired teacher to live in comfort. He indicated that he would only be prepared to take action in case it were thought wise and expedient to deal with this larger question. To do this effectively would require a great deal of thought, and the manipulation of a great many facts. He could not, therefore, hold out any prospect of dealing with the matter during the coming session, but stated that in the course of next summer he would give the matter his earnest consideration, and would then be able to indicate what direction legislation should take to

make the fund as effective as it should be made, in carrying out the purposes for which it was established. The members of the committee expressed their concurrence with him in the desirability of increasing the yearly contribution of each teacher, provided a proportionate increase in the allowance from the fund could be secured. After thanking the Minister for his courtesy in giving to them so much of his time and attention, they withdrew.

From this account of what took place our readers will observe that while Mr. Crooks shewed a warm sympathy with the public school teachers of the Province, he was very non-committal in regard to any legislative action he might take with reference to the Superannuation Fund in the future. The chief benefit of the interview was in securing the expression of his desire to see the fund on a more satisfactory basis than it is at present. We can assure him that any efforts he may make to render it more of a sustentation fund for worn-out, or retired teachers, than it is at present, will be warmly supported by the teachers of the Province, provided their claims to a voice in any legislation, tending to the improvement of the fund, be recognized and considered. They will be ready to exercise the self-denial the Minister speaks of, if they have a reasonable prospect of an annual allowance that may make some approach to self-support, and also of enjoying that before they are utterly worn out, and perhaps, have but a year or two longer to live. We have seen it sarcastically remarked in the public press that if Mr. Crooks' words were deeds, he would make an admirable Minister of Education. It remains for him to show the teachers of the Province that, in dealing with the Superannuation Fund, he can act judiciously, as well as speak wisely and sympathetically. He has an excellent opportunity in dealing with the fund in the direction he indicates, of leaving it as a lasting memorial of his tenure of office as Minister of Education. We can assure him that teachers are far from being the worst chroniclers of his deeds he might have, and they are not apt ungratefully to forget any efforts that are made on their behalf.

## HIGH SCHOOL DEPARTMENT.

## GOVERNMENT AID TO HIGH SCHOOLS.\*

The fact that Boards of Education throughout the Province have seen the grants to High Schools steadily decreasing, has set many friends of education thinking what the end of the matter must be. No one seems able to account satisfactorily for the disappearance of the grant, but that it goes on dwindling down is very apparent. Many well-meaning people believe that a large portion of the money that should be spent upon higher education, pure and simple, is spent upon endless examinations, printing, stationery, postage, and other facile ways, apart from its legitimate application. There is also, and this is not surprising, a great outcry about the wisdom of such an endless round of examinations. And it is, to say the least, remarkable that there should be such a consensus of opinion that, on the whole, the results of these written tests are extremely unsatisfactory. It certainly does seem a very strange thing, that all our educational machinery should be kept in motion for, apparently, no other purpose than simply to rotate the examination fly-wheel. We greatly fear that under the present system, the cause of education is suffering in its aims. But of this, more anon.

The point on which we wish to dwell, at present, is that every year the burden thrown upon municipalities for the support of higher education has increased; that it is increasing, and that it ought to be diminished. Not that we mean to imply by this that the High Schools are inefficient, or that they

\*[We give place with pleasure to this article from a contemporary, which has been sent to us by the writer, though we dissent from his opinion with regard to the claims of the Collegiate Institutes to Government aid over those of the High Schools. We shall deal with the point, however, in our next.—EDITOR C. E. M.]

cost too much. But there is good reason for contending that the cost, to a much larger extent, should be sustained by the country at large. Some years ago boards of education were led to believe that if they put up good buildings and equipped them from local sources, the expenses of tuition would be borne chiefly by the Legislative and county grants. Acting upon this belief very many boards of education erected commodious structures, purchased costly apparatus, in a word, equipped their local colleges with all necessaries for giving a high-class education. The expectation of Legislative aid, however, has not been realized. Then, too, the training of the teachers, formerly done in the Normal Schools, has been imposed upon the High Schools, and this work, Provincial in its character, has not brought any revenue to the High School treasury. This work, we have no hesitation in saying, is, on the whole, admirably done; better done in fact than it was in the Normal Schools, and should be paid for liberally by the Legislature. Moreover, the number of pupils in the High Schools has steadily increased, while the grant, as a whole, has remained unchanged, and in many cases steadily diminished.

Furthermore, the standard of scholarship in the High Schools has been raised far beyond the old mark, requiring teaching of a correspondingly higher character. In fact, amid the force of competition that is raging throughout all parts of our school system, no High School can live and flourish without thoroughly qualified teachers. Skilled labour bestowed upon Provincial work should be well paid, but the Province, as a whole, should pay the bill in chief part. The locality in which the High School is situated should pay its share, but that should not be the larger share.



Then, again, a purely fictitious distinction has been established between High Schools, that is, between the High School proper and the Collegiate Institute, whereby the latter draws \$750 per annum more than the High School from Legislative aid. The distinction between a Collegiate Institute and many High Schools is, that the former has sixty boys in Latin, while the latter may have only fifty-nine. It is well known that in these Collegiate Institutes boys are forced into Latin, simply for the purpose of laying a claim to the grant. No one, at this time of day, with the University class lists before him, would hazard the assertion that classics are more generally or more efficiently taught in the Collegiate Institutes than in the High Schools. In fact, the distinction between these two classes of High Schools is purely one of numbers, an adventitious circumstance depending almost entirely upon locality. These Institutes spring up where the population rises over four thousand. Is it not strange that a system should obtain that, just in proportion as localities are able to help themselves abundantly, they should be liberally aided by the Legislature, and that in proportion as localities are little able to keep themselves, they should be pinched by the same Legislature? There is not the shadow of justice in the present distribution of Legislative aid to High Schools, and the Government should be called upon to devise some remedy for correcting the abuses that are crushing the life out of our High Schools. Let there be a much larger grant to these public institutions. Let less money be spent upon examinations, printing and stationery; let the money go directly to the schools and not stick to so many fingers; let a girl be counted as good as a boy in schools, and let there be no distinction based upon the study of the classics, a subject all very well in itself, but calling for no especial fostering in view of modern requirements in schools, the wants of society, and the sharp struggle for existence that falls on the lot of so many people now-a-days.

We feel confident that the present Government only need to have this subject

brought prominently before it, and the abuses clearly pointed out, to devise a remedy. Mr. Crooks is too much in earnest with his work to suffer any parasitic growth to tap the life-blood of our system of education. He can have no object in perpetuating abuses. He need not interfere with vested rights. He need only, with regard to the extra grant to Collegiate Institutes, make no distinction in the subjects of the curriculum, and a crying evil will be swept away.—*Whitby Chronicle*.

**MEDALS.**—His Excellency the Governor-General has generously presented the different Collegiate Institutes in Ontario with bronze medals for competition by the scholars of these institutions. What do the authorities of these schools say to awarding the medal to the pupil who obtains the highest number of marks at the next Intermediate?

**MORALS IN SCHOOLS.**—It is our experience that a higher moral character is required of our school instructors, whether their sphere of work be the Public or the High School. Their *lives*, their daily discipline, which is chiefly moral, rather than punitive, if they are worthy of their office; the inculcation of virtuous habits, suggested by school exercises; the incidents of the hour, as enforced by some breach of propriety in the pupil, constantly impress and train the moral nature of the scholars. There is scarcely a school in the Dominion where a positive moral atmosphere does not give a wholesome shape and impress to the spiritual nature of the child.

THE City Council of Brisbane, Queensland, have enacted that no goat shall be allowed to be at large unless it has on a collar in the shape of an equilateral triangle. At this the *Queenslander* waxes irate, and vents its wrath after the following fashion:—"Education is all very well in its way. There is no doubt it teaches people a thing or two. It is credited, too, with improving the manners, cultivating the tastes, and affording new opportunities for enjoyment, and thus offering various avenues to happiness. We deny

none of these advantages, and wish distinctly to affirm before going any farther that we decidedly advocate education as likely to improve and elevate society and the masses. But let us maintain a just balance even in our insistence on principles that may tend most powerfully to the public good. In future the owner of a goat is enjoined under penalties to compass his property with 'an equilateral triangle.' No one could possibly object to being ordered to put a collar on his goat as a proof of registration, but many an owner will quail when he hears it must be in the form of an equilateral triangle. The municipal council might as fairly insist upon every goat being marched by his proprietors

across the *pons asinorum*, and made to poke his head through an isosceles triangle. In Queensland we are supposed to be so highly educated as to take this sort of thing with equanimity. The line of attainment in a country of compulsory education must be drawn somewhere, and we think it might fairly be drawn at Euclid. If we were in America, where city rings are not unknown, the corporation would lie under the imputation of having probably imported a cargo of equilateral triangles that they desired to get rid of quickly, but here we believe they are passing honest, so that it is after all only their three-cornered way of doing things."

## CONTRIBUTORS' DEPARTMENT.

### STRAY THOUGHTS ABOUT TEACHERS AND TEACHING.

By a Contributor.

#### I.

#### INDEPENDENCE.

I once heard a friend say that he had observed in the hearing of certain teachers of our public schools a certain lack of independence—a sort of cringing (I do not like the word) to those placed over them as trustees and inspectors. Imagine what this single remark involves. A lady or gentleman of, at least, some education and possessed of much of the refinement that education is certain to impart or to strengthen, is compelled to learn the arts of humouring, temporizing—I had almost said fawning. This is the position of many well-educated teachers amongst us. Ignorant members of school-boards and crotchety inspectors tyrannize in a manner that few are aware of, over the teachers, whom the votes of the electors often have imprudently placed in their power. A teacher must pass a strict examination in order to qualify himself or herself for the duties of

school-work. A board of trustees, who have full power over these teachers need not know anything. Education, as a means or an end, may be as a sealed book to a trustee yet the interests of education are placed in his hands; the teachers may be ladies and gentlemen born and bred, the trustees may be, and very often are, mere boors. A man who never put a capital letter in his life in the right place except by accident, who has no idea whatever of what is meant by refined feeling, who has plenty of money, but no appreciation of what education is intended to supply, comes forward as candidate for a place on the school-board and in a circular, ungrammatical, or written by someone else, sets forth his peculiar fitness for the duties of trustee. Of course you cannot expect much from school-boards constituted after this model, and if we meet with almost unaccountable blundering, when we expect judgment, we can only lay the blame on the facile method at present in use of forming school-boards. It is mentioned as one of the triumphs of sound principles, that under the British flag those who hold the balance of justice shall, during good behaviour, be independent even of the Crown. This was in-

deed a triumph of principle. Rarely indeed do we meet with evidence of dishonesty among judges, and the same system which was introduced in the interests of the administration of justice will alone secure the best results in other departments of the public service. What independence and manliness usually characterizes the British judge! Immoveable as a mountain, he withstands the tempest of argument that beats upon this side and upon that. Brave, with a sense of his security, and calm with a sense of his responsibility, he alone in all the court of justice is truly free, truly independent. The prisoner at the bar has in the judge, though he may not recognize it, his best friend. The counsel for the accused may pour forth torrents of impassioned eloquence moving jury and spectators to tears of sympathy with his client, but it is purchased eloquence. The counsel for the prosecution may shatter into ruins the edifice reared by his learned friend, and turn the sympathy excited into horror or disgust. Here again ambition or a fee has opened the springs of eloquence. The prisoner's truest friend is the judge, who has withstood alone in court both sympathy and prejudice. But if the judge be the prisoner's best friend he is also the country's best friend. To throw an *ægis* over innocence, and to shield his country

from the hand of villainy is the high duty of the righteous judge. His judgment may stray, or error may lurk undetected in the materials out of which his judgment must be formed, and if he give a wrong judgment, it is because he is a man. The very type of independence is the British judge. Why there are many that look upon the ordinary Briton as a type of independence, bold and sturdy, which teaches a man to defend his honour to the last, and to respect the honour of others. But though under the Union Jack the independent, honest, sturdy, upholder of rights all round, is common, yet unfortunately he is not universal. He is generally an educated man, though not always, for I have found many instances of right feeling of justice among those whose opportunities for "education" have been but few. But there is no trouble in pointing out examples of the utter failure of personal independence. Place a board of ignorant men, or what is the same thing, of prejudiced men, over educational interests and of course it will go hard with educational interests. We would not willingly put a wild Indian of the plains in command of a railway train, nor intrust him with a commission to paint a portrait, but that is what we do in educational matters—we hand them over to those who know nothing about them.

OUR great want in social life is a deep and wide sympathy. This it is which enables us to see with another's vision and to appreciate another's instincts. Without merging a particle of our own individuality, we may so fairly put ourselves in the place of our friend as to feel how natural it is for him to speak or to act as he does. Sympathy like this is the only true preventive of those clashes and discords which mar the happiness and sully the purity of friendship.

MIDDLE LIFE.—"It is a solemn thought and feeling connected with middle life," says the late eloquent F. W. Robertson, "that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the days of his youth go by so half enjoyed. It is the pensive autumn feeling, it is the sensation of half-sadness that we

experience when the longest day of the year is passed, and every day that follows is shorter, and the lighter and feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and the sun is always westering, he looks back on things behind, when we were children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, and then home. There is a second youth for man better and holier than his first, if he will look forward and not backward."

CONSIDERING one's own weakness is a great help to gentleness in dealing with others.

## CONTEMPORARY LITERATURE.

MR. EDWARD ARBER'S ENGLISH REPRINTS.  
London: Edward Arber. Toronto: Willing & Williamson.

Few individuals have done so much for the English scholar as Mr. Arber, Lecturer in English Literature etc., London, England. The residents of the colonies are, in particular, indebted to him; for, by his efforts, they are enabled to provide themselves, at a trifling cost, with reprints of works the originals of which are as valuable for their intrinsic merits as for their rarity, even in England. To be worth anything, English literature must be studied from the originals; no second-hand knowledge can replace the effect of immediate soul-contact; and, even had Mr. Arber not laid us under a debt of gratitude by his scholarly prefaces and general commentaries, he deserves more, probably, than most editors, the thanks of all students of "our wells of English undefiled." Mr. Arber has published at his own risk, and at a surprisingly low rate, the less known or less easily obtainable works of from forty to fifty authors, extending over a period of more than five centuries—from the reign of Richard I. to that of Queen Anne. Amongst these we may mention *The Monk of Evesham*, *The Paston Letters*, *Ascham's Toxophilus*, *Latimer's The Ploughers*, and *Seven Sermons*, *Ralph Roister Doister*, *Tottle's Miscellany*, *Ascham's Scholemaster*, *Gascoigne's Steele Glass*, *Gosson's School of Abuse*, *Lyly's Euphues*, *Sidney's Astrophel* and *Stella* and *Sonnets*, *Selden's Table Talk*, *Raleigh's Last Fight of the Revenge*, *Earle's Microcosmography*, etc., etc. A few of the publications are of interest possibly to the literary antiquarian only, but no man who professes to be an English scholar can afford to be without a set of the reprints, the whole fourteen volumes of which may be bought, post paid, for £2 6s. sterling. The *English Scholar's Library*, of which eight numbers have already been published—price 13s. 6d.

—is also an invaluable contribution to our editions of early English classics; and *An English Garner*, intended for general readers, contains matter of inestimable importance to the student of English literature. The writer of this notice, who has studied with delight most of Mr. Arber's publications, heartily recommends the series to the English masters of the Dominion who desire to have an intimate acquaintance with the many phases of our national development.

The most expensive and, to the general reader, the least interesting of the Reprints, is *A Transcript of the Company of Stationers of London, England*, which contains all entries relating to books, the careers of individual printers, binders, publishers, and other members of the company, and items affording data towards the history of wages, prices of food, etc., in London. The *Transcript Reprint* ends with the opening of the Long Parliament, as this date is a distinct and definite turning point in our printed literature, and the period selected comprehends the culmination of English action and thought. To quote from Mr. Arber's prospectus, "Of many books—still lost to us—these Registers are the *only* record. They are also, and ever will be, the foundation of English Bibliography; and besides, are the chief authority, for their period, in the history of English Printing. They are therefore especially valuable to book-collectors and the administrators of public libraries. They chiefly enregister FIRST EDITIONS, but there are also occasionally TRANSFERS from one publisher to another. Most of the Poems, Interludes, and Plays are recorded in them: together with the earliest Voyages to the East Indies, and the publications relating to the foundation of our American colonies. In fact, there is nothing like them anywhere extant in any foreign language; so early, so precise, so voluminous, so certain, and therefore so authoritative." While

the private collector would hardly be justified in purchasing a work of this character, there can be no doubt but that in the interests of present and future Canadian scholars, our public libraries should each possess a copy. Not the least drawback to the progress of literary development amongst us is the impossibility of procuring authentic data and of obtaining access to the more expensive class of works of reference. Neither our business nor our literary men are financially on a par with those of the British islands; and what to the Canadian scholar or the Canadian Literary Institute would prove an unwarrantable expense, might, with grace and usefulness, be borne by a Government that has hitherto not been conspicuous for its recognition of the requirements of literature. Nowadays, of book-making there is no end, and instead of spending their appropriations in the purchase of all the ephemeral literary and scientific works of the time, the custodians of our public libraries might, with advantage, provide for the necessities of the future of Canadian research.

To Canadian teachers, however, we strongly recommend those of his volumes which Mr. Arber especially calls *English Reprints*. In the quaintness and freshness of the editor's style and remarks, there is a depth of pleasure which we should gladly know that everyone had tasted.

1. SHAKSPEARE, SELECT PLAYS, CORIOLANUS, edited by William Aldis Wright, M.A., LL.D. Oxford: at the Clarendon Press, 1879.
2. SHAKSPEARE'S COMEDY OF THE WINTER'S TALE, edited, with notes, by William J. Rolfe, A.M. New York: Harper and Brothers; Toronto: James Campbell and Son.

There is no difficulty at the present time in procuring cheap annotated editions of the great works of the great authors. The impulse given to the study of these works, of late years, has been largely due to the very copious supply of school editions, possessing all degrees of merit, from the barely passable to the excellent. Difficult indeed is often the task of choosing. If the reputation of an author is unknown, it is easy to make a

wrong selection, and especially when we have to take into consideration the pretentious character of advertisement or of preface.

We have before us two of Shakspeare's plays, "Coriolanus," edited by Rev. W. Aldis Wright, and "The Winter's Tale," by Mr. William J. Rolfe. Of the "Coriolanus," published by the Clarendon Press, it may seem superfluous to speak, the author's reputation being fully established. In it, as in his editions of "Julius Cæsar," and other plays, Mr. Wright manifests his usual care and patience in the elucidation of the difficulties of his author. The introduction is calm and to the point, and singularly free from the theorizing so common among students of Shakspeare. To explain what is before him, to give solid information of the language, allusions, and times of the dramatist, is the editor's chief aim, and he dismisses with contempt the question as to whether Shakspeare had a political object in view in writing the play or not. Another feature of Mr. Wright's method of annotation is his avoidance of the so-called "æsthetic" treatment of the subject. It seems to us that in a school-book, at any rate, the editor has acted wisely in this. What a mass of theory and of, perhaps, unprofitable talk is hereby avoided! The school-room is certainly no place for such discussions, and whatever little of the kind be introduced into it, should come from the teacher himself. For ordinary school-work, then, these editions by Mr. Wright are the best with which we are at present acquainted.

"The Winter's Tale," under the scholarly editing of Mr. Rolfe, presents, like all the plays he has annotated, the same industry in collecting and arranging information. What renders this edition of special use to teachers is, that the editor aims at producing a kind of *variorum* edition, and that the introduction contains extracts from the great critics of Shakspeare, native and foreign, such as Gervinus, Ulrici, Dowden, and Mrs. Jameson. We must not omit to say a word in praise of the manner in which the books of the series are printed, bound and illustrated. In these respects they are admirable.

## TABLE TALK.

MANY men think that an offence can always be nullified by a defence.

WISDOM and truth are immortal ; but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.

It is difficult, La Bruyère says, to decide whether irresolution makes a man more unfortunate or contemptible, whether there is more harm in making a wrong decision or in making none at all.

No life is wasted unless it ends in sloth, dishonesty, or cowardice. No success is worthy of the name unless it is won by honest industry and brave breasting of the waves of fortune.

WITH the healthy reasonable mind a promise involves its performance ; but irresolution never considers anything as settled so long as change is possible. Every hindrance, every difficulty is an argument for a reversal, or breach of contract, either with oneself or others.

INSTRUCTOR IN LATIN—"Mr. B., of what was Ceres the goddess?" Mr. B.—"She was the goddess of marriage." Instructor—"Oh, no ; of agriculture." Mr. B. (looking perplexed)—"Why, I'm sure my book says she was the goddess of husbandry."

THE greatest man is he who troubles himself the least about the verdict that may be passed upon him by his posterity, but who finds doing good honest work to the best of his ability, under existing conditions, "its own exceeding great reward."

THE tenacity of impressions received in childhood is a factor that should be held most important in every scheme of early education. Some of the sweetest associations with nature date back from that period, and we may often trace their quaint ring in the matured poetry of the man or woman.

SCHOLASTIC.—"William, you have again come up unprepared!" "Yes, sir." "But from what cause?" "Laziness, sir." "Johnson, give William a good mark for uprightness." "Bates, you proceed." "I have not prepared too, sir." "But why not?" "From laziness, sir." "Johnson, give Bates a bad mark for plagiarism!"

It is well to look both backward and forward. They who look only backward become too conservative. They who look only into the future become too rash, and are incapable of true progress. For progress always implies a past, and is content to be an advance upon it. True development preserves the old and carries it forward in an expanded and improved form into the new.

BAYARD TAYLOR was at a dinner with several gentlemen, one of whom bored the company with long philological dissertations. At length Mr. Taylor said, "Do you recall the derivation of the word 'restaurant'?" "Oh, yes! It is from the Latin *restaurare*, to invigorate." "Not at all," replied Mr. Taylor; "it is from *res*, a thing, and *laurus*, a bull—a bully thing," The philologist subsided.

PURPOSES, however wise, without plans, cannot be relied on for good results. Random or spasmodic efforts, like aimless shots, are usually no better than wasted time and strength. The purposes of shrewd men in the business of life are always followed with carefully-formed plans. Whether the object is learning, honour, or wealth, the ways and means are all laid out according to the best methods. The mariner has his chart, the architect his plans, and the sculptor his model—and all as a means and condition of success.

No human being can be isolated and self-sustained. The strongest and bravest and most helpful have yet, acknowledged or unacknowledged to themselves, moments of

hungry soul-yearnings for companionship and sympathy. For the want of this, what wrecks of humanity lie strewn about us—youth wasted for the mocking semblance of friendship, adrift at the mercy of chance, without the grasp of a true firm hand, without a kindly loving heart to counsel!

**NATURAL AFFECTION.**—Natural affection offers a fine foundation on which to erect the edifice of a firm and enduring friendship, but it will not rise up of itself. We must build it, stone by stone, if we would possess it. If we have a valued and respected friend, what pains we take to cherish his friendship; how carefully we endeavour to prune away from ourselves that which would displease him, and cultivate those qualities which he admires; how we strive to gratify him by pleasant surprises and to avoid all that could wound or trouble him! Yet let the familiar house-door shut us in, and how many of us take the same pains?

**NECESSITY.**—Necessity is the great master, and it operates on all classes of society—it gives the power of concentration to the lawyer, teaches the physician to be self-contained and studious, gives efficiency to the pen of the writer, drills the book-keeper and the clerk, and trains the hand of the artisan. It is an ever-present and most exacting schoolmaster; and, as, with an immense majority, this schoolmaster begins his lessons in youth by means of the struggles and burdens of life, and continues them without relaxation to the end, the discipline within certain limits is complete—the self-control being general, but

the proficiency lying in each case solely along the line of experience.

**“GOOD” CHILDREN.**—Much of the crossness, irritability, and general unamiableness which characterise certain children and make their presence so annoying springs from neglect of their happiness in some direction. Either from indiscreet indulgence, undue severity, or careless negligence, their physical system is out of order, or their tempers are soured, and, feeling uncomfortable, they naturally vent their discomfort upon others. In describing a young child the words “good” and “happy” are almost synonymous, and no effort to make him the former can be successful as long as the latter is neglected.

**PONDER THIS.**—All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain; the river its channel in the soil; the animal its bones in the stratum; the fern and leaf their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow, or along the ground, but prints, in characters more or less lasting, a map of its march. Every act of the man inscribes itself in the memories of his fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered over with hints which speak to the intelligent.

## EDITORIAL NOTES.

## THE MONTHLY'S PROGRESS.

The first halting place on the line of our journey has been reached; and after taking in fuel and water—the supplies for our onward progress—we shall presently make a new and fresh start. There have been obstacles in our path, but these have not been insurmountable. Though others loom up before us, we doubt not that when they are reached they will yield to our advance. In the assured position now won for *THE MONTHLY* we should be false to the motives that from the start have impelled us, did we falter now by the way. On financial grounds, at any rate, we have no reason to do so, for the substantial aid of an influential stock-company now happily lies behind our efforts. Other circumstances are equally favourable to our continued labours. Besides this, there is a moral element in every good work the influence of which is as stimulating as it is sustaining. If we will not be accused of arrogance, we may justly claim to be inspired, in the pursuit of our aims, by this potent and energizing force. The end of our endeavours, it will at all events be conceded, is the common good.

For our next year's work we have much in view and not a little already cut out. Those who have hitherto been our contributors promise to continue to write for us. Other and influential names will shortly be introduced to our readers. The January number will contain a thoughtful address on educational topics by Prof. Goldwin Smith, delivered when last in England to the Titus Salt Schools. In the same issue will appear a lively article on the University Question and the administration of the Senate of Toronto University of the affairs of the College. Its author, Mr. J. Howard Hunter, M.A., our readers will be glad to hail on *THE MONTHLY'S* staff of writers. Other

important articles will appear in this and following issues, and valuable assistance is promised from quarters hitherto new to us. Those in charge of the special departments of the magazine assure us also of increased attractions and of continued good work.

As the interests of our readers and our own are one, each subscriber should manifest a personal concern for the success of our work. Especially should this be the case in conducting a professional publication. We may therefore naturally look for an extended support, and for further and active efforts in our behalf. We have had many good words said of us in the past year. It is the good deeds, however, that speak best. The model subscriber will add yet another name to our list, and the model "clubber," pursuing his prey, will make early report to us.

## "THE BYSTANDER."

The appearance of the first number of *The Bystander*, a monthly review of current events, Canadian and general," from the pen of one of the most distinguished writers of the time, will be eagerly hailed by the reading community of the Dominion. Its publication makes a substantial and most important addition to the intellectual resources of the country. Rarely, if ever, have passing events in any country been discussed with greater ability than the topics of the day are treated of in the serial before us. One cannot read a page of the magazine before coming to the conclusion that the *critique* is the product of a master-mind, the style of the written-thought of which is as remarkable as the matter. In the latter, indeed, the anonymity of the writer is but ill-concealed. There is no disguise, however, in the expression of the writer's convictions. These are out-



spoken in an emphatic degree, and wrong and the shaping of wrong will feel the lash. From much that the writer says many, it may be, will dissent. But this will triflingly limit the *Bystander's* audience. Of the latter, the teachers of the country should form no small portion, as the mental stimulus of even a single number's perusal must be invaluable to the reader. To teachers of English particularly, the subscription will be amply repaid in the opportunity the publication affords to study the literary style of a master of the art of composition. This in itself will be no little gain.

#### PRINCE LEOPOLD AT SHEFFIELD.

It is not a little gratifying in these times to note that the surroundings of an English Court are not unfavourable to cultured thought and to the exercise in the mind of a Prince of active sympathy with learning and with high educational effort. The following speech of Prince Leopold, at Firth College, Sheffield, is a marked example of this, and His Royal Highness' utterance cannot fail to exert a beneficent influence upon education, and foster, in an increasing degree, the love of culture and the pursuit of an intellectual life. The Prince said:—

"Your new college offers her teaching and her certificates to young men and young women alike. The University of London does the same thing, and Oxford and Cambridge have taken important steps in the same direction, and I am told that the new University will not be behind hand in recognizing the claims of women's minds to respect and to cultivation. It is greatly to be hoped that the young men and young women of Sheffield will not neglect all these opportunities, and that they will learn to estimate the examinations they will be invited to pass at their true value—that is, as a means of guiding and stimulating their studies, and shewing to others how far they are competent to fill this or that position in life. One of the greatest gains which I anticipate for Sheffield from the Firth College is that her affiliation to the Universities of Oxford and Cambridge will cause many students to enter well prepared, and on easier terms of residence, in one or other of these Universities. For such residence I cannot but think may be made in itself an education such as no new institution can imitate or equal, and

when I say this I am not talking only of the unrivalled aids to the study of a material kind which Oxford and Cambridge offer in the way of museums, laboratories, and libraries, but rather of their time-honoured traditions and of the memories which they call up of the best and ablest spirits of by-gone days. I remember, too, that in those ancient seats of learning are still to be found men who are examples of unworldliness and meditation in the midst of a hurrying age, and who teach us that it is still possible to love truth and wisdom more than fame and fortune. Of two representatives of our old Universities you have yourselves known much of late. Mr. Ruskin, a world-famous man, has given to your town a museum of beautiful things, and has written to your townsmen words of counsel, encouragement, and warning, which they will do well to ponder." His Royal Highness then proceeded to point out how noble it was to help in such a work. "Those men," said the Prince, "who, with great wealth at their disposal, elect to spend it in more sumptuousness and luxury, are repaid indeed by admiration from persons of a certain kind; but how far riches is the reward of those who, after spending what is needed to maintain with dignity their place in society, devote the remainder towards furthering the happiness of their fellow-men. Far-off generations shall rise up and call such men blessed, and the names they leave behind them shall be ranked with such names as those of Peabody in London, of Owens or Mason at Manchester, of Firth at Sheffield."

— — —  
 PROF. WICKERSHAM, State Superintendent of Pennsylvania, speaks no doubt from painful experience, when he says:—"No one should be graduated in a Normal School who is not an *expert* in school-room work. Whatever the character or scholarship, a want of skill in imparting instruction, or in handling a class, should be fatal to graduation." It will be a day worthy of commemoration in our school annals when our education authorities act upon this important truth in its full bearing. Hitherto it has been the rule, in praising the merits of the candidate for the teacher's office to put scholarship first, and power of management last. The result is that it is no unusual thing to find men and women with all the guarantees a high certificate can give them of scholarship, utterly incapable of keeping a class in the proper condition for teaching purposes.

They lack not only the power of putting pupils in the attitude of attention, but also the faculty of keeping it engaged when once work is started. Hence, it is no uncommon thing to find teachers with even third-class certificates thoroughly at home in school-room work, and far ahead of others whose high certificates fail to guarantee them against the results of their incompetence. Teachers themselves are not so much to blame for this, since they have repeatedly urged upon the Education Department the necessity of making successful experience in teaching a more important element in awarding the higher grades of certificates.

At last the Woman Question is settled, and the sphere of woman's work for the future is a School Board trusteeship. At the recent elections to the School Board of London a signal victory has been won by the lady candidates most of whom were returned by enormous majorities. In Westminster division Miss Edith Simcox polled a large vote. In Chelsea Mrs. Webster headed the poll by 12,588. Lambeth equally displayed its gallantry in electing Miss Müller by a clear majority over the next competitor. In Hackney Mrs. Fenwick Miller had over 11,000 votes recorded in her favour. In Marylebone Mrs. Westlake takes priority over all her competitors with a total of 14,456. In Finsbury Mrs. Surr was returned, and in Southwark Miss Helen Taylor distanced all rivals by nearly 10,000 votes. The next year's administration will assuredly be eagerly watched, though we have ourselves no doubt of the result.

The County Board of Wellington holds decided opinions in regard to some of the subjects it has to deal with as an examining body. At its last meeting it passed the following resolutions, the second and third of which might in other sections of the country be enforced with advantage to the profession:—1. "That in view of the fact that there are so many unemployed teachers in the county of Wellington, no third-class certificate granted in any other county be endorsed as valid

in either division of this county." 2. "That at the next third-class non-professional examination, six marks shall be deducted for each mis-spelt word in dictation, two for each mistake in spelling or the use of capitals in other subjects; and two marks shall be deducted for each badly punctuated sentence." 3. "That at the third-class examination to be held in July, 1880, the minimum for passing shall be forty per cent. of the marks assigned the paper on Arithmetic, fifty per cent. of the marks on Grammar, and sixty per cent. of the aggregate value of all the papers."

#### EDUCATIONAL INTELLIGENCE.

CHRISTMAS entertainments have recently been in order in most of the Young Ladies' Colleges in the Province, with pleasing results.

WE would call the attention of the profession to the advertisement in our columns of Mr. O'Sullivan's excellent "Manual of Government in Canada," which has just been published. We shall notice it in our next.

THE nominations of the Toronto Public and Separate School Trustees have just been held, with the result that many of the old members have been re-elected. Of the Public School Trustees we are glad to see Mr. Walter S. Lee and Dr. Ogden returned to office.

AT Port Perry, on the evening of the 18th instant, Mr. D. McBride, B.A., Principal of the High School, was presented by his pupils with a handsome silver tea service, accompanied by an address, expressive of their regard for him and their appreciation of his high qualifications as a teacher. Advantage was taken of the occasion to gather together a number of friends of the school from among the citizens and residents of the neighbourhood, many of whom supplemented the presentation by addressing congratulating words to Mr. McBride and the members of the School Board.

By the courtesy of Mr. Inspector J. R. Miller, of South Huron, we are in receipt of some excellent examination papers in the English branches set for the students of the Model School, Goderich. Their character reflects credit on the administration of the institution. In a subsequent issue we may give place to a selection from them.

THE Toronto Collegiate Institute Honour List is published, giving the names of scholars who got honourable mention at the recent half-yearly examinations. The length of the list, and the scope of subjects examined on, indicate healthy and active management, a result confidently looked for under the administration of its present Rector, Mr. McMurchy.

THE teachers of East Grey, at a recent meeting at Thornbury, manifested a hearty interest in the CANADA EDUCATIONAL MONTHLY by proposing some action in the interest of its increased circulation. While gratefully recognizing their good offices, we would urge the profession in other sections to follow the example of the brethren in East Grey.

THE West Huron Teachers' Association will hold their semi-annual meeting at Exeter, on the 16th and 17th of January next. We are prevented from making announcement of other approaching meetings in consequence of secretaries failing to keep us advised of their plans. In many instances of late they have been also negligent in forwarding reports of meetings after they have taken place. May we be allowed to call their attention to this.

THE Brantford *Expositor*, in a recent issue, gives an interesting account of a concert given on Christmas Eve, by the pupils of the Provincial Institute for the Blind, at which the Principal, Mr. J. Howard Hühter, M.A., presided. The concert consisted of songs and choruses by the pupils, and of piano, violin, and organ solos, all of which were artistically and pleasingly rendered. We are glad to see that the intelligent and

sympathetic interest of the excellent principal in his work suffers no abatement.

WHAT is Brockville's loss would seem, from the following paragraph, to be Toronto's gain:—

REMOVING TO TORONTO.—Two excellent teachers of our Public Schools, the Misses McKee, have accepted positions in the Toronto Public Schools, and will leave in a few days for that city. These ladies have most admirable records as teachers; and their deportment in every respect has always been unexceptionable. We have known them almost from their childhood, and are well aware of their personal worth. They will be a real loss to the community here in many ways. We wish them all manner of prosperity in their new home, and God-speed.—*Brockville Monitor*.

The Brantford *Telegram* remarks that: "The fine library at the Grand Trunk railway station in this city is largely patronized by the men in the employ of the company here. This could be easily told by a chat with them, for upon general topics they are more than ordinarily well informed, and find no trouble in giving intelligent opinions when questioned." This fact speaks well for the character of the railway workmen of Brantford, as it also speaks well for the thoughtful consideration of those who furnish the means to equip and maintain the library. It might be asked what are teachers doing throughout the country in cultivating a taste for reading and in furnishing the mind beyond the mere requirement of their professional work. And referring to this subject we would invite explanations from teachers as to why it is that school libraries are failures, as we believe they have been.

#### TRINITY COLLEGE, TORONTO.

On the 16th ult. the annual Convocation of the University of Trinity College, Toronto, was held, at which degrees were conferred upon the following graduates. Appended will be found the list of matriculants in Arts, Divinity, and Medicine. The proceedings at the Convocation were of unusual interest, important addresses with reference to the

welfare and progress of the University having been delivered by the Chancellor, the Hon. George W. Allan, the Right Rev. the Lord Bishop of Toronto, and the Provost. The Convocation was largely attended.

After the introductory proceedings,

DEGREES WERE CONFERRED.

The following were the recipients:—

B.A.—Alexander Allen, R. T. Nichol, W. Belt, W. Farncomb, C. H. Shortt, J. E. Halliwell.

M.A.—W. H. Clarke, R. A. Sutherland.

M.D.—Warner Cornell, A. J. Geikie, C. O'Gorman, W. B. Duck, J. W. Sharpe, A. C. Graham, J. D. Anderson, R. H. Barkwell, W. E. Winskill.

The degree of honorary D.C.L. was conferred on Lieut.-Col. Robinson, a graduate of the University, who has rendered distinguished service in Ashantee and Zululand.

The following were admitted to the Divinity class:—

Allen, A.; Belt, W.; Shortt, C. H.; Moore, R. J.; Greaves, A.; Boyd, J. C.; McCleary, J.; Baylee, C.; Ressor, —; Morley, G. B.; White, J.

#### MATRICULANTS.

The following were the Matriculants:—

#### ARTS.

Lampman, A.; Davidson, J. C.; Hudspeith, R. N.; Townley, T. O.; Beaumont, R. B.; Galfrey, J. J.; Kendrick, —; Carter, J.; Clementi, C.; Martin, K.; Turynand, E. L.; Hamilton, E. B.; Bailey, C. O.; McCleary, J.; Morley, G. B.; White, J.

#### MEDICINE.

Frederick Hayes Sawers, Philip Strathy, Duke Lloyd, Samuel Albert Metherell, Hugh Richard McGill, William Roche, L. Backus, Edwin A. Fillmore, Joseph Johnstone, John Urquhart, John Quirk, Peter Stuart, John Wesley Ray, L. B. Clemens, James Baugh, John Francis Martin, William Bonnar, Jeffrey Talbot Sutherland, Arthur Dalton Smith, Truman Wallace Duncombe, Richard Melvin Fairchild, Albert Hawk, George McLean, Henry Kerr, Cassius Belton, Thomas George Brereton, John Benjamin Gullen, William Hawley, William Natrass, Alexander Shaver,

Archibald Gracey, Alexander Cameron, Graham Davidson, William Hector McDonald, John Angus Macdonald, Hugh Henry Graham, Thomas Conolly Cowan, James Wilkie Taylor, William Francis Peters, Krants Frank.

The distribution of prizes then took place, the recipients being greeted with loud applause.

#### PRIZE LIST.

Hamilton Memorial Prize, George Bonsfield and W. Farncomb, equal.

Prince of Wales' Prize for first class in classical honours, Alexander Allen.

Chancellor's Prize for first class in classical honours, Robert T. Nichol.

*Third Year.*—Prize in Divinity, R. T. Nichol. Prize in Classics, A. Allen. Prize in Mathematics, A. J. Belt.

*Second Year.*—Prize in Divinity, W. M. Cruttenden. Prize in Classics, W. M. Cruttenden. Prize in Mathematics, W. M. Cruttenden. Prize in French, G. B. Sage. Prize in Chemistry, J. M. Kinney.

*First Year.*—Prize in Divinity, R. N. Jones. Prize in Classics, A. Greaves. Prize in Mathematics, E. Van Carson. Prize in French, John Gibson. Prize in Chemistry, E. Van Carson. English Essay Prize, R. T. Nichol. Prize for English Verse, A. Greaves.

Mr. R. T. Nichol read an essay on "The Liberty of the Press," and Mr. Allan Greaves a poem "On the Saving of the Colours of the 24th regiment at the battle of Isandula."

#### NORMAL SCHOOLS.

*Result of the Professional Examinations (December, 1879).*

The following are the names of the candidates who passed the recent professional examinations at the Toronto and Ottawa Normal Schools:—

#### TORONTO.

*Males.*—Peter Anderson, John Barr, Wm. L. Biggs, C. H. Britton, Edwin Bowes, S. W. Brown, John Buchanan, R. D. Cameron, Frank Campbell, Henry Clay, Wm. F. Cale, L. Davidson, J. McD. Duncan, Duncan A. Dobie, John H. Haun, W. H. Harlton, J. Gibson Hume, Henry Johnston, Alex.

Johnson, Andrew Jackson, P. McEachern  
J. D. McKay, Jas. M. McKay, C. C. Mc-  
Phee, Roderick McLennan, C. Mason, John  
L. Peters, Robert Park, Stanley Phelsh, F.  
G. Potter, C. Sheldon, John Sinclair,  
Edward Slemmon, Byron Smith, R. Stirrett,  
J. C. Stoneman, J. H. Thomson, Edward  
West, D. M. Williams, Henry A. Yenny.

*Females.*—Amelia A. Bean, Elizabeth  
Carhill, Anna M. Capron, Carrie Cathcart,  
Mary Cameron, Nelle Delmage, Bessie  
Dent, Minnie Emery, Evelina Fausher, Sarah  
Franklin, Emily Garden, Jessie Grey, C. ris-  
tina Howes, Alice Inglis, Augusta Lambier,  
Minnie E. La Marche, Elizabeth P. Mc-  
Causland, Sarah M. McKerrall, Louise Mc-  
Donald, Isabella Magee, Margaret A. Mills,  
Margaret M. Mitchell, Carrie Moore, Jessie  
Moscrop, Francis E. Noble, Euphemia  
Parle, Mary M. Reid, Lucy O. Seager,  
Jennie Short, Hattie Skelley, Isabella Smith,  
Julia Somerville, Jessie Stewart, Jessie M.  
Thomson, Maria Tomlinson, Mary Turnbull,  
I. Twohy, H. Twohy, Clara Trasler, Eliza  
Yates.

#### OTTAWA.

*Males.*—Samuel Acheson, P. B. Ander-  
son, O. Avison, Jos. A. Bicknell, W. H.  
Bingham, W. S. Brown, Fred. P. Burt,

Chas. H. Campbell, John Campbell, N. W.  
Campbell, Jas. P. Caldwell, J. P. Collins, J.  
Moore Conerty, R. G. Code, A. R. Davis,  
A. E. Doherty, D. B. Dowling, J. J. Elliott,  
C. E. Filkins, W. H. Grant, C. R. Gray,  
Jas. Hart, R. A. Harrington, Finlay Hicks,  
J. D. Houston, E. B. Howard, R. D. Irvine,  
Samuel A. Jackson, Wm. Keirsted, D. E.  
Kennedy, D. P. Kelleher, John W. King,  
George Kimmerby, A. B. Krisley, Arthur  
Lang, W. B. Lawson, P. H. Lennox, John  
C. Macpherson, A. McCalmán, Obadiah Mc-  
Cullough, John N. McKendrick, Wm. Mc-  
Lellan, Ernest W. Maas, S. L. Martin,  
Ainsley Megraw, H. H. Moyer, Wm. Mill,  
A. C. Philip, John E. Pickard, T. W. Paffer,  
K. Robt. Raw, Thos. Swift, A. L. Vanstone,  
John Waugh, J. B. Weldon, E. W. Wright.

*Females.*—Edith E. Beach, Emma Bell,  
Mary Black, K. A. Brown, Janet Bursnall,  
Anastasia Cahill, Elizabeth C. Campbell,  
Sarah Coone, Annie Creighton, Elizabeth  
Donaldson, E. Dougan, Rosinda Fletcher,  
L. Gibson, Teresa E. McCarthy, Margaret  
McDougall, Margaret Mills, My, Morrison,  
Kat Moon, Meda Pake, Fannah M. Paul,  
Janet Simpson, Ida Jane Stewart, Elizabeth  
C. Turnbull, Sarah E. Tuamley, M. A.  
Walsh, Elizabeth Wickware.

### A CRITICISM AND A REPLY.

A correspondent in the *Globe* of the 19th  
inst., referring to the mistake the Duke of  
Argyll has made in the narrative of his  
recent tour in this country, in speaking of the  
Rocky Mountains as the source of the St.  
Lawrence, exonerates his Grace from blame  
on account of the fact that the same mislead-  
ing statement appears in an extract in the  
Fifth National Reader. In reply, the Messrs.  
Campbell & Son, the original publishers of  
the series of Readers, in the following letter,  
disclaim responsibility for the appearance of  
the inaccurate statement. In justice to that  
firm we give publicity to their communica-  
tion:—

THE DUKE OF ARGYLL'S VISIT TO CANADA.

To the Editor of the *Globe*.

SIR,—In your issue of to-day there appears  
a letter from "Observer" commenting upon  
an extract from the "Maple Leaf," which  
forms one of the lessons in the Fifth Reader.

As the Readers were originally prepared  
and published by us, we ask you to be kind  
enough to allow us to say in your columns  
that we are not responsible for the insertion  
of this extract. In our original series it  
does not occur, but is one of the emendations  
made by a committee of the then Council of  
Public Instruction, when our series of Read-  
ers was adopted. For this and similar emen-  
dations we had to pay the committee fifteen  
hundred dollars, besides losing our outlay on  
the original series, which became valueless.

As we have always endeavoured to secure  
the utmost accuracy in all school books pub-  
lished by us, we trust you will insert this  
explanation, in order that whatever blame  
attaches to the insertion of this extract may  
not rest upon

Your obedient servants,

JAMES CAMPBELL & SON.

Toronto, December 19, 1879.