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THE CANADA
EDUCATIONAL MONTHLY
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JUNE-JULY, 1890.

A PLEA FOR HOMER.

(*Not the "Homeric Question."*)

BY E. W. HAGARBY, B.A., HEADMASTER MOUNT FOREST HIGH SCHOOL.

“WHAT is the occasion at the present time for entering a plea on behalf of the Maconian bard?” “Has he not stood the test of ages?” “Who proposes to disturb him?” These questions will naturally be asked by those who belong to the old school of thought, who are perhaps not in touch with the tide of restless sentiment at present abroad, who are not aware of the “advanced” and “practical” views held in certain quarters where at least they might be last expected. The proposal to remove Homer from the curriculum of Junior Matriculation has been made, and made seriously; moreover, it has been made not by those who might be suspected of seeking to drive classics from the schools, but by some who, whatever their reasons, cannot be accused of any but the sincerest desire to maintain Latin and Greek on an effective basis in our secondary education. It is, if possible, to convince these persons, or at any rate to awaken a sentiment on the other side

of the question that the present article is designed.

What, then, are the grounds on which it is proposed to drop Homer from the school curriculum and postpone him till a later stage in the student's course? First, it seems to me, the proposal is based on a false analogy. The general statement is advanced that, in studying any language, the later forms ought to be thoroughly mastered before any attempt is made to learn the older. Hence, it is argued, an opportunity should be given to the young student to make himself practically and minutely familiar with Attic Greek as written by Xenophon or spoken by Demosthenes before entering on the strange and widely divergent dialect of the Homeric poems. In the time ordinarily at the disposal of candidates preparing for Junior Matriculation it is claimed to be impossible for the student to make any material progress in a knowledge of the dialectic forms and structure of Attic Greek and in

addition become to any profitable degree proficient in translating Homer. Now this principle of learning the later forms first is quite rational as applied to English or any other language that is learned for practical use in the exchange of thought. But the analogy existing in that respect between English, French, etc., should not be extended to Latin and Greek. Any sane man will agree to the importance of being familiar, and practically familiar, with modern English or modern French if one is acquainted with these languages at all. But what preponderating reason there is, at this distance of over twenty centuries from either Homer or Xenophon, for being practically familiar with the dialect used by either of them, it is difficult to see. Little will it avail any one at present to express himself in the rounded periods of Demosthenes. If Greek conversation is what is aimed at, why trouble with the conversational medium used by men who died over two thousand years ago, and who today would find difficulty in making themselves understood before an Athenian audience? Carry out the principle consistently and let us have modern Greek as a study in our schools, and not even Xenophon. No, we do not study Demosthenes and Xenophon for the purpose of speaking or writing exactly like them, but for the intellectual exercise, for the insight into linguistic mechanism, for the polish and refinement in thought, in logical expression, and in the acoustic properties of language, to be derived from the critical study of any language such as Greek used by any man such as Demosthenes. It is not for the actual *use* of the language, but for the intellectual and *æsthetic effects* of acquaintance with the literature of the language that we study Greek. That being the case, the argument that boys must be taught to write good Attic prose before they

are treated to even the least enjoyment of good Ionic poetry seems rather unreasonable. How many university graduates can write good Attic prose? And of what use is it going to be to them in after life if they can? I mean of what use will be the actual facility in writing, not the effects of the effort necessary to acquire that facility. And what would be thought of the best Attic prose writer in the world had he no taste for the beauties of Grecian poetry? His education would be one-sided, and of the two many would prefer the man who might be one-sided on the other side. Well, then, if men who go through college are frequently unable, and reasonably so, to compose good Attic prose, where are we to fix the point for admitting students to the *æsthetic* benefits of what is suitable as a first study in Greek poetry? In my opinion, as soon as they have intelligently translated one book of Xenophon's good Greek prose. The youngest child in our primary schools is not thought too young to know something of English verse. In fact a good many of them, and happy I say they are, have been treated to the sounds and crude imagery of nursery rhyme; aye, and have been taught to lisp it too, long ere they could do more than lisp in anything like respectable English prose. If, then, this *æsthetic* culture is not thought unworthy of the time bestowed upon it in the case of young children, with whom the desirability of learning the practical use of their mother-tongue is paramount, what argument is necessary for an early introduction to poetry in the case of the student of Greek, with whom the practical acquirement of the language is by no means paramount, but quite insignificant as compared with the indirect benefits of intellectual and *æsthetic* culture?

By all means let the highest type

of intellectual Greek be first presented to the student, but in the name of all that is lovely and beautiful do not keep him grinding away at particles and idioms until he becomes saturated with the idea that the Greeks were intellectual cranks who always said exactly what they meant and said it in the plainest, *prosiest* manner possible. It is a libel on the Greeks and a libel on Grecian literature to convey to the untutored youth any such impression as that. I remember with all the tenderness of boyhood memories the pleasure I took in translating and hearing translated the thrilling lines of the sixth book of the Iliad. And my boyhood memories were but revived and intensified the other day when to a class, some of whom had not studied Greek more than a twelve-month, and who had read but one book of Xenophon (and read it as well as they needed to read it), I had the pleasure of *reading* in the original first and translating afterwards the droll yet stirring account of the meeting of Glaucus and Diomedes. And if those who propose to banish Homer from the schools and postpone him till the closing years of a college course, could have been present and watched the glowing eyes and genuine enthusiasm of those boys, I am confident their proposal would be no longer heard of.

However, it may be admitted that poetry is desirable for junior matriculants, but on the other hand claimed that Attic poetry should be selected rather than the Epic and Ionic. In this way, it may be urged, the difficulty of changing to one language before the student is fairly acquainted with the other would be avoided. To this I have two answers. In the first place there is no Attic poetry suitable, or at any rate nearly so suitable as Homer for young students. Take the very nature of the subject-matter. The Iliad is a simple

yet wonderfully thrilling narrative, such as naturally interests boys. Attic verse is almost entirely dramatic, highly wrought, and, in its most beautiful passages, abstruse in construction. Further, the Ionic dialect is the more melodious and, like all good music, has the greater refining influence. In the second place, the difficulty involved in the change from one dialect to another is not so great as many are disposed to think. I have found that in two lessons on Homer I could make my class familiar for all practical purposes with the peculiarities of Ionic form, sufficiently familiar to enable them to recognize case-endings and intelligently engage in the work of translating. Where the mental and literary effect is aimed at—as surely ought to be the case with elementary pupils, many of whom slip from under the influence of classical culture long before they can become minutely acquainted with the languages as languages—the teacher should treat the study of Homer's dialect as quite incidental and subordinate to the reading of his works as literature. With that aim in view and that method adopted, I feel confident that the study of Homer in our junior matriculation classes can be made a living power in the development of true literary tastes and instincts, a power such as no other Greek poetry that can be mentioned. For there is in Homer the attractiveness of novelty and the freshness of simplicity, the stimulus of difficulties to be overcome and victories to be won and well rewarded; moreover, there is the powerful influence of contact with the sweetest music that ever flowed from the lips of man. Shall we deprive the boy of all this—the boy who perhaps is left at school long enough to get up the matriculation classics and then is put behind the counter or at the counting-desk? Yes, we

shall take all the precious time placed at our disposal for cultivating his heart and drawing out his imagination and spend it on teaching him the all-important intricacies of Attic prose idiom or setting him puzzles in elaborate drama. And that is the means by which we are going to pave the way for a national literature and a national taste for literature in Canada.

And now a word or two on another contention. "As things are at present Greek is not and cannot be taught properly in our High Schools. Hence drop Homer." It is asserted that Greek in the schools at present is a farce, for junior matriculants have no intelligent grasp of the simplest principles of Greek prose structure, let alone any appreciation or understanding of Homer's poetry.¹ I have heard this statement made by those who draw the conclusion that rather than see Greek continued on that basis they would prefer to see it banished altogether. Now, in the first place, I do not believe that Greek is taught in any such slipshod manner in our schools or in any considerable number of them. In the second place, supposing it is true, I do not regard that as a reason for banishing Greek, or even Homer. If it is true, is it not a reflection on our Universities and their examiners, who year after year have been passing as properly prepared candidates who know practically nothing about Greek? For my part I do not believe it. And if I did, I should urge as the remedy, not dropping Greek, but dropping the examiners. What are High School Inspectors for, what are test examinations for, if not to see that subjects considered necessary for the school programme shall be properly taught? If candidates are palming off translations which they have learnt from "cribs" and which they cannot construe, then I say it is time the examiners should see to it.

But, it is said, it is impossible to teach junior matriculants properly both Xenophon and Homer. If that is the case, there is good ground for proposing that Homer be deferred. However, I claim that it is possible, that there is ample time, provided there is the disposition and the ability. If there is any fault at all, it is not that too much is expected, but that what is expected is not satisfactorily attempted. One does not care to be personal, but there are questions where personal experience ought to have weight in support of one's arguments. The writer was ready to matriculate in Greek as young as any one ought to matriculate, and looking back now with his added experience he feels confident that when he began to study Homer his knowledge of one book of Xenophon was an adequately intelligent one. And that is all that ought to be required.

Now to summarize. The study of Greek in our schools ought to be made a study of literature, in its æsthetic as well as in its intellectual aspect. The minute acquaintance with the language and the facility in writing it ought to be left to the advanced studies of those who wish to become classical scholars. The intellectual side of Greek should be presented first, and emphasized sufficiently to give pupils an intelligent grasp of the accidence and syntax of the language, nothing more. Then the æsthetic side should be immediately brought forward and, with no more attention to grammatical forms than is absolutely necessary to ensure intelligent translation, should be treated in a manner calculated to leave an æsthetic impression deep and abiding on the pupil's mind. That this ought to be done surely no one will dispute. That it can be done I leave it to those who have had experience and have thought over the matter carefully to decide.

That Homer is the best medium of accomplishing the latter part of the desideratum, the continuation of Homer as a boy's study throughout

twenty centuries ought to be a convincing proof, if any were needed other than the nature of the study itself.

THE MORAL OF THE POETIC INSTINCT IN MAN.*

BY A. H. MORRISON, C. I., BRANTFORD.

"**P**OETA nascitur non fit," the poet is born not made. Most maxims have a flaw in their composition, the one quoted differs from the ordinary saw in being literally true. The poet *is* born, not made, and the truth is manifest in this, that every soul born into the world is born a poet. He may accomplish nothing, or, swan-like, he may sing himself through life to death. He may spend his days in ignoble silence, or, wrapt in the mantle of inspiration, he may weave his splendid webs of magical verse. But in either case man is a poet. In the one instance active, in the other potential. In the one instance diffusive, with external accomplishment, in the other latent with internal possibilities. One has ripened on earth, and the fruit of his song has fallen into the lap of his generation, the other has passed away immature, to ripen perhaps, in another, but, in his way, as great as his brother, who bequeathed his harvest of genius to posterity.

The first rational being was a poet. The present generation of rational beings are poets. The last rational being, in all probability, will be a poet. And thereby hangs a tale, or, rather, a suggestive train of thought. If the poetic faculty, or instinct, or call it what you will, be so omnipresent and omniscient, it was not bequeathed to man as part of his inalienable birthright, without a reason,

and in that reason is shined a moral. the direct motive of my paper to-day, Let us examine the facts of the case. Is the poet born, not made? That is, is the poet a natural product, not an artificial one? Again, Are all men born poets? To the first question, ninety-nine out of a hundred, or, possibly, nine hundred and ninety-nine out of a thousand, will answer without a second thought, "yes"; for not everyone who says, go to, let us write poetry, seems able to accomplish the self-imposed task. After much labour and anguish of soul, and brain-cudgelling, and hearting and darting, and loving and doving, and many a coo and billett-doux, the offspring of the Muse may not improbably turn out to be but a sorry bantling, of whom his parent is ashamed. Rousseau-like, the author of its being, of fine theoretical tendencies, may feel inclined to drop his effusion into the foundling basket at his feet, into which have doubtless dropped many another crude and altogether unlovely infant from the same prolific source, the aspiring aesthetic instinct, without which, however, a man is a stock, and nature a soulless, senseless, sordid stock-exchange. Still, spite of bantling and foundling-basket, is the disappointed aspirant a poet. His very effort proclaims him one. His failure was due to want of expression, lack of literary culture, or a dozen similar causes. But his failure does not disprove his being born a poet, it simply intimates his inability to bequeath to another

* Read at Teachers' Association, Brantford, May 18, 1890.

in set words the poetry latent in his nature.

There is the poet and the poet. There is the bird that sings in the cloudscape, because it cannot help itself, pouring to earth, in very deed, a flood of liquid melody, and there is the barn-door fowl whose homely chuck, chuck, serves naught but to group round her matronly presence the fluffy objects of her care. Yet I maintain that the hen in her humble way is as fine a poet as the lark that carols herself from mortal gaze into the sunlight.

Out of the fulness of the heart the mouth speaketh, and if the soaring bird trills its orison to nature five thousand feet above the sea-level, it is no more an orison than is the instinctive call of the Dorking to her brood below, scratching the face of mother earth for the barley-corn; for both are but giving expression to the same sentiment, from the heart-casket of each is issuing the same treasure, love; and love is the soul of poetry, love for the sunshine and the green earth and the blue sky, or love for the callow nestlings with the fragment of egg-shell yet armoring their otherwise defenceless backs.

"Love rules the court, the camp, the grove,
And men below and saints above;
For love is heaven and heaven is love."

It is hopeless for the barn-door fowl to emulate the lark, for the lark was created—born to fulfil her high mission. From her place in the clouds she was destined to pour her joyous notes to earth, in full jubilee of song. But, if the fowl cannot hope to emulate the songster as lark, she can at least equal the lark in the matter of poetic sentiment as hen. There are kinds of poetry and degrees of poetry as there are kinds of beauty and degrees of beauty. The roughened and russet cheek of age, seamed with the lines of many cares, the scanty locks whitened with the snows

of many winters, are as beautiful to some as the blooming cheek that knows no wrinkle but the dimple of joy, and the rippling tresses whose only reminiscence of time is the virgin gold of youth and sun. But mother is as dear a name as bride, and the poetry of age is oftentimes more beautiful and expressive than the doggerel of youth. So there is the poetry of high art, festooning with exuberant wealth the exalted spirit of cultured genius; art and yet nature, but art that has learned to train nature and make her, perhaps, not more beautiful, but more apparent. Every block of marble or granite hides in its strong womb some beautiful conception, a hundred beautiful conceptions, but the mallet of the sculptor must smite them from the darkness to the light, else will they remain unknown and unappreciated. Again, there is the poetry of nature, without any art at all, looking out of the honest eyes of simple rustics, and lingering beneath cottage eaves, where the scent of honeysuckle and eglantine makes amends for the silent heart-voicings that are there, but which, like the other ripples in space, bear only a silent light on their gossamer wings. There is the poetry of expression and the poetry of suggestion and the poetry that makes no sign, unless, perhaps, some chance misfortune or bereavement or ecstasy of joy crushes it, as the casual foot the aroma from the wild thyme, out of the heart that had hidden its secret so long from the eyes of the curious world.

So the poet is born, not made, and this fact is answer sufficient to the second query, "are all men born poets?"

Every infant smiling into its mother's eyes is a poet, transmitting the electric messages of love in eloquent glances, that intercepted by counter messages, are mingled with

the innate poetry of the mother's own being.

Every mother is a poet, conscious, as she sings her lullaby by the cradled treasure; or unconscious, as, degraded, wretched, hopeless and helpless, she leaves her offspring to perish by the wayside. Only in the latter instance has the cruelty of chance, or the inhumanity of man, turned the beauty into pathos, and acidulated the wine of poesy with the misery of the commonplace. Somewhere she, too, shall strike the true chord and the true strain will flow.

Every child is a poet, poet laureate by Divine right. He holds within his hand, "grains of the golden sand," indeed; the sand that rims on the one hand the confines of innocence and fancy, a realm of light and bloom; that transmits on the other, in some vague and inaccessible way, faint yet suggestive lisplings and murmurs and voicings from the eternal sea.

"The rainbow comes and goes,
And lovely is the rose,
The moon doth with delight
Look round her when the heavens are bare,
Waters on a starry night
Are beautiful and fair;
The sunshine is a glorious birth;
But yet I know, where'er I go,
That there hath past away a glory from the earth."

Ay, the glory of childhood. The child walks the earth the fairy prince; his subjects are all created things; his heritage the whole fair earth; his chariot is the swaying bough; his minions are the butterflies; his triumphal arch is the rainbow; his minister, the sun. There is a wide difference between the king and the peasant; between the princeling of twelve and the peasant boy of the same age; there is none, only, perhaps, the footsteps of the peasant boy are, in some instances, a few paces nearer paradise.

"Trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!"

Every youth is a poet; Ay, and every maiden, telling each to each in the gloaming, the old time tale which never grows old, listening to the un-ageing lisp of leaves, and the never ceasing murmur of waters, and counting the endless heart pulses, silent yet blessed; as did the first youth and maiden, as will do the last youth and maiden.

The man of mature years is a poet and so is the woman; using "their dearest action in the tented field" for country and for honour, tending with soft hands alien wounds on foreign shores, preaching peace from never silent pulpits, raising the fallen in pestilence-stricken tenements, doing high work in lofty station, or, uncomplaining, tilling thankless soils, or burrowing in cavernous mines, smiting the poetry from the rock, or wringing the substance which makes the heart-music in golden harvests from the furrow.

The old man is a poet and so is his dame. She, with her comely face to the sunshine, and her back to the years; he, with his honest hands, horny with toil, or brow-wrinkled with the thought of lustrums, thought for his race and its weal, and the crests of both ennobled with a diadem more rare than potentate or herald can bestow, the snows of an honourable and honoured age.

Every dying man is a poet, tracing with significant yet silent symbols the *Finis* of the poem of life.

Every waif and vagrant and out-cast and scamp and ruffian of humanity is a poet, inscribing unwritten poems of power and pathos upon unknown hearts, animating fearless souls to the conflict of right with wrong, of greed with misery, of virtue with vice, of oppression with degradation and suffering.

There is no one so lofty, there is no one so humble, but may lay claim to the title of poet; no youth, no age,

no condition of life that has not at some time or other felt something in existence that is not all prose and pain, that has not seen through the rift of the cloud-years, the sunlit peaks of some Utopian land, that has not heard above the tumult of traffic, the roar of battle, and the strife of living, a still small voice, the murmur of its parent main, reverberating through the chambers of the soul and conveying message of a loftier, better sphere, perchance a higher plane in the infinity of existence.

Eternal process moving on,
From state to state the spirit walks,
And these are but the shatter'd stalks
Or ruin'd chrysalis of one.

And now for the moral of all this poetic instinct in man.

I deem no more beautiful and perfect theory than the Darwinian theory of evolution has ever been formulated by human intellect, or perfected by patient investigation and self-abnegating heroism. And I think few other theories have been so misunderstood and so maligned by the unthinking, the misinformed, the prejudiced, or the dogmatist, who wishes to hold everything, even men's souls and God's methods in the hollow of his own hand. Why will a mannikin restrict the plan of Providence, and oversee his purposes? If the Almighty, or Jove, or the First Cause, have it what you will, had the power to call a universe into being at all, was he not able to call it into being as he liked, fashion it as he chose, finish it after his own set and pre-ordained purpose? What is there in evolution that should offend the most sensitive theocrat? What that should scandalize the most devout Christian? Whether is it nobler to have ascended from Amœba to man or to have descended from God-like Adam to "Jack the Ripper," the Whitechapel fiend? Evolution at least enshrines this hope, that man will go on pro-

gressing. The counter theory, so far as I can see, and I have not thought lightly on this subject,—it is one very near my heart,—merely promises further debasement, or the fluctuating tide of an unstable mediocrity.

Yet in spite of my leanings to the general theory of evolution, I confess to a difficulty at the very outset, unless we admit concurrently—and divergently in a sense—with physical evolution, a spiritual, or rather an æsthetically mental evolution. I say divergently advisedly, for I see no flaw in the evidence that the development of the protoplasmic gem of palæozoic epochs *may* have culminated in physical man, but man only as a perfect animal. To me there is no difference between the moneron and the Amœba of one hundred million years since, admitting the earliest life-forms to reach to such an antiquity, and the elephant of to-day. They alike consist of the same elements only *differently mixed*, a fuller development of a more complex organism being the result of the mixing. Once start the life germ on its way and the riddle of complexity is read. Mobility, adaptation to surroundings, and division of labour are the foundation stones upon which is reared the pyramid of physical being with man the apex. But with man comes the difficulty. The beast is simply beast with a highly organized physical system and evolved sense of a certain kind. *The man is a poet.* No elephant, so far as rational supposition goes, could have written, could ever write, "In Memoriam," no ape, conceive the religious sense and frame the word "God." What is a probable solution of the enigma? There must either have been the religious germ, which is the poetic germ in the Amœba, or man has evolved for himself a new faculty not possessed by other related forms of life. Whence did he evolve it, when and how? I believe the

poetic instinct to be the key note to the conception of infinite wisdom, and power and love. How man became a poet may at first sight seem hard to determine. Just here is the difficulty, for true poetry has little to do with matter, and here comes in the idea of a divergent evolution; but the poetic instinct once evolved, the rest follows easily enough. The first poetical image that dawned in man's mind was the reflection from the light of an exterior and non-material sphere non-material, as we understand the word "material," and heralded the dawn of worship, and later the full noon-tide conception of Divinity and creative purpose and power; for the poet, however crude, and elementary, must see with spiritual eyes; but if there be no *raison d'être* for spiritual visions, he could never see at all. The very fact of his possessing spiritual eyes that were objectless, would be a direct contradiction of evolutionary principle, which assumes that life, and therefore its faculties and functions, must adapt themselves to surroundings or perish. Hoofs would be useless to the camel, therefore it has none. A long neck, however graceful, would be of no service to an elephant, therefore, it has it not. In the mammoth cave, Kentucky, various eyeless animals are found, and in the river within the cavern is found the blind fish (*amblyopsis spelceus*). The power of vision to these creatures is needless and is therefore wanting. If logical deduction be worth anything at all, useless to man would be his spiritual eyes without a spiritual sun to exercise their faculties and reward the effort of vision. Surely the spiritual monition must be the index-finger to a further stage in the road whose terminus is a completer evolution.

I have said that poetry is the parent of the highest religious instinct, for I deem that poetry is

older than a lofty religious faculty, so called. Do we need proof? The Sagas are older than Britain's cathedrals; the Vedas and the Iliad antedate Christianity; the hymns of Luther heralded the Protestant Reformation. I maintain that a people must begin to sing before they can begin to worship aright; they must sing well before they can worship well. The skylark's invocation to light is more beautiful than Milton's, and is nearer the sun. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." This is the apex of the Creed of Love whose basic stone was the poetic conception. "But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice," are the initial lines in the new-framed epic of Hope-Eternal.

There remains a concluding thought. If there be any truth in the sentiment, "Let me make a people's songs, I care not who makes its laws," I believe a yet greater truth is shrined in the simple paraphrase, "let me make a people's poetry, I care not who constructs its theology." And here a hard and relentless fact stares us in the face. We have in this broad Dominion of ours too little expressed poetry, and the little expressed poetry we have is not always of the right kind. We have too little poetry and too much politics, the verbal see-saw, grammarless jargon, and trite commonplace of the hustings and the platform. Too often, alas! has the august floor of the Council Chamber itself nothing in common with the Divine afflatus. It is time that men lived for some better purpose than to vilify political opponents and, while repudiating murder as an outrage of Christian principle, stab to the death the reputation of some one who cannot think just the same as themselves. And most of this murder is of a dual kind; not alone

is fair fame immolated to the Moloch of party or prejudice, but the Queen's English is ruthlessly assassinated, and the Divine spirit of poetry outraged, at every fresh outburst of this epidemic of political and sectarian frenzy.

We should cultivate the poetical instinct, because higher flights of poetical imagery means correlatively higher planes of religious being. I use the term religious here in that broad sense which, ignoring ritual and repudiating sect, embraces in its all extensive survey universal man and consequently universal soul, that spiritual bond which should link humanity in a common purpose; brotherly toleration here, and, there — "Eternal Hope."

Oh! yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete.

To cultivate poetry is to cultivate soul, and I for one believe that soul grows, ay, as surely as muscle; and I

believe that soul, unused, shrinks, until, utterly neglected, it may become inert and lost, as are certain physical organs, that once had their place in the human physiological economy, but have for ever been atrophied through lack of use.

Not that poetry is the all in all of intellectual or spiritual culture. It is not recommended as the panacea for every doubt and every pain and every ill to which poor flesh is subject. It is simply preferred as an emollient and a tonic, to raise dejected hope, to animate drooping spirits, to encourage the ideal being, and moreover it is not the end, the *Finis* of the spiritual quest, but a means towards satisfying a very real want, the Nebo, perhaps, of the idealist, whose summit does not indeed ensure the consummation of all knowledge and all desire; only, from its exalted height may at least be viewed the longed-for Jordan of intellectual and spiritual progress rolling its hallowed waves toward the parent sea, and, beyond the sun-bathed plains, the Promised Land of fair possibility and its imperishable achievements.

THE TEACHING OF ENGLISH LITERATURE.

BY ALFRED AINGER.

(Continued from April Number.)

I DO not apologize for this digression into village life, while addressing the students of this distinguished college, for it serves my purpose, which is to assert for English literature a function and a mission which seem to me sometimes in danger of being overlooked in the very zeal for teaching it. Whenever the use of literature in education comes to be sought for in the opportunity for setting papers in it; if ever the *notes* and not the *text* should come

to be treated as the life of the subject; then *propter vitam* the student may come to overlook the very motive and justification for that life. The danger indubitably exists of wearying the younger student by confining his attention to the accidents of the subject, and never finding time to come to its essence at all. Take for example the greatest name of all in our literature — Shakespeare. He is indeed the best of all subjects for the lecturer, because he is the greatest. But he is

also the best from another point of view; because he is so full of interesting subordinate matter—so full of history, archæology, folk-lore, allusiveness to obsolete manners and customs, sports and pastimes of our ancestors, together with a vocabulary and grammar sufficiently unlike our own to justify and necessitate any amount of careful study. One could lecture for a whole session upon the difficulties in “*Coriolanus*” (where there is also for the examiner the additional joy of an extremely obscure text), without ever arriving at the nobility and pathos of the dramatist’s treatment of his subject. One might even achieve a famous traditional impossibility, and so study the play of “*Hamlet*” as to leave out the Prince of Denmark altogether! But do not suppose for one moment that I think all this subordinate matter superfluous or unimportant. It is of the first importance and absolutely necessary. I at once admit that no study of Shakespeare is worth anything that does not primarily take account of such things. Anyone coming to that study with no previous acquaintance with Shakespeare’s grammar and idiom—with the general differences of Elizabethan English from our own—does indeed “see through a glass darkly.” Without some knowledge in the directions I just now indicated, how large a part of Shakespeare is obscure; how many of his similes and allusions miss their mark; how much of his wit and humour is absolutely without point! We are really indebted to the scholar and the antiquarian for any thorough enjoyment of a dramatist separated from us by three hundred years. Without their help (to use a homely metaphor), we are as those who gaze at a beautiful landscape through a window of imperfect glass, soiled and overcrusted with age; to enjoy the view, it is absolutely necessary that the window

be first cleaned. Now by successive scholars and antiquarians this service has been amply rendered; and in our time two scholars, Mr. Aldis Wright and Dr. Abbott, have done invaluable work towards this end. The former of these gentlemen has done more to make Shakespeare intelligible, and therefore profitable to younger students—yes, and to children also of a larger growth—than any one I could name. To have mastered Mr. Wright’s notes to the plays in the Clarendon Press series is to have become in the most effectual way acclimatized to Elizabethan English. And few of the most generally well-informed Englishmen can afford to despise such help. Now and then we meet with those who profess to find their Shakespeare quite intelligible and to be scornfully intolerant of the commentator’s proffered aid. I should very much like to test such persons with a few picked passages, and see whether by the light of nature alone, and their own good wits, they can make sense out of metaphors drawn from some superstition or sport familiar to Shakespeare’s contemporaries, but of which no trace now remains. Take Shakespeare’s metaphors from Hawking, for instance. That being the one familiar field-sport, dear to all classes of society from the king to the yeoman, no wonder that in the hands of a great poet it becomes a perpetual fountain of imagery—from Desdemona’s “I’ll watch him tame” to Othello’s magnificent threat:—

If I do prove her haggard,
Though that her jesses were my own heart-
strings,
I’d whistle her off, and let her down the wind
To prey at Fortune.

Mr. Aldis Wright in one of his prefaces mentions that various correspondents had demurred to his filling his notes with matter of this kind, and had wished for some fine-art criticism

instead. Mr. Wright most wisely declined to listen to any such allurements. "Sign-post criticism," as he called it, he distinctly refused to supply. He knew well enough what the invitation meant, in too many cases. It meant that certain young critics of Shakespeare wanted to be able to descant authoritatively on Shakespeare's beauties and defects, his strength and weakness, and to exchange æsthetic speculations with their friends at a society, without taking any preliminary trouble even to understand the words of the author they were talking about. And this ambition the editor had no intention of gratifying. His purpose was to make it certain that the critic of the future had mastered this preliminary knowledge, without which to pretend to an opinion at all on Shakespeare's or any other author's merits or demerits is mere vanity and impertinence. And therefore you will not misunderstand me in what I have already said of a grave danger incident to the study before us, that the *notes* to any author should receive more attention than the *text*; and in judging that there was something wrong somewhere when, as I remember once to have seen, a young girl of fourteen or fifteen despairfully roamed up and down a drawing-room with one of Mr. Aldis Wright's little orange-tawny volumes in her hand, exclaiming wearily, "Oh! how I *hate* Shakespeare!"

We are used to this melancholy state of things in the instance of an ancient language. That an average schoolboy, having to read (let us say) Tacitus for the sake of the Latin tongue, should come to hate Tacitus, has long come to be accepted as a natural event. For we know that an extinct tongue must be studied in those writers whom care or chance has preserved from perishing through the world's stormy ages; and as a

rule these are the writers of real mark. In these the Latin and Greek idiom must be studied. It is one of the penalties of the "survival of the fittest." For similar reasons, the notable writers of our own early history have naturally survived; and if we would have our young men and women study to the best advantage an important dialect of the time of Edward the Third, we cannot well avoid having recourse to Geoffrey Chaucer, even if the humour of the Lady Abbess and the pathos of Griselda should perish in the process. The "Canterbury Tales" must be for a while approached as in a strange tongue. But it need be but for a very brief space. No fairly intelligent boy or girl, of decent preliminary training, should need more than a few hours' instruction to enable them to master all the excellences, and taste all the delights of the father of English poetry. Nothing but the will and the taste is wanting. How are the desire and the taste to be fostered? This is the one real problem. Any one who wants to read and enjoy Chaucer can learn to do so with a very few hours' attention and study. The inflected system of the language Chaucer wrote—the allusions and obscurities in Shakespeare—these are not the real obstacles to the student, and the real despair of the teacher. The real difficulty is, that when the editor and commentator have done their part, the love for the writer himself has not thereby been produced. If the young student at the end of it all does not go the length of crying, with the young lady just named, "How I hate Shakespeare!" at least he does not exclaim, "How I love him!"; and unless the teaching of the great writers of England ends in producing some genuine love and admiration for their works—in one word, some real enjoyment of them—the end of English literature as a

means of education is not attained. The end and object of all the notes and note-makers, of Mr. Wright and Dr. Abbott, of all editions and all editors, of all critics and commentators, is to make the writers they deal with more endeared, because more intelligible, to the reader.

The great end, then, I submit, of English literature as an element of education is to *give pleasure*. I well know what opposition—even what contempt—is likely to be excited in some minds by this avowal. The image, already referred to, of the lazy boy reading “Ivanhoe” on the sofa for his amusement is sure to rise before the mind’s eye of many, and to such persons the image is one of mere waste of time. “After all, we were right,” will exclaim the schoolmaster of the old pattern, who from the first was suspicious of the introduction of English authors side by side with those of Greece and Rome, Germany or France. “We were right; this new education is another name for shirking work—at least, for mere dilettantism.” I remember once maintaining this position, that the highest object of the study of literature was to make us the happier for it; and a little later in the conversation a young lady remarked, “You know, Mr. Ainger, you said just now that we were to read chiefly for our amusement!” I knew this was said only in fun, for the speaker was a very thoughtful and accomplished woman; but I treasured up the retort just because it illustrated a real confusion that exists in the minds of many. To the unthinking, “joy,” “happiness,” “pleasure,” “amusement,” are words that perhaps convey much of the same idea. But it only needs that those who *do* think should recall the kind of pleasure that they have derived from some great writer—from Shakespeare or Milton, Jeremy Taylor or Sir Thomas Browne, Gold-

smith or Lamb, Coleridge or Wordsworth—to understand that to speak of that pleasure as *amusement* would be a profanation and an indignity. I am not saying that if the study of literature only succeeded in providing its disciples with a larger field of amusement, it would be wholly thrown away. Better to find amusement in the authors it has to deal with, than in the myriads of ephemeral works that are no part of literature at all. Better to read “Ivanhoe” on the sofa—to find the merest amusement in the genuine romantic vein of Sir Walter, than in the pinchbeck-romantic of—, and —, and — (for I dare name no names), whose books seem to be hardly in existence a month before they are in their two hundred and fortieth thousand. But I need not before this audience waste words to prove that by joy, or pleasure, I do not mean amusement, but something differing from it *totò caelo*. And it is through pleasure—high and noble pleasure—that almost every good and perfect gift must ultimately work out for us its mission.

To make us happier by introducing us to sources of pleasure hitherto unexplored, and to render more intelligible and interesting the notable works that we had failed to draw pleasure from before—these are the primary objects of teaching literature. And therefore to add to our knowledge of everything that can make these writers give up to us their fullest meaning and spirit—to remove all obstacles in them, and in ourselves, which hinder us from enjoying them, is among the first duties and privileges of the teacher. The lecturer on Shakespeare has to help his pupil to understand Shakespeare; but he has done this to no purpose, or rather he has not done this at all, unless he has deepened the pupil’s admiration for, and thus helped him to gain pleasure from, the poet. The aspir-

ing pupil perhaps (like those whom Mr. Wright spoke of as demanding "sign-post criticism") thinks this superfluous. He is eager at once to exercise his judgment, his critical powers—to be able quickly to give a reason for the faith that is in him. Let him not be in a hurry! *Love* must come first—*Criticism* afterwards. You wish to know WHY Shakespeare is greater than all other dramatists of that wonderful period. Well, your teachers could provide you with a dozen sound and excellent reasons for this, which nobody could dispute. And you could carry them away, and reproduce them in an examination paper, and air them at a mutual improvement society, and be not one jot the happier and wiser for the knowledge—whereas, a companion who had by quiet reading, steeped himself in the divine pathos of "Lear," in the pastoral sweetness of the "Winter's Tale," in the delicate comedy of "As you like it," would have discovered, without its having been pointed out to him, that in all these qualities, and a hundred other, even the tragedy of Ford and Webster, and the tender humanity of Heywood, must bow the head before the master of them all. And if it be asked, what room then is there for the lecturer and professor? I say that he is the best lecturer and professor who has best succeeded in inducing his pupil to adopt this quiet and patient method; to take this open but little trodden path to the understanding and true

appreciation of our great English writers.

And then, as I have said, appreciation and affection being kindled, the critical faculty begins to grow. For having tasted, and become used to the very best of its kind, second and third and fourth best begin to lose their charm. And this is what I meant when I said that love is the parent of criticism. Criticism, you know, has a bad name with many people. To them, it means carping, fault-finding, or at best a habit of analyzing and dissecting that is fatal to the genuine enjoyment of anything. "Why do you criticise?" asks the bewildered parent or guardian, when his daughter throws down with weariness a new volume of verse, written by some popular contemporary, consisting of faint echoes of the verse of Shelley or Tennyson. "Why do you criticise? Why cannot you be content to admire and enjoy?" Alas! the question is easily asked; but it is as futile a question as to ask why, when we have eaten a piece of roast mutton, we have discovered it to be a bit of very inferior and insipid meat! The request that a person will eat and not taste, is a mere mockery, though made with the best intentions. "There are many echoes in the world, but few voices," was one of Goethe's great sayings; and our education in literature has few worthier functions than to teach us to distinguish the echo from the voice—the copy from the original.

AT a joint meeting of the Teachers' Association of Frontenac and Kingston, held at Kingston, May 22nd and 23rd, 1890, it was

Resolved, That in the opinion of this meeting, the text-book of history prescribed by the Regulations of the Education Department for use in the Public Schools is quite unsuitable for teaching that subject, and this meeting is of opinion that it should at once be removed from the list of authorized text-books, and a better work put in its place.

Resolved, also, that a copy of this resolution

be sent to the Minister of Education, to the educational journals of the Province, and to the local press.

Resolved, That the Teachers' Associations of Frontenac and Kingston request the Hon. Minister of Education to authorize for use in the Public Schools of Ontario, the Tonic Sol-fa system of music, and suitable text-books for teaching it.

J. W. HENSTRIDGE.

Secy. Frontenac T. A.

June 7th, 1890.

CIVIC AND MORAL TRAINING IN SCHOOLS.

BY REV. DR. ABBOTT.

(Continued from May Number.)

I PASS now to the teaching of the Bible, regarded as a means of moral training. All Christians confess that morality is based on the sense of brotherhood. The Bible is also confessed by all Christians to be a book in which God reveals Himself by gradual stages as the Father of man, to whom He has proclaimed that they are His children and brothers one of another. One would have supposed, then, that the Bible, when placed in the hands of a teacher who recognizes these fundamental truths, and who has also been trained to teach by gradual stages, would be confessed by all Christians to be the book above all others fittest to be a means of moral training. Yet there is a notion that in many elementary schools masters are hampered in teaching the Bible because they are forbidden to teach simultaneously disputed dogmas which they may believe to be deducible from it. "By all means," say certain people, "the Bible is *the* book for moral teaching; but only if *we* teach it"—the "we" representing always a small fraction, and often a very small fraction, of total Christendom. But do we not generally find that it is by vehement party politicians, or somewhat polemical ministers of religion, that these hampering difficulties of ours are so acutely felt for us, while we do not feel them ourselves? I venture to say, in the name of the great mass of masters of schools of the highest grade, and I believe I might go further and speak in the name of our united profession, that it is a source of strength and encouragement to us that, in giving Bible lessons, we are

not compelled to make the Bible a basis for polemical theology, but are allowed so to teach it as to make its fundamental truths intelligible and applicable to the needs of daily duty.

There is, of course, the possibility that a teacher may be unable to accept as historical certain parts of the Bible which his pupils have to read under his supervision. That difficulty I appreciate from personal experience. But what competent teacher will feel bound to tell his pupils everything that he knows, or thinks he knows, on any subject, without considering whether the information is adapted for them? If any one has a fair conception of the main spiritual truths underlying the development of humanity, and has realized how few these truths are, and yet how important for our well-being, how simple and yet how deep, and how much of varied and vivid illustration they require before they can be so impressed upon children as to influence their daily actions—he will, as it seems to me, find no more place in his Scripture lesson for disputed history than for disputed theology. "My pupils," I lately heard a teacher say, "believe anything I tell them in a Scripture lesson." And so they do, no doubt, as long as you tell them about Noah, or Moses, or Adam and Eve, or Bethlehem and Nazareth, or the length of Jordan and the number of the Herods—or anything else that does not at present conflict with the experience of the class-room, the playground, the streets, and the home. But do they believe—I will not say in the literal sense, but in any sense whatever, so as to influence action—

that "it is more blessed to give than to receive," or that we are to "turn the right cheek" to him who has smitten us on the left? Do they believe—I will not say in the duty of loving enemies, but even in the duty of loving, or liking, boys who have done them no harm, and teachers who are labouring for their good? Has their attitude towards the first stranger whom they may meet out of school been in any way influenced by your Scripture lessons so as to be altered one jot from that barbarous temper which may be summed up in the words "'eave 'arf a brick at 'im"? If any can say "yes"—as I feel sure that many can—they will be the first to admit that *their* great "religious difficulty" has not been connected with any "conscience clause" or with any restriction on their religious teaching, or with any disputed dogma; their difficulty has been in quickening the consciences of their pupils to those simple and essential truths and duties about which no Christian can dispute.

Two suggestions, and no more, are all that time will permit me to offer concerning the method of Bible teaching.

One is negative. I should not even attempt to warn my pupils that it would not be right for them to drive a nail through Sisera, or hew Agag to pieces. Only make it clear to them that the Bible "teaches by stages," or, in the words of Jesus, that certain things were "allowed for the hardness of the hearts" of men—and there will be no danger of their imagining that the morality of a Christian country is to be an exact copy of the morality of ancient Israel. But this can be done quietly without protesting that anyone is wrong. Never say that any interpreter or interpretation of the Bible is wrong. What have you or your pupils to do with what is wrong? You will only

waste time. You may excite ill-will and suspicion among parents. You will often bewilder your pupils. Take example from the curate (afterwards an archbishop) who preached against the fool that said in his heart, "There is no God." The churchwarden, you may remember, confused the curate with the fool; and perhaps he was not far wrong. When teaching children, never waste time in refuting fools—or those whom you consider fools.

The next is positive. Unless there is some kind of proportion between God and man (such as is suggested by the saying that God made man in His image), the saying of Spinoza becomes true, that God may be no more like our conceptions of Him than the Dog Star is like a dog; and thus the Bible ceases to be a revelation, and Bible teaching becomes *naught*. But, if there is this proportion, then the Fatherhood of God may be illustrated by the fatherhood of men, and the Divine mercy, justice, and forgiveness by the best instances of mercy, justice, and forgiveness in humanity. I do not think any child can understand how God forgives unless he first understands how man forgives. Every teacher knows how a gutter by the roadside, with its cataracts and rapids and lakes and deltas may be used to illustrate the phenomena of the Nile or the Mississippi; but we do not perhaps see with equal clearness that the simplest act of genuine human forgiveness may give some insight into that great process—similar in kind, though infinite and unique in degree—by which the human race is redeemed. With this recognition of proportion—or "analogy of religion," if we please—for analogy and proportion are but two names for the same thing—with this proportion in our minds, the teaching of the Bible becomes the teaching of spiritual law, directly applicable to

the highest realization of duty in the home and in the State. Then, while the Bible is a guide to life, life becomes a comment on the Bible; and although many questions will always remain dark and insoluble as long as evil exists, yet the soul will wait patiently for fuller light, and, meanwhile, accepting all the truth it can assimilate, will be strengthened in that love of God and man which is the only basis of true morality.

I pass to civic training. As the basis of morality is the love of our neighbour, and knowledge of its needs, so the basis of civic training must be love of the community and knowledge of its needs. It is obvious that history might be so taught as to stimulate the love of the State, and to increase the knowledge of its needs; but I fear that recently it has been in many schools scarcely taught at all. At least I can remember, two or three years ago, that a fairly intelligent boy from an elementary school, well trained in arithmetic and geography, told me that he did not know any history, and gave as his reason that "he had not learned it at school." And in the Education Blue Book of 1886-87 I find a chorus of complaints from Inspectors lamenting that, in consequence of some regulations of the Code, "history has died a natural death." I believe that subsequent changes in the Code have swept away these monstrously absurd regulations. If they have not, it is a mockery to speak to teachers about civic training. How can children do their duty to their country if they do not love it, and how can they love it if they know nothing about it? To neglect the study of our national traditions is surely to smooth the path for national discord and disastrous revolution. If, as children, our pupils do not learn that time, and effort, and patience, and mutual forbearance between class and class, are needed to make and

develop a great country, are they likely, when they reach manhood, to resist the tempting belief that all grievances can be removed by statute, and that, in order to produce a perfect political constitution, we want nothing but ink and abundance of paper? The ideal condition is, that the study of national history should be a kind of domestic worship in which the fathers teach the children, so that, as the younger generation grows up, they can say with literal truth, "We have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them." But in modern times teachers mostly do this work for fathers. In any case, whether by fathers or by teachers, or by books or newspapers, the work must be done, if the rising generation is to receive anything worthy of the name of civic training.

Do we need new text-books in order to teach history in this way? Not so much new text-books, perhaps, as new examinations. Children ought to be examined in pictures, or in picturesque events, rather in a continuous stream of facts. Here is a picture of our country that was instructive to a great German writer:—"What the note of British freedom means," says Heyne, "I never really understood till the other day, when I saw an English vessel sailing past when it was blowing big guns, and listened to the crew on deck, whose voices rose above the roar of wind and wave, as with almost impious defiance they shouted the ancient strain of 'Rule Britannia, Britannia rules the waves.'" It would be easy to devise a score or two of pictures—word-pictures, if painted pictures cannot be had; but painted pictures, fit for a large lecture-room would be by far the best—which might take a child backward from the present time to the days of "the crows and the

kites," as Milton calls them, and which would leave upon a child's mind absolutely indelible impressions of the grandeur and growth of the destinies of our great empire. Taught thus, with the aid of geography (which is in itself a picture), history ought to be one of the most vivid and inspiring of subjects, and might directly conduce to civic morality. Moreover, if these pictures, on their first presentation, were definitely associated with their dates, the thirty or forty dates thus acquired would be retained easily and permanently, and would afford a useful scaffolding for the subsequent fuller study on the part of the older and abler pupils. But, in order that all this may not be spoiled by examinations, the Inspectors must be allowed to deal with this subject¹ as they are allowed (I am glad to say) in London to deal with the Bible, not exacting knowledge of minute details, but an intelligent appreciation of "the Story of the Empire."

Now, besides teaching history in such a way as to inspire patriotism, can we do anything further in our schools in the way of civic training? And for this purpose do we need a separate text-book, or may we trust to our oral comments on the history lesson? And if we need a new text-book, on what lines ought it to be written? And ought this book to include any hints or rules on private as well as public morality?

I think such a book would be useful, but it ought to be a manual rather than a catechism. Civic duties are, for boys, prospective duties; and a catechism of prospective duties is like a book of rules without exercises, apt to be learned mechanically, and worse than no book at all, because it takes away the appetite for knowledge. A civic catechism might tend to make boys slightly hypocritical, or, to put it briefly, prigs. But a civic manual would deal in facts—facts suggesting

precepts certainly, but not precepts themselves—and these facts might be made interesting as well as useful.

Take, for example, the subject of indiscriminate alms giving. A few words on this point might fairly find a place in a comment on the words of Scripture, "Give to every one that asketh thee;" but the evil is great enough to demand fuller treatment, and perhaps a short sketch of the evils that are known to have resulted from this habit in times past, together with an account of the working of the English poor law in this century might be made intelligible even to the young.

I think, also, that some explanation is needed of the rule that we are to do to others as we would wish that they should do to us. When a whining rascal puts forward this plea to escape well-merited punishment, it is not uncommon for kindly sentimentalists either to diminish the penalty or to feel uneasy and unchristian in inflicting it, whereas the true, and right, and Christian answer is this: "If I had done the mischief you have done, and if I knew what was best for me, I should know that I had deserved punishment, and should endeavour to bear it without complaining." In this connection a short but clear account should be given of the great virtues of justice and resentment (to be carefully distinguished from severity and vindictiveness) which have fallen into discredit of late with many worthy people, owing to an effeminate perversion of the letter of certain Christian precepts.

I recently read in the speech of some prominent politician that "the most laudable ambition" for a workman was to provide for the comfort and happiness of himself and his family. I should think that there was a misprint somewhere; but even if we substitute "a" for "the," we can hardly deny that "ambition" is a

mistake, and not a misprint, for "desire;" and some may think that "laudable" is a mistake for "natural." I think, in our Manual of Moral and Civic Training, some modernized version of the old fable of "The Belly and the other Members," should find a place; and it might be impressed even upon the youngest that if, in any community, it were regarded as "the most laudable ambition" in any individual to provide for himself and his family, such a community and such an individual would have an extremely useless, contemptible, and probably, in many cases, a short existence. Æsop's fable is reproduced, on a sublime scale, in St. Paul's Epistles; but St. Paul's Epistles are difficult reading for young boys; and, though the teacher will do well to bear in mind the Pauline version, the manual should reproduce Æsop's original.

Æsop's fable contains, perhaps, the earliest account of a "strike." The hands and mouth, if you remember, conspired with the other members to "strike" against the belly. Shall we point this out in our manual, or shall we avoid it as a "burning question?" I think we ought not to avoid it; but if we touch upon it we must be strictly impartial. On the one side we must show how our ancestors altogether suspected and prohibited competition, how they limited and hampered both labour and capital; how capital emancipated itself first; how labour then fought for, and gradually obtained, its rights, and how we have thus by degrees now come to a point where both are free, and both likely to ruin one another, unless they agree to submit their differences to arbitration—a conclusion which perhaps may be pointed by another Æsopian story which tells how the fox stole away the prey for which the lion and the tiger had been fighting till they had half-killed each other.

But questions that are really "burning," and unnecessary, or premature, must of course be avoided. Two or three years ago I opened what appeared to me a very good book upon civic duty, intended for the young, which told the children that we are "at present under a monarchy." Even if I were a red-hot Republican, I should still, as a teacher, think that this was an unpardonable mistake. Teach children, by all means—calling to your aid both fact and fable—that States, like trees, grow and develop, and that the best kind of political changes are those which imitate Nature, who "innovateth greatly, yet by degrees, so as scarce to be perceived;" but do not unsettle the minds of a small minority, do not utterly bewilder the vast majority of your pupils, by throwing out enigmas of this kind, which, if understood, would be regarded by many parents as a breach of good faith on the part of the teacher.

While we teach children that states grow, should we not teach them also how and why states decay? No doubt, something of this teaching can be given when one is explaining to children the meaning of the Fifth Commandment. Even the youngest can see that their days are not likely to be "long in the land" unless they give some heed to their parents; and older children can easily realize that this applies to countries as well as to individuals, and that reverence for elders, and for the traditions of elders, is one of the first guarantees for the permanence of a nation. But then we must add that other things besides irreverence destroy nations. Jobbery and corruption and all the other evils that spring up in trades, in professions, in church, in state, from the excessive and not always "laudable ambition to provide for the happiness and comfort of oneself and one's family"—these might be briefly but

vividly described and traced in some of their more definite results as leading to the paralysis of trade, the defeats and disasters of armies, the degradation of art, the perversion of justice, the lowering of the national tone and character, the pollution of Government and the introduction of anarchy followed by despotism. But if these matters are to be put before children, they must be illustrated—or perhaps I should say expressed—by historical facts which must be left to speak largely for themselves, nor must there be omitted some mention, however brief, of that neglect of the laws of health and temperance and morality, which shortens and enfeebles the lives, both of the fathers who neglect them and of the children, even to a remote posterity, who pay the penalty for a neglect that is not their own. There is too great a tendency to exult in the vast future of the English-speaking races simply because our numbers promise to be vast; and very vast, no doubt, seemed the army of Sennacherib on that night when it lay down to rest before the walls of Lachish; but there was pestilence in the air. And with us, too, there are threatening signs of moral pestilence.

Ought our manual to do anything to aid our history lessons by stimulating patriotism? And, if so, how can this be done? "Let me make the songs of a country," said a wise man, "and then who will shall make its laws." But, alas, where are our songs? The very happiness and prosperity of our country place us here at a disadvantage. The flower of our youth has never perished on their native soil contending for its liberties against a foreign foe, and therefore not many poets have been inspired to bequeath us literary legacies of undying memorial of these who have given their lives for their country. Such as we have might at least be collected to-

gether with the far more numerous prose narratives of patriotic or public-spirited exploits—not military alone. We might hope they would be too numerous to form a part of our short manual, but might constitute a book by themselves—a "Book of Noble Deeds." Many such books, I should think, exist already, and in these, or in some combination or modification of these, there might be found the right book.

The manual will, of course, include several chapters describing "How we are governed," and perhaps an outline of the principles of our laws, which will be interesting to at least the older boys. But ought it not also to include a chapter on "How to be useful," showing a boy how he may be of use sometimes in cases of fire, or accident, or other emergency, by knowing exactly what to do, or when and how to do it? Is it not a good training, a preparation for, if not almost a part of, civic training, that a boy should be taught to observe where the nearest fire station is, the hospital, the post-office, the police office, and the like, in order that he may be at least able to answer questions from strangers in want of information, or to give practical help in time of need? I would go still further, and add a short and simple chapter—not printed, perhaps, but oral—on "How to behave in public," which should find room for simple precepts (with reasons, of course) such as these, "Keep to the right on the pavement," "Do not throw orange peel about in the streets and paper about in the parks," "Keep out of a crowd unless you can do some good in it," "Do not put your boots upon the seat opposite you in a railway carriage," "Do not talk so loud to your school-fellows in public as to annoy strangers." These are small things, very small things; but they are at least things, not mere airy

words; and they may be a preparation for greater things. I make no apology for calling your attention once more down to these minor matters at the conclusion of my remarks. The love of our neighbours, individually and collectively—that indeed it is with which we desire to imbue our pupils; and that is the very altar of morality. But one goes up to an altar by steps. And, as a first step toward's loving one's neighbour, it is not amiss sometimes for a child to learn not to make himself a nuisance to his neighbour.

I have only one other suggestion to make. It has always seemed to me Moses was truly wise and inspired in instituting national holidays to commemorate national deliverances. We have sacred holidays, with more or less trace of sacred associations; and we have "bank holidays." Our cousins on the other side of the Atlantic have followed in the path of Moses. They think, and rightly, that they have much to be thankful for, and they have instituted days to ex-

press their thankfulness. But have we not also, we who join hands in a family circle of freedom round the world, much reason for being thankful? If one day in the year were set apart as Thanksgiving Day for the English-speaking races throughout our Empire, I should not indeed expect that the millions of toiling fathers would on that day resort much to church or chapel; but, on the eve of Thanksgiving Day, I should feel sure that every teacher worthy of the name would welcome the opportunity of declaring to the children to whom he stands in this respect as a parent, the "noble works" that God has done for our nation in our days and in the old time before us, and would not omit some reference to the "noble works" that are still in store for us, if we follow in His path of righteousness. Such lessons, so given, would greatly stimulate the minds of children, and might in time become a perceptible power working in our country for unity, and strength, and civic morality.

NOTES ON THE HISTORY OF ARITHMETIC—ITS SYMBOLS.

JOHN H. KLEINHEKSEL, PROFESSOR OF MATHEMATICS IN HOPE COLLEGE.

THE first visible signs of number were probably the fingers of the hand. The fingers furnished a ready passing signal for the indication of small numbers to the eye; but they offered no means for the equally important step of making a permanent note of them. To do this some tally or sign was needed. The Romans marked the years by the annual nail driven into the temple of Minerva. The Babylonians expressed all numbers by the repetition of a single pair of symbols. The Egyptians used hieroglyphics, *e.g.*, a frog stood for 100,000. The Greeks, the Hebrews and the Romans used letters of the

alphabet. The advantage in the use of the above-named methods for the expression of number was mainly in their brevity; they furnished no assistance to calculation.

There is another system of notation, the Arabic, so far superior to the rest, as to have superseded them all. Equally short with the others, it suggests by its very form those striking analogies which are so valuable as aids to computation. It contains two features that distinguish it, and on which its superiority depends place-value and the use of the zero.

Omitting the symbols of obsolete systems, it will be the aim of the pre-

sent article to inquire into the origin of the symbols employed in the modern arithmetic. These symbols may be divided into three groups—symbols of number, symbols of operation, and symbols of relation. Only the first is here presented.

SYMBOLS OF NUMBER.

The Arabic notation traces back its lineage to India. The designation Arabic, as a descriptive term, is a misnomer. The Arabs never claimed the honour of the invention. Europeans received their knowledge of these numerals from the Arabs and too hastily concluded that the latter people must have been the inventors. The Arabs themselves, however, acknowledged that they were indebted for them to India. In this verdict investigators concur with entire unanimity. An old system of numerals is known to have been in use in India in the early part of the third century, B.C. The origin of these numerals is obscure but their forms are preserved on inscriptions of that date. The forms of the later Indian numerals, to which the modern system directly traces its source, are clearly derived from the earlier system. The earliest known example of a date written in the modern system, with place-value, and the zero, belongs to A. D. 738. There is, however, some evidence tending to prove that it was in use, alongside the old system, two centuries before that time. There is no proof as yet that the completed modern system was used before the sixth century, A. D.

Thus much, then, in the genealogy of the nine digits is undisputed: They come to us from India and trace their forms directly to the later, and ultimately to the earlier Indian system. To what then do these characters owe their present *form*? Were they arbitrary signs called into

existence for this very purpose or were they borrowed from some other art or science where they had previously served a different purpose, and *adapted* to their present use? To this question various answers have been given. Some have seen in them the pictures of the different combinations of the fingers of the two hands in the act of symbolizing the successive numbers which the digits represent. To justify this theory they point to the symbol for *one* which in all systems not purely alphabetic seems a clear imitation of the single outstretched finger. And, indeed, six or eight, or any other number of fingers selected from the two hands may be so arranged as to throw a shadow not wholly unlike these digits respectively. Another theory was held by Gatterer. He imagined that he had found an alphabet in Egyptian manuscripts, nine of whose letters were the nine digits now in use. Another theory supposes that the forms of the nine digits were built up, as it were, out of angles which afterwards lost their corners and became cursive by use. This theory was suggested by the proficiency of the early mathematicians in geometry, which deals largely with angles. And since the science of geometry is older than that of arithmetic, it is not impossible that angles should have been employed for the representation of numbers. A fourth theory seeks to construct the respective digits out of as many horizontal and perpendicular strokes as there are units in these digits. This was undoubtedly suggested by the convenient and universal use of the straight line for keeping tally.

All the above theories, however, seem far-fetched and improbable. For their proof they draw very freely upon the imagination. They depend upon a quasi theory of evolution whose links are largely missing. They are here reproduced because

they were the opinions of the scholars of the last century, and are still sometimes met with—not because it is believed by the present writer that any one of them is the true theory.

The latest theory for the origin of our symbols of number and the correct one, it may be, is that *they were originally the initial letters of the Sanskrit numerals*. This theory is confidently declared as proven by the great authority of James Prinsep and Max Müller, both of them profound Sanskrit scholars. These are Max Müller's words: "It is now proved that the Indian figures were originally initial letters of numbers in Sanskrit." Such use was possibly because the initials of all the numerals were different letters. Such use was also likely, as it agrees with the common alphabetic systems in employing letters.

Still more difficult is it to give a satisfactory account of the zero, which stands first in importance although it was the last to appear among the symbols of the Arabic notation. According to the line-theory it was suggested by the completion of the circuit of the fingers. The advocates of the angle theory say it was adopted because it contains no angles. Other conjectures, just as vague and unsatisfactory, have been proposed; but there can not at present be said to be even an approach to a general unanimity of opinion. Says Max Müller in his "Chips from a German Workshop," "It would be highly important to find out at what time the naught occurs for the first time in Indian inscriptions. That inscription would deserve to be preserved among the

most valuable monuments of antiquity, for from it would date in reality the beginning of true mathematical science, impossible without the naught—nay, the beginning of all the exact sciences to which we owe the discoveries of telescopes, steam engines, and electric telegraphs."

The origin and age of the symbols of the Indian numerals has thus been seen to be still under dispute. At first the symbols appear to have been used without place-value and the zero. Like the Indian alphabet they were probably derived from abroad—possibly, as is believed on philological grounds, from Thibet. The Hindoos consider this method of numeration as of Divine origin, "the invention of nine figures with device of place being ascribed to the beneficent Creator of the universe."

Unfortunately, the symbols have changed in form beyond identification. They are not now written as they were in the year 1,000 A. D. Most of the theories given above are little more than guesses, and no guess or discovery of a chance relation or similarity is of the slightest value. The question has been the subject of long and laborious investigations, which have again given rise to several variations of the "Initial theory." The study of the inscriptions and manuscripts by the searching methods of comparative philology leaves us the hope—perhaps not altogether idle—that one day we shall yet be able, with some degree of positiveness and completeness to answer the question, Whence come the Indian numerals?—*The Academy*.

WHAT one sees for himself in nature's book is his by a right of discovery, as real as though no one else had ever known it; and no knowledge ever has the power of inspiration and development equal to that which the mind derives at first hand.—*Stockwell*.

FOR the unlearned man knows not what it is to descend into himself, or to call himself to account; nor the pleasure of that most pleasant life, which consists in our daily feeling ourselves to become better.—*Lord Bacon*.

NOTES FOR TEACHERS.

UNIVERSITY MEN.—There are no less than 450 university graduates engaged in the work of elementary education in Scotland.

REFORM.—Considerable attention has lately been given in Berlin to the reform of higher education in the German schools. The Emperor, we hear, is taking a warm interest in the subject. Dr. Guessfeldt, an eminent authority, has just published an important work on the question, which the Emperor William has approved.—*The Publishers' Circular.*

THE PROFESSION.—The University of the City of New York has formally established the School of Pedagogy, and will grant degrees and recognition to those who complete its courses of study. This school will be put in every respect on the same plane as the departments of law, medicine and theology, and give all students who are prepared to enter it a professional training equal in every respect to the demands of higher instruction. This is the first time in the history of education that a University has formally recognized teaching as a profession, equal in scholastic dignity and importance to the other learned callings. Recognition is everything in this world. The bondage of teaching has consisted in the fact that it has not been recognized as having any professional rights worth noticing.—*Ex.*

HOW TO BECOME A GOOD TEACHER.—Study methods of teaching and then originate your own; study the character of your pupils, and then adapt your teaching to the peculiar traits of each disposition. Don't try every new method, neither continue in the old ruts simply because you

were taught that way. Don't make a machine of yourself, but put active life into every action, thought and expression. Don't give way to discouragement because a pupil appears stupid and incapable of being taught, but try plan after plan, and you will eventually succeed if the boy has any mind at all. Your work as an instructor of boys and girls is an exceedingly noble one, and as a teacher you can and ought to be one of the best.—*The N. C. Teacher.*

BOYS WHO SUCCEEDED.—There was once in Harrow School a very poor boy, the son of a small tradesman in Harrow, who was very much hurt by thoughtless taunts about the poverty of his family, and he used to say, "Never mind; I intend before I die to ride in a coach and four;" not a very noble ambition; but long before Dr. Parr died he had become the greatest scholar of his age, and habitually rode in a coach and four. When Warren Hastings was a boy he used to grieve at the fact that his family had lost their paternal estate at Daylesford, and to say, "I will buy that back." He grew up to be the great proconsul of the age; he bought back the estate, and he died at Daylesford. I had the honour of knowing Mr. George Moore. You may remember that he came to London as a poor, unknown, unbefriended Cumberland lad. When he entered a great commercial establishment his ambition was, "I intend to marry my master's daughter and become my master's partner." Both those things he accomplished. He not only became a very wealthy man, but, what was infinitely better, a man of great service to his generation. About sixty years ago there was a boy of Jewish extraction, a clerk in a

solicitor's office, and to the intense amusement of his companions he used to say, "I intend to be Prime Minister of England," and in spite of scorn he became Prime Minister, and his name was Benjamin Disraeli. Ninety years ago there was a boy in Staffordshire who had been told exactly what I am telling you—that any boy who determined to be this or that could be, and he said, "If that be true, I will test it; and I am determined that I will be Prime Minister of England." That boy became Prime Minister, and his name was Robert Peel. Some fifty years ago there was a very rude and ungainly-looking boy, who seemed as if all his limbs were out of joint; when seven years old he was shoeless and penniless, who at seventeen was driving a canal boat, at twenty was a rail-splitter, at twenty-two was at the head of a small shop which was very unsuccessful, but who used to amuse his comrades by saying, "Never mind; I intend to become President of the United States." His name was Abraham Lincoln. It is doggedness that does it, and it is thoroughness that does it. After all his failures, Lincoln thought he would take to the law. He bought a law book, and after breakfast he used to go out and sit under a tree, and with his legs higher than his head, move round the tree in the shade from morn to dewy eve. In that way he mastered the law book, and in time became one of the greatest of the modern Presidents of America.—*Archdeacon Farrar.*

LANGUAGE STATISTICS.—The language in which Shakespeare and Milton wrote was the language of less

than 6,000,000 human beings, and when Washington was President less than 16,000,000 of people used the English tongue. At this latter time French was the mother tongue of at least 30,000,000 of people; and by some writers it is said that 50,000,000 of French-speaking people were living at the time of the Revolution of 1789. Between forty and fifty years ago the English language equalled the German in the number of those who spoke it, and now the latter is left far behind in the race. German is now spoken by 10,000,000 persons in the Austro-Hungarian Empire, by 46,000,000 in the German Empire, by 40,000 in Belgium, and by about 2,000,000 in the little Alpine country of Switzerland. Besides the countries mentioned, in which German is usually classed as the native tongue, it is spoken by about 2,000,000 persons in the United States and Canada, giving a total of about 60,000,000 who use the German language. With French the case is much the same. That language is now spoken by the 38,000,000 inhabitants of France, by 2,250,000 people in Belgium, by 200,000 in Alsace-Lorraine, by 600,000 in Switzerland, by 1,500,000 in the United States and Canada, by 600,000 in Hayti, and by 1,500,000 in Algiers, India, the West Indies and Africa; in all 45,000,000. English is spoken by all but less than 1,000,000 of the 38,000,000 in the British Isles, by probably 57,000,000 of the 60,000,000 inhabitants now believed to be in the United States, by 4,000,000 persons in Canada, by 3,000,000 in Australia, by 3,700,000 West Indians, and perhaps by 1,000,000 in India and other British colonies, bringing the total to over 100,000,000.—*Chicago Times.*

GEOGRAPHY.

TELL YOUR PUPILS.—Tell them that deserts are disappearing before the advance of civilization. The farmers of Kansas, Nebraska and Dakota have disposed of much of the Great American Desert. Parts of Africa that were once believed to be arid and uncultivable are fruitful and well populated. Contrary to general belief inner Australia is no Saharan waste, and though uninhabited, it can support a large population. There are grassy plains, large lakes and also traces of gold and precious stones. A north and south railway is now being made through the middle of Australia, and doubtless with its completion the last trace of the desert will vanish. The iron horse and improved agricultural methods are wonderful dispellers of illusions of this kind.—*School Journal*.

THE KANGAROO AND THE BUFFALO IN AUSTRALIA.—Australia is likely before many years to have no kangaroos except in its museums. From the reports of the various stock inspectors, it was estimated that in 1887 there were 1,881,000 kangaroos, but in 1888 this number fell to 1,170,000. The chief objection to the adoption of measures for the effectual protection of the marsupial is his vigorous appetite. One kangaroo is said to consume as much grass as six sheep, a fact to which sheep farmers are painfully alive. It is curious to learn, however, that if the kangaroo is likely to be exterminated, a new introduction, the wild buffalo, has found a home in the plains of Northern Australia, where it is now to be met with in vast herds. These animals, which are said to be of extraordinary size, and to possess splendid horns, are, apparently, the descendants of the first buffaloes which were

landed at Port Essington, in North Australia, about the year 1829.—*The Scientific American*.

A DWARF TREE FROM JAPAN.—Mr. Sowerby recently exhibited to the Royal Botanical Society a curious dwarf tree, the Japanese *Thuja obtusa*, and explained that, though only two feet high, it was 130 years old. These dwarf trees, added the secretary, were good illustrations of the power of endurance of plants under severe ill-treatment, and there were some nearer home which taught the same lesson. In the Society's garden might be seen several specimens of the common oak, between forty and fifty years old, yet only some ten or twelve inches in height. They had been planted as an edging to a flower border, and kept clipped, like the old-fashioned box.

GREAT HEAT IN AUSTRALIA.—Recently the colony of Victoria, in Australia, has suffered much on account of the great heat. Day after day the mercury showed from 90 degrees to 100 degrees in the shade, and from 150 degrees to 160 degrees in the sun, according to different localities. In one day as many as four deaths were announced as resulting from heat apoplexy. Had not a slightly favourable change occurred, it was feared that the mortality in the city itself would have terribly increased, as even the strongest constitutions began to give way under increasing languor. Men whose Australian experience is more than half a century old, say they never felt such a continuance of thoroughly tropical heat.

THE HIGHEST MOUNTAIN IN AFRICA.—Dr. Hans Meyer has re-

cently been received by the Royal Geographical Society in London and at the request of the Society gave an interesting account of his ascent, on Oct. 6th, 1889, of Mount Kibo—19,700 feet—which is probably the highest peak in Africa. Ice and volcanic ashes cover the peak. It is one of the peaks of Mt. Kilima Njaro and

was discovered in 1848 by Mr. Rebman, an English Church missionary. The announcement of a missionary's finding a snow-capped mountain at the equator was considered ridiculous by the *Athenæum*, but Mr. Rebman meekly replied, "I was brought up in Switzerland, and I ought to know a snow-clad peak when I see one."

PUBLIC OPINION.

OUTRAGEOUS.—At a meeting of the Spalding School Board it was proposed by one of the members that a time book for all the teachers should be kept by the caretaker, to be taken away at 9.10 a.m. each morning and be laid before the Board monthly. The proposal was denounced by the majority of the members as an insult to the teachers, and the chairman indignantly described it as outrageous. We are glad to say that the offensive motion was lost.—*English Exchange.*

MERITGRIOUS PUPILS AND POPULAR TEACHERS.—The principals of the public schools of Cincinnati, in their monthly session, unanimously passed the following resolution:—"That the publishing in the newspapers of the names of meritorious pupils of our schools, and the soliciting of and publishing the names of teachers and principals, and votes concerning their popularity, are not conducive to the best interests of the pupils, nor to the dignity and standing of our teachers."

NOT WILDLY ANXIOUS.—Americans desirous of the territorial aggrandizement of the United States by the annexation of Canada will no doubt consider Sir Charles Dilke's opinion of the insignificance of the annexation party in the Dominion to be a one-sided British judgment. While it is not impossible that he has under-

estimated the current of tendency towards political union, there can be no doubt that the strength of that current is greatly over-estimated by those who dwell south of the frontier. Canada is not, in all likelihood, wildly anxious to fall into our arms, and probably the soundest political opinion upon our side shrinks also from the union of the two lands.—*The Critic, (N.Y.)*

NO IDEA.—A significant statement as to the effect of the purely secular teaching which has been established in the public elementary schools of Victoria is made by a correspondent of the *Christian World*, who appears to be well acquainted with the facts. He says: "There is a very large population growing up without a knowledge of the Bible, with no idea of a supreme moral Ruler of the universe, and with no motive for virtue beyond expediency." The *Christian World* is one of the strongest advocates for a universal system of undenominational schools in this country.—*The School Guardian.*

OVER PRESSURE.—The devotees of education often declare that it is practically impossible to press pupils too hard, they defending themselves when needful by an inner determination not to learn. This is probably true of English public schools, where the tone is really set by a rich class,

though some reserve must be made for girls' "colleges," which often swarm with over-eager students; but it is certainly not true of Prussia. There education is the condition of professional success, and the number of suicides in the high schools has shocked the Minister of Education. He has accordingly issued a circular warning the heads of those schools to be more moderate, and in particular to make allowances for students naturally unable to advance so fast. We wish some German statist would carefully examine the Prussian and Saxon statistics of suicide. We have seen accounts of suicide in the army and in one of the universities which, until verified, we do not care to quote, but which suggest that Germany pays a high price for her splendid discipline and devotion to culture. Is it true, or is it nonsense, to say that in the army, in peace time, suicide ranks very high among "the regular causes of mortality?" It seems impossible; but then, so does the fact clearly admitted by the Minister of Education.—*The London Spectator.*

FRIENDLY RELATIONS.—And now I will point out another defect in high school education which parents and mistresses may do much to remedy. There is usually—and I am assuming without direct knowledge that it is the case here—no system by which any one girl is known through her whole school career to any one

mistress; nothing corresponding to the tutor system of our public schools. It follows that a girl passes from form to form, and the relation between her and her mistress is so constantly broken that it is morally less powerful than it might be. The friendly and permanent relation of old days is converted into an official and temporary relation. It will be obvious to any one who reflects that the loss is great. The cure for it is twofold. The parents may do much by establishing a friendly relation with the form mistresses of their girls. I have known parents who had never taken the trouble to inquire even the names of their girls' mistresses. If parents wish to get really the best out of a school, I would say to them (and I am speaking specially to mothers), you are delegating to the form mistress a very large share of the responsibility for the formation of your daughter's character; the least you can do is to be in the most friendly and confidential communication with her that circumstances permit. And I would say to the mistresses that, as far as is possible, you should be to the girls what form masters are in a good school to their boys—friends in school and out of school, acquainted with their tastes, companions sometimes in their games or their walks, and in all ways breaking down the merely formal relation of teacher and pupil.—*The Head Master of Clifton College.*

ANOTHER tea-producing district is the latest novelty in the tea trade. Lately it was tea from Fiji, now it is the growth of Perak, situate in the Straits Settlements of the East Indies, where British capital and enterprise seem to have been employed with beneficial results. We learn from the *Grocer* that the first consignment to the London market has recently taken place. It consisted of an invoice of 78 half chests from the Perak Estate, where the tea has evidently

been grown, cultivated, manipulated by persons of considerable skill and experience in the industry. By expert valuers in "The Lane" the quality of this experimental shipment is favourably spoken of, and on its being offered in public sale it found ready buyers at full rates, namely, broken Pekoe at 1s. 3 $\frac{1}{2}$ d.; Pekoe at 11 $\frac{1}{2}$ d.; Pekoe Sou-chong at 9 $\frac{1}{2}$ d.; Souchong, a single package, at the same price; and dust at 5 $\frac{1}{2}$ d. per lb.—*The London Free Press.*

CORRESPONDENCE.

EXAMINATION FEES.

To the Editor of THE MONTHLY :

DEAR SIR,—I desire through your columns to call the attention of the teaching profession to a hardship—a grave injustice, in my opinion—imposed upon many of our High School pupils, one which is particularly noticeable at this season of the year, and one which demands the attention of the Government. I refer to the *excessive fee* charged for the Departmental Non-professional Examinations, which are taken by many candidates merely as a *promotion examination*. Every head master must know that there are always some upon whom this tax falls very heavily, who have to deny themselves necessities of life in order to pay it ; that others are prevented taking the examination because they are unable to raise the necessary fee. What is the object of so high a fee? It cannot be to limit the number of teachers, because a certificate of having passed one of these examinations does not qualify the holder to teach. Besides, pupils are encouraged to take these examinations as promotion examinations. In fact the Regulations almost compel them to take them if they wish to be promoted to an upper form. What, then, is the object? So far as I can see it is to swell the Government coffers. Last year these five dollar fees must have increased the consolidated revenue fund not less than eight or nine thousand dollars. But why should High School pupils be taxed to swell the Government coffers, when without this there is a large surplus?

Moreover, this fee is very unfairly divided. Of the five dollars paid three go to the Government and two to the High School Board. The

Government pays out of its three dollars \$1.25 per candidate to sub-examiners. The other expenses in connection with the examination, I imagine, would be well covered by \$1000. That would average about 20 cents per candidate, so that the Government must pocket out of that three dollars not less than \$1.50 per candidate. Of the two dollars paid to High School Boards to defray local expenses, it depends altogether on the number of candidates writing whether this can be done or not. Take an average High School where the number of candidates will not exceed twenty (some of them have considerably fewer) the Board in that case will receive \$40. They will have to pay a presiding examiner not less than \$40, and will have all the stationery expenses to provide for themselves. Again, take a large Institute where they have 100 or more candidates, it will easily be seen that such a school makes a handsome revenue out of it. Now, I ask is it fair that the smaller High Schools should be out of pocket in providing for this examination, while the larger High Schools and the Government should make money out of the scheme? How is this evil to be remedied? Let the Department be paid the whole fee, and, if economically managed, *all* the expenses of the examination—local as well as central—could be paid with a fee of three dollars per candidate without loss to anyone, and in addition to relieving our pupils of a heavy burden it would be treating all High School Boards alike.

Yours, etc.,

M. M. FENWICK.

Bowmanville, May 24, 1890.

EDITORIAL NOTES.

THE American Institute of Instruction holds its annual meeting for the present year on July 7-10, at Saratoga Springs, N.Y.

THE new Southern Educational Association and Exposition of the United States meets at Morehead City, N.C., July 1-5.

WE direct the attention of our readers to the annual announcements of the Toronto Medical Schools—the Medical Faculty of the University of Toronto and Trinity Medical College—which appear in our advertising columns this month.

THE edition of Webster's Dictionary of 1847 has been reprinted by a Chicago house, copyright on it having expired by the lapse of forty-two years. This edition is practically worthless, and, as we are informed that attempts are being made to sell it in Canada, we caution our readers in regard to it.

THE *Globe*, Toronto, essays an answer to an article which appeared in our last issue upon the difficulty experienced by parents in getting their sons to learn a trade, if they are continued at school beyond a certain point in the course of study, or age. The subject is one to which our attention has been directed for several years, and it was simply quickened by the conversation of this father who spoke to us almost in the very words we gave last month. The parent is not an imaginary, though a representative one. We refer to the subject again to say that we think the writer in the *Globe* is only playing with a serious question, a question which is giving considerable anxiety to educators all over the English-speaking world. Please try again.

EXAMINATION FEES.

THE matter referred to by our correspondent, Mr. M. M. Fenwick, deserves the special attention of the profession. We think fees should be charged for the examinations of teachers, but instead of these fees so charged being kept by the Department, they should, without any diminution, be put into a pension fund for teachers.

The teachers in Great Britain and Ireland are very active in this respect; the teachers of Quebec have an admirable system of pensions, and the teachers in the United States of America are looking in the same direction.

Moreover, instead of the Government of Ontario appropriating the fees paid by candidates at these examinations, for the expense of conducting them and making an "honest" penny by the transaction, we hold that the Government should not only put the sum of these moneys into a fund for retiring allowances for teachers, but should also make an annual grant in aid of such fund. We again name Quebec for our Government to follow in this respect. It was an evil day for the highest interests of education when the pension system for teachers was abolished.

REPORT OF THE MINISTER OF
EDUCATION FOR THE YEAR
1889.

[Continued from May No.]

THE TRAINING OF TEACHERS.

THE net expenditure on the Normal and Provincial Model Schools for the training of Second Class teachers in 1889 was \$25,993. The amount which was contributed for the training of Third Class teachers in the County Model Schools was \$23,060—consisting of \$8,700 from

the Government, \$9,090 from the municipalities, and \$5,270 from students' fees. This amount does not at all cover the whole expenditure on the training of students in these schools. We may, therefore, safely say that over fifty thousand dollars of public money was spent in 1889 on the professional training of teachers. 401 candidates obtained Second Class Certificates, and 1,140 obtained Third Class Certificates. Hence the cost of each candidate in the Normal School was \$65, and in the County Model School about \$21. It will be interesting to see what the training in these schools amounts to. In the County Model School it consists of a few hours' practice in teaching by each student, under the supervision of the principal or his assistants. This, together with attendance at lectures by the principal on a variety of subjects connected with school work, secures the student in ninety-five cases out of one hundred a Third Class Certificate to teach. In the Provincial Model School the training consists of a smaller number of hours' practice in teaching under the supervision of the teachers, and this together with attendance at the lectures given by the Normal School masters secures each student in over nine cases out of ten a Second Class Certificate to teach. With these facts before us need we be surprised at the complaints made by all classes interested in education—by principals of schools, by inspectors, even by legislators—of the defective training which many of our young teachers show? How can it be otherwise when the greater part of the time at the training institutions is spent in listening to lectures and studying books, instead of acquiring experience by actual work in the the school room? There is no other profession of the same responsible character for which the preliminary training is so defective

and so short. Mr. Ross has now been several years administering the affairs of the Education Department, and he has not made one important change which can be called an improvement in the training of teachers. Indeed, speaking generally, we fail to see one broad measure of educational reform which he has either inaugurated or carried out. It is not yet too late to make a beginning, and we would suggest that he set about giving the country a system of thorough professional training for teachers in both our Public and High Schools. Enough was said at the last session of the Legislature to convince him that in the carrying through of any well-considered and liberal measure to this end, he will have the right-minded men of both sides of the Legislature at his back.

INSPECTORS' REPORTS.

There is the customary selection of Reports by the Public School Inspectors. In these the points that are dwelt upon more than any others are (1) the irregular attendance of pupils, and (2) the inexperience of many of the teachers. The only remedy advocated for the former is the enforcement of the compulsory clause in the School Act. Over the latter the Inspectors make a wail, without suggesting any remedy.

The reader will find valuable information in the reports of the two High School Inspectors, which appear this year in the Minister's annual report. Masters in our High Schools will be pleased to have some information regarding the work done in some of the best secondary schools in the Eastern States of the Union.

MECHANICS' INSTITUTES, ETC.

We are glad to find from Dr. May's report that the Mechanics' Institutes and Reading Rooms are flourishing. These, if properly managed, will not

only afford a means of gratifying intellectual tastes on the part of the cultured portion of the community, but they may be made local centres for continuing the education begun in the schools, and for spreading a taste for reading by means of their libraries and reading rooms, and thus confer a lasting benefit on the country.

MR. RICHARD BAIGENT.

IT is our sad duty to chronicle the departure of one of our contributors who had long been a member of the teaching profession in this Province.

Mr. Richard Baigent was born on the 25th of January, 1830, in the city of Winchester, England. He received his education in Art at the English schools under the direction of his father, who taught for many years in Winchester College.

Mr. Baigent was most industrious and thorough in all his work, and early showed marked ability; he held various appointments while still quite a young man in Rossall Hall and Stoneyhurst and Winchester Colleges, which he resigned to come to this country in 1852. On reaching the city of Toronto he had little difficulty in finding some private pupils, and before he had been six months in Canada he was appointed Drawing Master in Upper Canada College. Shortly afterwards he was appointed to a similar position in the "Old Grammar School" (now the Collegiate Institute, Toronto), and both those positions he held until suddenly called away from his work here on the night of the 6th of May, 1890.

Besides many private pupils, Mr. Baigent had classes at Mechanics' Institutes, Art Schools, Private Schools, Loretto Abbey, the De La Salle School, and St. Michael's College.

In 1880 he received from the Governor-General the nomination of Asso-

ciate of the Royal Canadian Academy. In acknowledging this honour Mr. Baigent wrote:—"Please convey to His Excellency my thanks for his kind consideration and distinguished mark of favour. I am glad that His Excellency, while conferring dignity on Art, has also exalted the profession of teaching it. Looking back to the past eighteen years during which I have taught in Toronto, having pupils from all parts of Ontario, I have seen in the growth of Art taste such a change as falls to the lot of few to witness. In that growth picture-painting had no place, and even now, as you are well aware, the inducements are slight for the production of artists' best work. I am glad the dawn has come, and though younger men will reap I am glad I have been a pioneer."

For many years he was a member of the Ontario Society of Artists, and notwithstanding his duties as a teacher, found time to paint a number of pictures, among which were excellent studies of animals, flowers, and still life. His still life was especially admired. He had intended to have a sale of some sixty of his pictures on May 17th, and it is hoped that arrangements will shortly be completed to carry this into effect.

Mr. Baigent was a most devoted and successful teacher. Few possess, as he did, the happy faculty of interesting every pupil—especially those who thought they had no "talent" for drawing—or the power of helping those under his charge to feel that they wanted to do their best. He never roused the antagonism of his pupils, but it was not because he passed over faults, or neglected to reprove the idle.

The time was always too short for him, and he never was more happy than when surrounded by his students and devoting himself to their advancement.

In private life he was an estimable

and upright man, a devout member of the Roman Catholic Church and a regular attendant at her services. He was for many years President of the Society of St. Vincent de Paul in St. Basil's Parish.

Mr. Baigent was at his post in the Collegiate Institute on the day of his death. After returning to his home

he complained of a slight indisposition, which, however, soon passed away. At ten o'clock, while working in his studio along with his son, the summons came which called our friend quickly away.

Mr. Baigent leaves a widow and four children, two sons and two daughters.

SCHOOL WORK.

CLASSICS.

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

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

QUESTIONS ON CÆSAR, BOOK V.

1. Translate idiomatically chap. 15, *At illi . . . receperunt.*

(a) Parse *imprudens*, his, *genere*.

(b) *pro castris*. Exemplify other meanings of *pro*.

(c) *At que his . . . duarum*. Show the force of this remark.

(d) *constitissent*. Account for the mood. Conjugate the verb and distinguish in meaning from *constituo*.

2. Translate idiomatically chap. 17, *Nostris . . . contenderunt.*

(a) *Subsidio confisi*. Give as many Latin verbs as you can that govern the abletive.

(b) *praecipites*. What adjectives in *cips* make *cipitis* and *cipis* respectively? How do you account for the difference?

(c) *sui collegrudi*. Point out and account for the peculiarity in the form of this phrase.

(d) *nobiscum*. With what words is *cum* thus written?

(e) *contenderunt*. Give Latin sentences to exemplify any other meanings or uses of this verb.

3. Translate idiomatically chap. 18, *His rebus . . . mandarent.*

(a) *confestim*. Give other examples of adverbs with this ending. State, with examples, how adverbs are usually formed.

(b) *capiti solo*. Decline throughout.

(c) Classify the subjunctive in the last sentence.

(d) *dimitterent*. Exemplify the ordinary meaning of this verb.

4. Translate idiomatically chap. 22, *Cassivelaunus . . . faciat.*

(a) Parse *permotus*, *vectigalis*.

(b) *intelligeret*, *penderet*, *faciat*. Account for the mood in each case.

(c) Distinguish *penderet* and *penderet*.

(d) *intelligeret*. Give the perfect. What other compounds of *lego* form the perfect similarly?

5. (a) Give the principal of *ago*, *tego*, *alo*, *relinquo*, *desilio*, *repello*, *reperio*.

(b) Compare *acriter*, *lenius*, *facile*, *minor*, *summus*.

(c) Give the nom. gen. and gender of *pecorum*, *abietem*, *leporem*, *genere*, *semitis*, *mensuris*, *impetum*, *signis*, *pedibus*.

(d) Mark the penult of *colloco*, *essedis*, *dispari*, *cederent*, *captivis*, *perfugis*, *vectigal navalis*, *transitur*, *extrahi*, *dividit*, *incolo*.

6. (a) Name the four points of the compass in Latin.

(b) Give and distinguish different words used for an army.

(c) Point out any errors of fact in Cæsar's account of Britain.

(d) Give the phrases used for "the van," "the rear," "the exposed flank," "to join battle," "to make an attack on them," "to launch ships," "to put in charge of the camp."

(e) Exemplify at least three ways of form-

ing nouns and adjectives, respectively, from verbs.

7. Translate into Latin.

(a) The king had two sons, of whom the one was killed and the other captured in that battle.

(b) The Roman soldiers, making a sudden sally from all the gates of the camp, put the Britons to flight, and following them for nearly 15 miles, captured a great number of them.

(c) He asked why, after sending ambassadors to him to beg for peace, they had attacked the Roman camp the previous day.

(d) On reaching the city he learned that the chiefs of this state, disheartened by these losses, had promised to give hostages to the Roman people.

(e) From them he learned that two of the ships which had set out with him from Gaul had not been able to reach the same port as the rest.

(f) We shall have to repair the vessels which have been damaged by the storm.

(g) On the following day, about the ninth hour, word was brought to Cæsar that a great storm had arisen the previous night, and that several ships had been driven on the shore.

(h) Fearing they might attack us on the march, we set out a little before midnight by another route through the woods, and all reached the nearest winter quarters in safety.

MODERN LANGUAGES.

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

EXERCISES IN ENGLISH.

1. Contract into simple sentences :

(a) He advanced to the Baron, and expressed his desire to play no more.

(b) He said nothing to any one, but at once left the room.

(c) He declared that he was ready to make the attempt whenever they wished.

(d) He was convinced that the scheme was practicable, and urged that they should adopt it.

(e) It is said that it is very doubtful whether he will recover or not.

2. Change from compound to complex and *vice versa*.

(a) This excited his suspicions, and he determined to watch more closely.

(b) The Duke, though sick at heart, would not leave the room.

(c) Neville, who entered with other officers, added his remonstrances.

(d) He sent them notice, but they paid no attention to it.

(e) I think it very improbable that we shall meet again.

3. Substitute equivalent words or expressions for those italicized :

(a) In 1783 the *Loyalists* found themselves *exiled* and *impoverished*.

(b) The country had *no redeeming feature* except *abundance of game*.

(c) Britain showed *her appreciation* of their services by *compensating* them for the losses they had *incurred* in *maintaining their fidelity*.

(d) He had no sooner *intermitted his singular occupation* than the Nubian *intimated by gestures*, as firm as they were respectful, *his determination* not to *permit* the monarch to *renew it*.

4. Break up into short simple sentences :

(a) He shrank from pressing on the conscience of boys rules of action which he felt they were not able to bear, and from enforcing actions which, though right in themselves, could be performed by boys from wrong motives.

(b) The mute, stepping towards the coat of mail which hung upon the pillar of the tent, handled it with a skill which showed that he understood the business of the armor-bearer.

5. Combine the following groups into a simple, a compound, a complex, and a compound complex sentence respectively :

(a) His plan failed. He was discouraged by this. The attack might be renewed. He feared this. He resolved to evacuate the fort.

(b) The leaves are dragged into the burrows. They are torn into the finest shreds. They are partly digested. They are mingled with the earth.

(c) General C. was taken prisoner. A hussar seized him. The general had a valu-

able ring. The hussar perceived this. He demanded it.

(d) The ship fell over. The masts became nearly horizontal. He crawled out to the mizen-top. He sat there. At last the spar gave way. It plunged him into the waves. From there he was dragged into one of the boats.

6. Change the following to direct discourse.

Calling his soldiers together he told them that he had just learned that the enemy they had so long been seeking was only two miles distant ; they must therefore prepare to conquer or die. He would send spies to learn the number of the enemy and the position of his camp ; when that was done he must leave the rest to them.

7. Change to indirect narrative.

"Fellow citizens," said the speaker, "if you had only listened to the advice I gave you when I addressed you from this platform a few months ago, your affairs would not now be in so wretched a condition. However, what has been done can not be undone."

8. Supply the ellipses in the following sentences.

(a) He looked as if he were going to faint.

(b) It is raining harder now than when we started.

(c) There are a dozen mistakes if not more in it.

(d) He worked this one but not that one.

(e) He was quite able, though not very willing to afford it.

9. "One afternoon, as in that sultry clime,

Some one hath done a wrong, hath done a wrong."

The Bell of Atri, Fourth Reader, pp. 112-3.

(a) Select, classify and give the relation of the subordinate clauses.

(b) Classify and give the relation of the prepositional phrases.

(c) Classify and give the relation of *closed*, *panting*, *reiterating*, *one*, *wrong*.

(d) Give the syntactical relation of *afternoon*, *custom*, *alarum*, *song*.

(e) What does *it* in l. 2 stand for?

(f) Why is the bell called "the accusing bell"?

(g) Who was the syndie?

(h) What is the effect of using *and* so often in ll. 8 and 9?

(i) Is there any attempt made to imitate in words the sound of the bell? If so point it out.

(j) What is meant by "sultry clime," "donned," "reluctant pace," "reiterating," "half articulate jargon."

(k) Select all the verbs of the old or strong conjugation.

(l) Form adjectives from *custom*, *sense*, and nouns from *accuse*, *deep*, *listen*, *reluctant*, *song*.

(m) Select two examples each of inflection derivation and composition.

(n) Where do the accents fall in the lines. Name the metre if you can from the kind of feet and the number in a line.

CLASS-ROOM.

ARITHMETICAL PROBLEMS.

1. A man has his taxes reduced from \$27.50 to \$22.50. If his first rate was $5\frac{1}{2}$ mills, what corresponding reduction must have been made in his rates? *Ans.* 1 mill.

2. If coal cost \$5.25 per ton and lasts 6 weeks while wood that costs \$3.20 per cord will last 4 weeks, find the advantage during the year in using the cheaper fuel.

Ans. \$3.90.

3. A butcher sells 12 pounds of pork and 15 pounds mutton for \$3.75, receiving $2\frac{1}{2}$ c. per lb. less for the former than for the latter. Compare the prices for pork and mutton.

Ans. 5; 6.

4. A person spends \$5 more than half his money and then he has left \$2.50 more than $\frac{1}{2}$ of what he had at first. What had he at first?

Ans. \$25.

5. A fruiterer bought a case of oranges for \$5.40. He sold $\frac{1}{2}$ of the case for \$2.70 gaining 9 cts. per doz. on what he sold. Find (a) His buying price per doz.; (b) His gain per cent.

Ans. (a) 18 cts.; (b) 50 per cent.

6. One man after gaining 15 per cent. on his capital has just the same as another man

after losing $9\frac{1}{2}$ per cent. on his. The second man had at first \$7,590. Find what the first man had at first. *Ans.* \$6,000.

7. Find what the marked price of an article must be that cost \$1.40 in order that after a reduction of $16\frac{2}{3}$ per cent. has been allowed there may be still a profit of $16\frac{2}{3}$ per cent. *Ans.* \$1.96.

8. On Jan. 15th, 1889, a person deposited \$547.50 in the post office savings department, paying 4 per cent. interest. How much will the department be in his debt on July 1st, 1890? *Ans.* \$579.42.

9. A map is drawn on a scale of $\frac{1}{8}$ in. to $\frac{1}{4}$ of a mile of country. On this map a piece of land owned by two brothers is represented by an oblong $\frac{3}{8}$ in. \times $\frac{1}{2}$ in. If the elder brother were to give the younger 5 acres they would have equal shares. How much has the elder brother? *Ans.* 25 acres.

10. A yard is 40 yds. deep by 25 yds. frontage. Find the difference in cost between building a $2\frac{1}{2}$ in. plank walk 4 ft. wide around the inside, and another around the outside of it; lumber being worth \$10 per M. *Ans.* \$3.20.

TO A HIGHLAND GIRL.

This poem shows many of the characteristics of Wordsworth: simplicity of language, preference for rural life (subject matter of poem and lines 45-50), ease of transition from apparent matter of fact to imaginative flights—from description of externals to dreamland (line 12). His love is paternal and is stimulated by character and expression rather than by physical beauty (lines 22-41, 50-59), aptness of his comparisons (lines 36-44). He deals with natural objects so as to impress the reader with the conviction that the poet believes them to be the abode of spirits (lines 74-76).

TO MARY IN HEAVEN.

To fully understand and appreciate the poem the pupils must have a knowledge of its author and also know something concerning Mary Campbell.

Burns' wife gives the following as an account of the writing of the poem,—“Burns had been busy all day (in Sept. 1789), with the shearers in the field, and he had got most of the corn into the stack-yard, but when the twilight came on he grew sad about something and could not rest. He first wandered up the waterside and then into the stack-yard. I followed him and begged him to come into the house as he was ill, and the air was sharp and cold. He said ‘aye, aye,’ but did not come. He then threw himself down on some loose sheaves, and lay looking at the sky, and particularly at a large bright star which shone like another moon. At last, but long after I had left him he came in, and the song was already composed.

“Mary Campbell was the daughter of a mariner who lived in Greenock. She became acquainted with Burns while on service at the castle of Montgomery, and their strolls along the banks o’ Ayr only served to deepen and settle their affections. On the day of their separation they plighted their mutual faith by the exchange of Bibles, they stood with a running stream between them, and lifting up water in their hands vowed love while woods grew and waters ran. The Bible which the poet gave was elegantly bound. ‘Ye shall not swear by my name falsely’ was written on it in the bold Mauchline hand of Burns, under it his name and mark as a freemason. They parted to meet no more. She died of fever shortly after while on a visit to her friends to make arrangements for her marriage.”

NOTES AND QUESTIONS.

Stanza 1.—Star—the one Burns saw while lying on the sheaves in the stack-yard. Name some of the large stars? Was this an evening or a morning star? What is the morning star now? The evening one? ‘ray’ = light. Explain ‘lingering’ and “lessening.” Why can we not see the stars during the day? Why use the words “lov’st” and “morn”; “day” = 3rd anniversary of the death of Mary Campbell; ‘usher’st = introduces; ‘was torn’ = taken away leaving a deep impression of sorrow: “O Mary,” ex-

presses distress and sorrow ; 'shade' = companion or one who could give comfort and consolation from the cares and toils of life, a resting place ; what answer would you give to each of the last three lines ; 'place of rest.' Mary Campbell died of fever about the end of Oct. 1786 in Greenock and was buried in West Kirk yard near the Clyde river. In 1842 the following inscription was placed over her grave :

ERECTED
OVER THE GRAVE
OF
HIGHLAND MARY.
1842

My Mary, dear, departed shade
Where is thy place of blissful rest.

Stanza 2.—'hour' = the time when they exchanged bibles and vowed love while woods grew and waters ran ; 'sacred' because a vow or promise was involved in what they had done ; "can I forget," why repeated ; 'grove' = one of the shady and sequestered nooks along the banks of the Ayr where Burns and Mary wandered "to live one day of parting love" ; 'parting love' = such love as exists when true and devoted friends are about to separate ; 'efface' = remove or blot out ; 'records' = remembrances ; 'transports' = joyful feelings of love and happiness. Parse 'dear,' 'past,' 'image,' = appearance, particularly of the countenance. 'Ah,' what kind of interjection ; mention other interjection giving meanings ; parse, 'little,' 'last.'

Stanza 3.—Ayr, find and trace its course, describe its course ; make a list of words formed similarly to 'gurgling,' what is peculiar about such words ; why use the word 'his' in line 1 ? What part of the birch is fragrant ? 'hoar' refers to the blossoming of the hawthorn ; 'amorous' = lovingly. This conveys the idea that when there is love within us, our surroundings are lovely. raptured = highly delightful or enchanting ; 'sprang wanton' = made their appearance here and there to be stepped upon by passers-by. 'sang love' explain ? 'too soon' why ? 'wingèd,' mention other words having a grave accent over the e ?

Stanza 4.—'still,' when ? 'memory wakes' = his memory turns from other thoughts upon these by-gone scenes which he fondly dwells upon, allowing no part of the scene to escape his memory, thinking of what had been and of what might have been. 'impression stronger,' as a stream wears away the earth upon which it flows, and becomes deeper, similarly as the months and years pass by the impressions or effects made upon the memory by certain incidents become so fixed in the mind, by thinking the matter over and over, that none of the causes or results of the circumstances are easily forgotten. This seems contrary to fact as time with its events generally helps us forget our sorrows. Why are the last four lines repeated and why not say 'my breast' and not 'his breast' ?

CONTEMPORARY LITERATURE

THE *April Eclectic* begins with a paper by Emil de Laveleye, "The Two Utopias," which discusses the recent socialistic ideas placed before the public. "Recollections of a Voyage with General Gordon," by W. H. Spence, will be read with interest. The effect of "European Interference on the African," by Joseph Thompson, commends itself to intelligent readers. "Pasteur at Home," "Marriage From a Scientific Standpoint" and other papers form an interesting number.

THE *Popular Science Monthly* for May has for the opening article, "Edward L. Youmans," by John Fiske. This is followed by the first of a series "On Justice," by Herbert Spencer. French and American secondary schools are carefully compared by Mr. George W. Beaman and the conclusion drawn that the French do better work with specialization. Interesting articles on the "Strength of Spiders and Spider Webs," and "Cats and Their Friendships," both illustrated, appear in this number. Other

papers are the "Botanic Gardens at Kew," "Artificial Honey" and "Recent Glacial Work in Europe."

Our Little Ones for May is as attractive as ever. An especially good picture is "Bananas." The short stories and poems are all interesting and suitable.

The Overland Monthly for May received.

The Children's Guide, published by David Balsillie, Edinburgh, presents a most attractive appearance and will be welcomed by children; the high standard insures a good reception.

Littell's Living Age for 10th of May contains the conclusion of Herbert Spencer's article "On Justice." "King and Minister," a midnight conversation (*Contemporary Review*), is an able paper on the present state of affairs in Germany. "Marcia" and "Sons and Daughters" are the continued stories. Interesting papers on "Dancing in Nature," "A Surrey Home," "Poets and Puritans," and poetry conclude the number.

(1) *The Life of Jesus Christ*. (2) *The Life of St. Paul*. By the Rev. James Stalker, M.A. (New York: The American Tract Society.)—In six brief chapters the author gives an account of the life of our Lord upon earth, and although the world has many books upon that life this is not superfluous. For a short, easily-comprehended account of this is, indeed, perhaps the best of them all. Those interested in Bible-class and Sunday-school work will find a use for it. The author shows not only learning, skill and taste, but spiritual wisdom. Dr. Lorimer, of Chicago, contributes a good introduction. The other volume, in about the same compass, presents the facts and surroundings of the life of the great apostle in a powerful and interesting narrative. The deep and luminous thoughts of the writer and his sympathetic treatment of his grand theme have made this such a work as can hardly fail to attract and help those into whose hands it may fall.

Macmillan's English Classics. (1) *Shakespeare's Macbeth*. Edited by K. Deighton, Fellow of the University of Calcutta and Allahabad. (2) *Milton's Samson Agonistes*.

Edited by Professor Percival, of the Presidency College, Calcutta. The familiar volumes of the English classics continue to appear with welcome regularity. "Macbeth" is one of the best volumes of the series, and, as the play is frequently prescribed for special study, will probably be among the best known. Speaking of both volumes, we have little to add to what we have already said of previous numbers of the same series. But Mr. Percival's introduction should not thus be passed over. It includes a masterly analysis of Milton's style, his classical and Shakespearian idioms, etc. The notes are comprehensive and well adapted for the use of students.

A Short History of the Roman People. By Professor W. F. Allen, of the University of Wisconsin. (Boston: Ginn & Co.)—The general histories by President Myers, and the late Professor Allen, which have already been used by many teachers and students is being republished in separate books, of which the above is one. It is intended to replace Part II. of "Myers Ancient History," but is not at all a mere repetition of the matter there presented. It is characterized by completeness and breadth of view and is interesting in style.

The Nursing Record Series of Manuals and Text-books. No. 1. *Antiseptics in Surgery*. By E. Stanmore Bishop, F.R.C.S., England. (London: Sampson Low & Marston, Searle & Rivington.)—The great discovery that the healing of a wound or incision depends largely upon keeping it "surgically" clean is the topic of this text book, composed of lectures delivered to nurses at the Ancoats Hospital, Manchester. The instruction and directions are so thorough, clear, and plain, that many who have no direct professional duties will gain from the book valuable additions to their general information and not a few hints about what to do with the slight wounds and scratches which sometimes develop into troublesome sores.

Pitt Press Series. *A Short History of British India*. By E. S. Carlos, M.A. (Cambridge Press.)—Within the space of one hundred pages we have compressed an

outline of the history of India from the time of Alexander the Great down to the present, and though the narrative is necessarily somewhat crowded, it is connected and clear, omitting nothing of importance and preserving the relative importance of the different events. Lists of rulers, of books of reference on India, etc. add to the value of this new primer.

English Men of Action. Peterborough. By William Stebbing. *Captain Cook.* By Walter Besant. (London and New York, McMillan & Co.) Mr. Stebbing has made a good use of his opportunity to write at once an historical novel and an historical biography. For, as he neatly says, Peterborough was one of the men who entered the region of legend while still living. He is nothing if not dramatic and romantic, and often he is a puzzle, in the varied acts of a life that touched the lives of the greatest people of his time and country. "Easier to like, even to love, than to approve." The tenth volume of the "Men of Action" is a good one. With the eleventh, written by Mr. Besant, one would be over-fastidious indeed not to be satisfied. Considering the space and scope of the biography, it is probably the best yet written of the great sailor—an excellent portrait of a strong and able man—a plain, good-mannered man—a man who must rise. Mr. Besant's volume gives us glimpses of Captain Cook's private life and family history which are of interest and add considerably to the value of this book. The chief source of this information was a diary in the possession of the family, now for the first time placed in the hands of a biographer.

The Poetry of Tennyson. By Henry Van Dyke. (New York: Charles Scribner's Sons.)—"I think it wisest in a man to do his work in the world as quietly and as well as he can, without much heeding the praise or dispraise." Thus Tennyson himself and thus many of his lovers. But books in which men tell what they have seen and understood of the meaning of great men and prophets and the soul of their work, are always welcome when the writer has justified his right to speak as well as Dr. Van Dyke. The book

might perhaps be best described as a series of literary studies. "Milton and Tennyson," "The Idylls of the King," and "The Bible in Tennyson" are perhaps the best chapters. A valuable addition is found in the "Chronology of Tennyson." The language used is felicitous and the style always pleasant, sometimes striking. The many who admire and appreciate Tennyson's poetry will like this book.

Studies in Literature and Style. By Theodore W. Hunt, Ph.D. (New York: A. C. Armstrong & Son; Toronto: The Presbyterian News Co.)—Professor Hunt, of the College of New Jersey, has written a new work on English literature, the greater part of which is devoted to the analysis and explanation of the principal divisions of style, such as the intellectual, humorous, poetic, popular, etc. Each is considered in a separate chapter and a few examples are subjoined. There follows a chapter on the style of Matthew Arnold and another on that of Ralph Waldo Emerson. The concluding chapter deals chiefly with literary judgment. We have no doubt that the book, which is fresh, scholarly, and well-arranged, will be found helpful. The book is well-printed and tastefully bound.

Macmillan's Greek Course. First Greek Grammar. Syntax. By W. G. Rutherford, M.A., LL.D., Headmaster of Westminster. (London: Macmillan & Co., and New York.)—The author of this first book on Greek Syntax has judiciously limited its scope, not attempting to treat of everything at first, but rather to take up some of the main lines of his subject. The opening chapter is on "The Article," others follow on "The Pronouns," "The Voices of the Verb," "The Tenses of the Verb;" two chapters on "Moods," and another on "Nominal Forms of the Verb." As a companion to a Greek Grammar Dr. Rutherford's scholarly book will be of much service. It has a good Index.

The Constitution of Canada. By J. E. C. Munro, of the Middle Temple, Barrister-at-Law. (Cambridge: at the University Press.) The English Press has repeated several times lately that increased interest is taken in

Canada by the Mother Country and we see signs of it ourselves, one of which is the appearance of this and other books. Mr. Munro is the Professor of Law in Owens College, and though we have not had the pleasure of seeing anything before from his pen, we have no hesitation in saying that he has proved himself equal to his subject. His is no brief and hasty sketch. It is a learned and careful treatise, complete and authoritative. When we say that the whole constitution of Provinces and Dominion, the powers of all functionaries, the constitutional history, the division of Legislative power, etc. are all fully dealt with, we have given some idea of the scope of the book, which ought to be placed in the libraries of schools and colleges, and also in parliamentary and law libraries and reference libraries generally. We observe several valuable appendices, *e.g.*, complete lists of governors, the text of the B. N. A. Act, of the terms of Union of British Columbia, Prince Edward Island, etc.

Lippincott's New Series. The Fourth Reading-book. By Eben H. Davis. (Philadelphia: The J. B. Lippincott Co.) We do not think

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