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THE CANADA  
EDUCATIONAL MONTHLY  
AND SCHOOL MAGAZINE.

MARCH, 1893.

ENGLISH IN THE HIGH SCHOOLS.

BY PROFESSOR W. J. ALEXANDER.

IN an article in the December number of the EDUCATIONAL MONTHLY, Mr. Libby makes a valuable contribution to the discussion of the position of English Grammar in the High School curriculum. In the same uncontroversial spirit I desire to make some suggestions, not merely in regard to this narrower question, but also in regard to the whole subject of *English* in the High Schools. The opinions of one who is not actually engaged in the work under consideration, are in some measure invalidated by this very fact; they are not the outcome of direct experience. The views of an outsider have, however, a value of their own, and the work of the present writer brings him very close in interest and point of view to the teacher of English in the schools.

With Mr. Libby's article I am for the most part, in agreement; especially do I heartily concur in his estimate of the necessity and value of a *thorough* discipline in that main part of grammar which leads up to a complete comprehension of the structure of the sentence. As to the question

when, in the school course, that sufficient comprehension is acquired, those practically acquainted with the schools must judge. It is worth noting, however, that it is quite possible to carry the study of grammar, as well as of English in general, to an injudicious extent—injudicious because of the limited time available for school work, and because of the other subjects which ought to be mastered within that limited time.

There are, for example, many subtle and difficult points in English grammar, some of them extremely nice questions of logic, some unsettled by usage, many of them of no practical importance. These difficulties arise from the fact that our language is a living organism in a condition of growth and change, whereas formal grammar is an abstract science with limited and inelastic categories. Such difficulties when solvable, are determined by extremely subtle considerations, or by historical investigation. Accordingly, it is quite possible that the pupil's time may be employed on matters for which his immature mind is little fitted, or for

the determination of which he does not possess the requisite knowledge. This is not a mere possibility. Many years ago (at a time, doubtless, when the teaching of English was in a very different state from that in which it now is) I read the papers in English Grammar at the Intermediate Examination. The question called for, or at least permitted, the discussion of such subtle points; the erudition displayed by some of the candidates who cited at length the opinions of various authorities, was quite astonishing. One could not but feel, notwithstanding a certain amount of discipline in such work, that time of the pupils might have been better employed.

In the same way it is possible to carry work even in Analysis beyond what is desirable. A candidate who is not able to analyse every passage in English Literature, may yet have a quite sufficient grasp of the structure of the sentence. The obstacles to analysis arise from the length of the sentence and the separation of related clauses, or from the abnormal constructions, or above all, from the abstruse and unfamiliar character of the thought. It is the latter peculiarity especially which causes the difficulty in one of the cases referred to by Mr. Libby, the ninth section of Wordsworth's *Immortality Ode*. The thoughts and experiences there unfolded, are altogether beyond the range of ordinary boys and girls. The pupil's failure to analyse the stanza might arise, not from ignorance of grammar, but from incapacity to grasp and follow the poet's thought. Analysis is not a purely formal matter. In Latin it might be quite possible for a student to parse a word in a sentence which he did not understand; the form might sufficiently indicate the character and relations of the word. This he could rarely do in English, and in analysis, at any rate,

it is essential that the meaning of the clauses should be understood. The meaning is the main element in determining their kind and connection. A pupil on leaving school might be unable to analyse a given passage, and yet do so with ease two or three years later, although meanwhile he had made no further study of formal grammar; simply because his increased experience and maturity enabled him to comprehend the thought.

A less important branch of the study of grammar in the schools is Historical Grammar,—the history of the language and kindred subjects. This study should be confined within very narrow limits; the pupil does not possess that familiarity with the various stages of the language which alone can make the work really fruitful. To study Historical Grammar without this familiarity is like studying Botany without specimens. It is proper that the school-boy should have some elementary information as to the history of his mother-tongue,—that he should know what a family of languages is, the names of the leading languages of the Indo—European family, that modern English is developed by a series of imperceptible changes from an earlier form, and what are the more important factors in these changes. But time ought not to be spent on the exact relationships of the languages of this family, on Grimm's law, on the minute differences between English in its various periods, on an elaborate study of roots, etymologies, word formation, and so forth.

The best course in pure linguistics would be one which would aim, not primarily at making the pupil acquainted with the past history of language, or at exhibiting the laws of speech through the relationship of modern English, Anglo Saxon, or Middle English, but at awakening his attention to the laws of language as exhibited

in the familiar phenomena of actual speech,—in the language of children in the peculiarities of local speech of ordinary conversation,—e.g. the immense influence of analogy in our normal speech. Other truths might be exhibited in facts which he might already know of Latin, French or German. But the material must be familiar to him,—not facts which he now learns second-hand, and for the first time. A short connected series of elementary lessons of this character based on such books as Whitney's *Life and Growth of Language* and Paul's *Principien der Sprachgeschichte* would be an admirable substitute for the mass of ill-digested miscellaneous information which is ordinarily given in school-books on language. The teaching must have as its end the stimulating of the pupil's powers of observation, generalization, etc., not the imparting of a maximum of knowledge. It is for such purposes, as Mr. Libby excellently points out (pp. 364 & 6) that language affords special advantages; and besides most people have a natural interest in the phenomena of speech. But I would deprecate making such a course the subject of Departmental Examinations. There are subjects which a teacher may make very profitable, that do not lend themselves to examination. Unfortunately in Ontario it seems to be taken for granted that nothing will be properly taught unless there are examinations on it. In the case before us the subject is so broad, and the knowledge to be expected so meagre that the examiners would be reduced to an extremely narrow range of questions, the inferior teachers would teach up to this, and so the subject would become dead and unprofitable instead of stimulating. Or, on the other hand, the examiners might go beyond the proper limits, the teacher would be tempted to cover a great deal of ground, and another

source of cramming and overwork would be added to the curriculum.

If any time can be won from the teaching of Grammar, it might well be given to additional work in Composition. Although there are notable exceptions, the schools, to judge from what we see in the University, neglect this subject. The difficulties which surround the effective teaching of composition, especially in the case of masters already overworked, are very great. Doubtless, the teaching of all subjects which come under the head of English, has a more or less direct influence in improving the student's composition. But there ought to be, besides, a great deal of direct teaching and practice in composition,—teaching and practice which should aim not at developing a showy or so-called literary style, but at enabling the writer to say accurately, correctly, clearly and briefly what he has to say. Is there anything more important for every student, whether his studies end at the High School, or are continued at the University, than this capacity? Besides its great practical importance, the power of expressing oneself properly is a strong indication of mental discipline and general culture. I would be quite willing to employ this single test to ascertain whether a candidate were fitted for the English course in a University.

Another branch of the English curriculum very important as a factor in developing the power just spoken of, but having an even more important aim of its own, is Literature. The proper aim of Literature in schools is the development of good taste in books and the habit of reading—not the making of critics, nor the analysis of literary effects, nor the laying of a basis (as is partly the aim of Classics or Mathematics, for example) for further study in the Universities. The best preparation for work in literature at the universities is not speci-

alized work in literature itself, but sound general culture and intellectual power, no matter how developed. If this time aim were always kept in view, there would be no danger of over-doing literature in the schools. Whereas it seems to me that there is a tendency to over-teaching in literature and to expecting more extensive literary taste and acquirements than the nature of boys and girls warrants.

In order to develop taste and instil the love of reading, the first requisite is that such literature should be prescribed as immature minds are in some measure capable of appreciating. It is quite true, and a familiar fact in the biographies of literary men, that great stimulus has often been derived from the perusal of books far beyond the intellectual and emotional range of the youthful reader. But in these cases the reading is voluntary. The reader finds something suited to his individual taste, and troubles himself not at all about that which he does not grasp. Such freedom is not possible when a work is prescribed for examination; there is the felt necessity of mastering the book, and any possible enjoyment is lost in the unsatisfactory effort to grasp that which intellect or feeling are not yet capable of comprehending. I hold, for example, that it is a mistake to prescribe Wordsworth for Matriculation. It is true that in one sense Wordsworth is the simplest of poets; but the thoughts and feelings which he expresses are commonly beyond the experience and sympathy of the ordinary boy or girl. To perceive anything except the merest commonplace in the "Reverie of Poor Susan," or "Hartleap Well," requires a power of appreciating the effect upon the poet of the incidents narrated which comes only with maturity and habits of reflection. Unless the power can be imparted, there is nothing to be taught. The complete appreciation of Shakespeare's "Macbeth" is also

beyond the young student; but here there is much which may interest him, and which may with profit be developed, even though he cannot yet attain that full insight into the play which knowledge of life and maturity of mind alone can give. "Tintern Abbey" is an incomparably finer poem than "Horatius at the Bridge," but the vast majority of High School pupils, I venture to say, prefer the latter; and it is quite natural and proper that they should do so. Teach a boy to read properly and comprehend literature which has some measure of attraction for him, he is much more likely when he comes to the proper age, to extend his reading to higher literature, than if that higher literature is forced upon him as task-work when he is as yet unprepared for it. We do not think of teaching philosophy in schools; the thought at the basis of "Tintern Abbey" or the "Immortality Ode" is quite as abstruse as philosophy and as little fitted for school work. It is, indeed, not easy to find poetical literature fitted for school purposes; Scott is suitable, Longfellow in an inferior degree, and parts of Tennyson; but, outside these, there are probably no poets of this century who afford any large quantity of verse suitable for the purpose.

If mistakes are made in the prescription, there must inevitably be mistakes in the method of teaching. It is a fact that many mature persons have that taste which it is the aim of our literary studies to develop, who are yet quite incapable of analysing their feelings about literature, or referring them to their sources in the written work. Yet the tendency of teaching is too exclusively towards this analysis—to the analysis of perceptions which, possibly, do not even exist in the mind of the pupil. It is true that this sort of investigation is itself an instrument for developing and perfecting literary taste, but it

may easily happen, especially with the young, that just the opposite effect may be produced,—a distaste for poetry and artistic prose.

Let us make our assertions more definite; Rhetoric is an excellent study in as far as it deals with purely intellectual matters,—in as far as it carries out for the paragraph, the chapter, the whole discourse what analysis does for the sentence—shows that there ought to be in these too, unity, logical structure and method. But beyond this, for the Primary Examination at least, Rhetoric ought not to be carried. When it deals with the æsthetic qualities of style, it treats of matters wherein the student's experience provides him with very meagre material. For more advanced students, it is advantageous to learn some rhetorical terms, and to have the sources of palpable literary effects brought to their attention. But the dragging of paragraph after paragraph through the rhetorical mill in order to extract their æsthetic qualities is not a fruitful exercise at any stage. My own experience of students so trained is that extremely little effect is thus produced in the power of discerning literary excellence, and in awakening the sense of style. But such training does have an outcome in giving a false sense of knowledge, and in blinding the student as to his obtuseness to literary effects. The sense of style is developed by comparative study, by the perception of the differences between individual writers—a sort of work which belongs to the maturest years of student life.

Again in regard to Poetical Literature, it is quite proper that the class should be shown that there is some general conception at the basis of a poem, that by judicious questioning they should be led to this conception and to the preception of the relation of the parts to the whole, and that they should be made to feel by every

means at the command of the teacher how much there is in poetry. A judicious teacher will recognize, however, that there may be too much of this analysis. Our present system seems to encourage the teacher to go through the process of minute literary investigation in the case of every poem presented, and to encourage the student to commit to memory the results of these investigations—while the aim of all this, the love for reading, is neglected, or even defeated.

What I should propose is, that for matriculation, prose and poetical selections which naturally have some attraction for normal boys and girls should be prescribed, and that the students encouraged to read these by what methods the teacher deems fitting, but that only a limited time should be spent in putting these selections through rhetorical and other mills. At the Departmental Examinations, the questions in as far as they bear on the prescribed selections should test mainly whether the student is familiar with the work,—whether he has read it with diligence and intelligence. The object is to ensure his having made use of the means prescribed for the development of literary taste. To test whether the means have been successful is in literature, a very different and always a very difficult matter, especially at this early stage of the study. I doubt, whether the application of such tests and the conscious preparation for them, are very wholesome or beneficial for the beginner. Further questions may properly be set to discern the student's power of comprehending a passage as a whole, of seeing the general drift, the relation of the parts and so forth. But such questions ought to be based, not on the prescribed selections, but only on "Sight Work"—and care should be taken that these "Sight" passages should

treat of simple, concrete ideas that come easily within the candidate's range.

It is evident that all through this article I have been speaking in reference to immature minds,—the minds of boys and girls from their fourteenth to their seventeenth years—in fact, in reference to those pupils who go from the High School into the ordinary walks of life or who enter the Universities. In objecting to the character of some of the work in the High Schools, I have often been met by the statement that there also the teachers are prepared and that they are older, and possess capacity for higher work than the other students,

and that from them a higher standard must be required. If this be so, candidates for teachers' certificates should not be taught along with the other class of pupils. It is unfair to the former; it is apt to produce pretentiousness and inaccuracy in the work of the latter. If the staff is large enough for these separate classes, or for preparing students for senior Matriculation, let the High Schools do this advanced work; otherwise certain schools might be set apart for the instruction of candidates for certificates. In any case the proper teaching of the pupils for whom the High Schools are primarily designed, ought not to be sacrificed.

#### • SHAM EDUCATION.

BY PROF. MAHAFFY, T.C.D.

THE case, then, of the advocates of university examinations for the masses is very weak indeed. It is, of course, supported by those who desire to seize the endowments of rich seats of learning, and who think the form and scope of the highest education is to be determined by mere counting of heads. Speaking seriously, the masses have no interest in, and no claim to, this kind of training. If it were suited to them, it would not be fit for that select class, whose place in their country is to cultivate their intellects, and contribute the element of learning and literature to the general fund.<sup>6</sup>

But, after all, as the years spent in obtaining the title, still more in obtaining the real culture, of a university degree are a very roundabout way of securing the money-profits of successful learning, the case of the advocates of the new system rests with much more confidence on the more direct prizes offered to open competition—the military and civil appointments which the State now gives to the successful candidates at public trials in learning. By this system, theoretically at least, any boy out of the street can walk in and obtain an Indian Civil Service appointment which will presently secure him not only a large income, but a position of authority and responsibility in governing our great empire.

The intellectual and moral dif-

irrelevant. But as the argument, if admitted, would disallow the claims of an ambitious clergy, who parade the disabilities of their religion as a grievance, it was worth being distorted.

<sup>6</sup>I was charged lately with having said on a platform that the Irish Roman Catholics had no claim to university education. What I did say was that paupers had no such claim, and that the device of agitators to get them all to affix their marks to petitions for this object was either a stupid or a dishonest device. What I said applied strictly to Protestant or sceptical paupers, and distinctly set aside the question of religion as

ficulties in the way of this system have so often been under discussion, and thoughtful men are so unanimous about it, that I need only summarise the arguments here. They contend that the candidate is likely to be injured, both physically and mentally, by the strain put upon him in early years. The teachers who prepare him for these struggles live merely by their success, as shown by the results of the competition, and have no further care or interest in the well-being of the pupil. It is also contended that the people over whom he wins control will not be better governed, but worse, by a man who has spent all his early years in the fatigues of cramming and competing. There are many who think that Wellington's officers, taking all things into account, were as well fitted for their work as Lord Wolseley's. I saw an official report of the leading medical men of the province of Elsass a few years ago, in which they deliberately state that the hospital student of their earlier days, who came ignorant but fresh to his work, was distinctly a better clinical student—more observant, more intelligent, more handy—than the anæmic, myopic, worn creature who comes to them a new kind of Strasburg goose. All this is now commonplace. It is less usual to add a word concerning the anxieties and disappointments inflicted upon parents and guardians. Their troubles seem to count for nothing, even among those who advocate the greatest happiness of the greatest number. Yet surely this competitive system has ingeniously devised a system of torture for the majority. It torments teachers, parents, examiners, candidates—in fact, all but the small minority of successful candidates, with their elated parents and result-paid teachers.

I will only endorse these criticisms,

and turn to another aspect of the problem.

The new system professes to be established for the benefit of the masses, to substitute merit for patronage, and give to the small the same chance as to the great. Is this really true, or have the public been gulled, as is usual, by specious pretences? Is it true that the poor have gained these great advantages? I say no. The development of the new system has made open competition the most expensive method yet discovered for entering a profession. A commission in the army could be obtained in the old days by purchase for less money than it now costs to train an average lad to obtain it. Between the preliminary schooling, the actual cramming, the training at Woolwich or Sandhurst, or in the Militia, there is far more spent now on commissions than ever was spent before. There may, indeed, be a few boys of genius who can do all this for themselves. Though I have never known such a case, it is possible. But I do not think that under any system such a personage would ever have failed. He would certainly have commanded patronage, or he would have risen from the ranks, as, for example, Captain Cook did, under the most exclusive of systems. The recent change has not, then, thrown open these emoluments to the poor, but has substituted mere wealth for wealth with high traditions. It is the *nouveau riche* who really profits by it. The poor, whether aristocratic or plebeian, are put under a heavy tax, without any effective counterbalance of advantages. The same evil has invaded the competitions for scholarships at the public schools. They are theoretically open; they fall, as a rule, to the sons of men who can afford 200*l.* a year for the preliminary training. And so all the proprieties of things are violated; rich men are



not ashamed to secure the prizes once reserved to the poor. Not long ago a Master of the Queen's Buckhounds at Windsor had his son on the Charity Foundation at Eton. I do not even know that most colleges have preserved in the case of equal, or nearly equal, merit the old humane rule—*ratio paupertatis habeatur*. It is applied in Trinity College, Dublin, and there may be other colleges where such instructions of the Founders are still respected. But, as a rule, the demon of Competition has cast out all better spirits. The boy's looks, his manners, his antecedents—all this is either wholly neglected or considered *pro formâ*. The marks he can score, no matter how or whence his knowledge comes, or what it has cost—this is what decides the struggle. And so we have numbers of persons with none of the quality of good breeding set to command young men. They may be able to teach them out of books, though not even this very well; but will they ever *lead* the men under them?

All these evils are perfectly understood by those who are competent to think the matter out; they have often been set forth in print, and the arguments have never been answered but by the one brutal answer. We now have this system, and have arranged all our public services under it; to change back to the old would be wrong; to establish another very difficult, because men could not agree upon it, and because powerful interests defend the present system. After all, it is urged, do not clever boys generally succeed under the present system. The democracy, though gulled and deceived into it as a levelling of all classes, now acquiesces in it. And when I say that powerful interests defend it I mean, firstly, the *vis inertie* of the public mind, which, when once trained up on a shibboleth like *Free Trade* or

*Open Competition*, comes to think that because a proposition is very familiar, therefore it cannot be wrong. That crowd of the Irish people who have Home Rule perpetually upon their lips come to believe in its prospective efficacy and justice owing to the same sort of vague and slovenly half-thinking. Secondly, I mean the great coaching profession, which lives by it, and which has influence to defend it in the public press.

These forces not only keep the system going and counteract the arguments of those who complain; they are even creating constant new developments of it which seem to me more and more efficacious of evil. Thus the whole body of the Intermediate or grammar schools in Ireland has now been brought into a yearly open competition, with this new feature, that it is not only a contest among individual boys and girls, but a contest among schools. All these schools are now rated, not according to the character of the Head-Master, the daily discipline, the moral tone of the boys, but according to a definite money test. How many prizes, or passes, or result fees, can any one of them secure at the yearly competition?

What, it may be asked, were the promoting causes of this great change which has revolutionised the higher schools in Ireland? If the real object had been to prove the efficacy of the schools, the obvious method, and that which has many precedents, was to appoint Government inspectors and invite or require the schools to submit to their periodical criticism. Such inspectors need not have bound down the masters to any formal rule, but could have reported on any peculiarities which able men thought fit to introduce into their management of boys. There would still have remained the independence of the masters, and the chance that another

Thomas Arnold or Edward Thring might infuse new life into his own school, and by its example into those of others. The promoters of the new scheme care nothing about the efficiency of the school; they were not educators, and so far as I know did not even consult educators. They were politicians who wanted to allay a cry raised by the Irish Roman Catholics for endowment, and at the same time to avoid awakening that terrible political policeman, the Nonconformist conscience. For to do that was to lose the Nonconformist vote. By making the new competition a small and narrow test, which average boys, taught by average teachers, could satisfy; by giving a large sum of money in prizes and result fees; by appointing paid examiners, not because of their merit, but to balance creeds—a system was devised by which indirectly the Roman Catholics have secured what they ought to have honestly and openly been granted—considerable school and college endowments. And they seem quite content with the courses and methods of the examination, which was framed to suit their views.

But in so doing the higher kinds of schools, and all ideals of teaching which inspired real schoolmasters, have been irreparably ruined. No master has any longer the smallest choice what he will teach. The courses for four classes are laid before him by the competition; he must put all his boys into these; he must urge on, or keep back, not according to the development and character, but according to the age, of his pupils, that they may observe the limits set down by the system, and secure the greatest quantity of prize or result-money for the school. If a great number of subjects pays better than proficiency in a few, a great number must be taught. Subjects

that pay by results are preferred to the great subjects recognised by centuries of human wisdom as the proper studies of youth. Moreover, in Ireland, where Government money is generally thought a thing to plunder, and where not only rival schools, but rival religions, are competing, there are grievous suspicions that those who think it no robbery to filch from the public purse, and a paramount duty to promote their faith, do not come into the competition with that perfect fairness which characterises the English mind. Violations of this kind of honesty are not reprobated among the Celtic races, as they are among the Teutonic. This is a grievous thing to say, but one man must say what many feel, if it were only to manifest that mutual distrust among creeds which makes any joint board or joint system utterly destructive to the true interests of learning.

These evils are not as yet fully apparent. Of course, apart from cheating, under any system the ablest boys will come to the front, and when they pass on to a real university, they will still distinguish themselves, either because they find their way more quickly into the better system, or because all their rivals, inferior in abilities, labour under the same disadvantages. When they encounter the pupils of a better training, we often find them worsted by far inferior minds, properly educated. But what about the average boy? After such a large system has been working through several generations of boys and girls, it is sufficient condemnation to show that it has worked no distinct improvement. To say that education is even stationary is to condemn it as a failure.

Be it remembered, when I set down here my deliberate convictions, that it is not as an amateur or a mere theorist, but as one that for nearly thirty years has been constantly

occupied in teaching and examining youths from the higher and better schools in England and Ireland. What the effect of the modern competition among Irish Intermediate schools may be upon the lowest and worst schools is beyond my direct experience. It is affirmed by those who know, that in many of them, where nothing was taught, and no system observed, there is now at least this gain, that they must show yearly some pupils able to pass at the public examination, and that thus not only teachers but pupils who never would have worked otherwise have learned some diligence and method. This statement I believe; the worst kind of grammar schools, especially those conducted by the clergy, who are under no supervision, are probably frightened into some kind of efficiency. But as regards the pupils of the higher schools in Ireland, it is not only my conviction, but that of many of my colleagues, that their average scholarship was higher twenty years ago than it is now. As regards classics, we are agreed that not only is the writing of verses—an excellent test of elegance—becoming almost extinct, but that prose-writing is far more slovenly and inaccurate. In mathematics our new difficulty is to keep alive even an interest in its higher branches, in this, our famous Mathematical university.

It will be urged that the modern boy cannot know these great subjects as a former generation did, because so much time is taken from them for other and more practical studies. I can only answer this apology, as regards the Irish system, by citing three of these once extra subjects, which have become either compulsory or nearly so. I speak of French, German, and Music. In all three I know from frequent examinations of the boys who have passed State examinations with credit that their

knowledge is a perfect sham.<sup>7</sup> Whatever time has been taken from other subjects to promote these has been wholly thrown away. When I examined the schools ten years ago, there was not one in 500 who could understand a sentence of either French or German read out to him by a native, or speak one sentence to make himself understood. They had learned to translate a text-book which they could not read, and to repeat grammatical rules which they could not apply. In music they had learned barren theory, without any reference to practice. The apology of the slave-driven teachers, who were hardly to blame, was this, that *on paper* pronunciation or practical knowledge was of no avail. There is no *vivid voce* possible in this wholesale business. And yet it is for this disgraceful pretence of learning living language or music that the great and fruitful study of those which can be tested without speaking has been curtailed, and a general habit of slovenly incompleteness introduced! But it is good enough to encourage poor boys, and bad scholars, to push on to a cheap modern degree, and go out into the world with the stamp of a higher education, whereas the reality is a mere varnish of very bad instruction.

There is another fashionable modern subject, which curtails the hours of other studies, and which cannot result in mere ignorance, as those just mentioned, but which nevertheless seems an unwise addition to the burdens of our boys. It is the subject of English Literature. It is very easy to say that no educated young man ought to be ignorant of

<sup>7</sup>The French taught at the English public schools is almost as idle. Boys who come there with some knowledge of the spoken tongue are discouraged and degraded in class because they cannot answer in grammar, and the masters seem to imagine that to learn the grammar of a living language is to learn the language.

the great masters of his language ; that to send forth boys who know not a word of Shakespeare and Milton is scandalous, and so forth. I am quite accustomed to this argument from the *dilettanti* members of education boards. They think it a scandal for an education pretending to be complete to omit any topic which is in itself important. I have heard it urged with equal force concerning chemistry, botany, physics, what not ! These people seem to be perfectly ignorant of the fact that no instruction of boys can be nearly complete, and that education consists in learning how to learn, not in learning all that has to be known.

Moreover, in the particular case of our own great literature, there is surely something to be said for reserving some one sanctum from the prying of competition, some department of intellectual recreation for our leisure. Is it not likely that those who have been plagued with learning the minutæ of an author for a purpose not only irrelevant to, but at variance with, their enjoyment, will henceforth associate that author with their pains and not with their pleasures ? So far as my own experience goes, the boys trained of recent years in English read less of the great poets, and think less about them, than those who have only read them for pleasure. It seems to be the first instinct of every boy to get rid of all his Examination work as soon as the struggle is over. If this extends to his English poets, are we wise to associate them with the bitter draughts he is forced to take for his competitive training ? At all events, it is not so serious for a boy to hate Latin prose and Euclid, provided he has mastered them, as it is for him to hate Spenser or Milton, because he was forced to know them in a scholastic way.

To expose human imperfections and prophesy human misfortunes may

well be called an easy, and withal a profitless, task. Why, then, turn from the duty of increasing human knowledge to brand human folly and presumption ? Merely because to men of the study is apportioned the duty both of making theories and of criticising them. The public is in the end led by the judgment of the learned just as it has often been fatally misled by adopting too quickly their speculations. The theory of the millennium of happiness to be produced by the spread of education can fortunately be discussed, partly at least, on practical grounds, for the incipient stages must indicate what the future is likely to bring us. Hence it was that I proposed, at the opening of this paper, to review the actual results of the modern movement, before we reverted to the criticism of the theory, first as a working plan, secondly as a philosophical hypothesis.

The results, as stated above, seem to point with certainty to this conclusion : that the progress of the race, though real, has not at all kept pace with the outlay of the treasure and toil in public instruction and competition. Our youth is not more vigorous or more perfect, though it may be taught many more things. The quantity of teaching, both in hours and subjects, is damaging the quality ; instruction is impeding education. In fact, the main feature of the modern system is hurry ; and hurry is fatal to all good training. No human excellence in any subject, except it be in the case of some stray heaven-born genius, is attained without prolonged and deliberate attention. When the prizes of life had to be attained before the age of fourteen, or nineteen, or at most twenty-two, and in a large number of courses of learning, it is obvious what the mischief must be. Fatigue of mind and of body engenders either physical failure, or that apathy of

mind which precludes all further mental progress. The spread of instruction appears to mean not so much the extension of it to the once excluded classes, as the multiplying of the subjects taught to all that partake of it. Governing boards, 'Education' departments, and commissions, generally composed, not of educators, but of men selected because they are peers, or judges, or even because they are members of Parliament, sit in council, and seem to determine that any subject suggested as useful in after life is forthwith to be thrust into teaching programmes. Thus, for example, French or chemistry is ordered to be taught, without considering whether the hours are not already excessive, and yet not sufficient for the proper study of the great primary subjects, or of more than three or four subjects. The framers of our codes are not well informed, or not careful in these things, and therefore the present system is doing so much harm, that the good is impaired or even counteracted. Human nature can only be improved at a very slow pace, and we are trying to force that pace.

So far, then, the theory, as put into practice, is not verifying the loud promises of the theorists, and there is even a possibility, which some would call a hope, that human nature will some day rebel against this terribly-increasing burden of our youth, and abolish it as our Government has abolished the fêtes of Juggernaut in India. It remains for us to consider whether these defects are not corrigible, and whether, if the instructors are themselves properly instructed, and coerced to moderation, a better, slower, and more deliberate system will not justify the highest expectations of the optimists.

It is strange how these serious, world-sad moderns contrast with the joyous, fresh ancients in their pro-

phesies. The modern thinks there will be no limit to the world's progress; that, as knowledge advances by steps, strides, bounds, so material comfort and moral worth will pervade our race. The ancient thought that, however perfect the structure of the commonwealth; however complete the system of education, all social and political, like all physical, organisms must have their period of growth, perfection, and decay: that you might as well expect a man of perfect health, beauty, and virtue to last for ever, as to suppose it of a State, even were it the ideally perfect Republic of Plato. Which of these theories is the more probable? Which of them shows the deepest insight into the possibilities of the future?

It is hardly necessary to remind the modern reader of the prophecies made by astronomers and by geologists concerning the extinction of life on our globe. As the moon is now a burnt-out cinder with no atmosphere or moisture, so the day will come when this planet will no longer be fit for human life. Great changes in temperature, whether to cold or to heat, will some day change all animal life; and, long before that catastrophe, will affect human society. We cannot even be certain that a conflagration similar to those observed in some of the fixed stars may not befall our sun, and cause us suddenly to melt with fervent heat, and pass away into vapour. But changes far short of these, either in distance or in violence, will be enough to mar that delicate growth called civilisation, and ruin all our boasted progress. If the coal of the earth fails in two or three centuries—a very possible misfortune, against which we are making no provision—are we sure that any scientific discovery will find means to replace it? Would any sane man trust to the most complete education as a safeguard against such a catastrophe?

Nor need we even go as far as this into the future. Have we any certainty that a slight deterioration in the seasons may not make our now temperate zones so unproductive as to be unable to support their vast population? May not another epidemic like the Black Death so prostrate us with its horrors, that the progress of the world will be stayed, and that the survivors will be forced to begin again the edifice which has collapsed under the breath of the destroying angel? In short, so many great physical changes are possible, which are colossal in their effects upon man, that such an engine as higher education, much as it may help man to overcome nature, may be entirely helpless to avert destruction. And in no case does the verdict of the highest physical science allow us to assume that, even without sudden catastrophes, our globe will retain for ever its present conditions of sustaining animal life. The ancients, therefore, without the aid of modern science, had surmised the truth, and spoken with more insight than the modern Optimist.

But Plato and his fellows were not thinking of these great physical cataclysms. They were thinking of human nature. They were persuaded that no purification devised by man could eradicate certain lawless or irrational elements in our nature—disturbing forces in our very constitution, which were sure in the long run to assert themselves, and overthrow any society, however wisely founded and carefully protected. They did not believe in the perfectibility of the masses, or of the lower races of man. The follies and the vices which reside in each individual, and which no human power can eradicate, are also in societies, and will affect them with fits of wickedness or of madness. A residuum of the 'ape and tiger' is there, and may

any day assert itself. Be it remembered that in forming this view the ancients were at no disadvantage as regards the help of science: they had human nature before them to analyse, and they had the long and varied experience of many centuries of civilised societies. They lived not in the youth of the world, but in its old age. Hundreds of political and social experiments had been tried, many with great success, all without absolute permanence. So they based their induction on large and solid grounds.

Is there any likelihood that they were wrong, and that we have discovered the elixir of social life, which will make age into youth and weakness into vigour? Alas! no. If any new force arose able to work this miracle, it was the advent of Christianity. Yet, even as its Founder prophesied that it would battle with its foes till the end of the world, and only attain its millennium by Divine and miraculous interference, so its historian can record that it has never yet mastered the beast-residuum in any society. It has as yet failed even to convince the majority of the world. It has also failed to eradicate from those who profess it the crimes and follies ingrained in every one of us, handed down to us in our very blood, weighing down our efforts with their grossness and their stubborn unreason. When therefore this great appeal in education and morals has found so partial and incomplete a response, is it likely that any system of secular training will be more successful? Is it conceivable that any society, however carefully educated, will free itself from vice and crime? The forms and types of lawlessness may change, the vices of the fashionable world—and they are not a few—may replace those of the slums; there will be at times a perceptible and cheering improvement; but then will come the fatal moment when some disaster,

the sword, the pestilence, or the famine, may break down the barriers so laboriously constructed against wrong, and show us scenes of injustice, violence, cruelty, in the most civilised communities of the world.

These considerations are not directed against education—far from it. They do not even afford an argument against public instruction, which is only the first starting-point for education. What they do suggest is that we should not overrate this means of reducing human vice and misery, or set it up as a cure for all the evils of modern society. The most frequent criminals are probably the ignorant; the greatest criminals are generally those who have had their intelligence sharpened by some exercise. There is no panacea for human ills; certainly not this—the favourite one with modern theorists.

The second point established by the foregoing argument is this: that if we make haste with our instruction we are sure, not only to spoil it, but to destroy the education which it ought to convey; moreover, we create a new crop of physical and mental evils to take the place of those we are striving to remove. Take the clearest case. Is it a good bargain to have a

boy or a girl highly instructed and eminently successful in the competition of life, but shattered in health, and resulting in a splendid failure? Let it be remembered that there may be innumerable cases not so signal, and yet of the same kind—young people damaged in sight, still more damaged in insight, entering the world weary and dull of mind, with all their vigour and elasticity gone. They may get their school scholarships at fourteen, their college scholarships at nineteen, a brilliant degree at twenty-two; and then they sink into the rank of some profession, having gained no useful habit but to drudge at books.

Is this the way to build up the great English race, called to direct the fortunes of a world-empire? Is this the way to preserve that splendid type which foreigners criticise and ridicule, only because they envy it? Or do we indeed desire the next generation to pose as second-hand Germans? God forbid! We all think ourselves very jealous of our liberty; are we not in real danger of losing it? Is it not being filched away from year to year by those pestilent theorists who are enslaving our youth under the false pretence of intellectual discipline?—*The Nineteenth Century.*

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#### A FOOT MEASURE.

IT is a noteworthy fact that the foot is a unit of measure in all countries of the civilized world. It is the human foot that is thus recognized as a standard of measurement, and it is claimed in some countries that it was the actual foot of the reigning sovereign which was originally taken as a definite standard for all time. But inasmuch as the foot measure is known as a standard in countries differing as widely as China, Russia, and Turkey, from France, Spain, and England,—

always the same in name, and yet varying considerably in length,—it is obvious that it is the foot of man as man, and not of any one man as above all men, which is organized as a unit of measurement among men everywhere.

It is common to think of the human face and the human hand as indicative of personal character, but it is not so common to think of the human foot as thus indicative. Yet the foot is more truly the measure of the man

than either the hand or the face. The countenance and the palm are dial-plates, as it were, on which are recorded the results of character; but the foot is that which more positively marks the man whose character is thus recorded. We are told by the skilled anatomist that the most distinctive characteristic of man's physical being "is his erect position,"—that man is, indeed, "the only living creature that can stand or walk erect." And it is the foot that gives to man this power of standing and walking in an erect position. As his foot is, and as his foot is used, so is the man in walk and bearing among men.

"I have the measure of his foot," is an old-time expression for claiming to know the measure of a man; and, according to Plutarch, this idea dates back to the time of Pythagoras (the first who bore the name of a "philosopher"), who estimated the height of Hercules from the length of his foot on the Olympian stadium—where the hero had run in the races. Hence the proverb, "*Ex pede Herculem.*"—"To recognize Hercules from his foot." This phrase is not a mere fancy; it covers an important truth. To this day, the Arabs on the desert recognize the tribe of any passer along their path by the print of his foot on the chalk or the clay; and they can even identify in this way a personal friend or a familiar acquaintance. The American Indians are similarly skilled in foot reading. And any close observer of his fellows, in any part of the world, who has given much thought to this subject, knows that an indicative measure of a man is the foot measure.

Lawyers characterize Equity decisions as made according to the chancellor's "foot." This grows out of the fact that every chancellor gives a chancery decision according to his personal conscience. And, as Lord Selden suggested, "One chancellor

has a long foot, and another a short foot, a third an indifferent foot. 'Tis the same thing in the chancellor's conscience." The feet of men vary, as their characters vary, all the world over.

Mr. Eugene Field, a writer who shows soul in his poetry, and sound sense in his humor, has written a clever criticism on the various actors of the last half-century, in their representation of Hamlet, which he illustrates by sketches of merely the feet and legs of the actors. These portraits of the representative actors indicate how truly is the foot the measure of the man; for the characteristics of the actors severally are shown in these outlines of their "understanding." And so elsewhere than in the theaters. Unconsciously we judge a man, in his prevailing characteristics by his clumsy or his symmetrical foot, with its solid tread or its hesitating step, and its show of awkwardness or of self-possession, in his movement and bearing. And, even without being aware of the fact, we are all the time recognizing in the footprints of our fellows, along our pathway of life, those whom we can trust or about whom we must be in doubt, those whom we like or those whom we shrink from, as surely, even if not as intelligently, as the Indian or the Arab. We all know a friend by his footstep.

"His very foot has music in't

As he comes up the stairs."

And we shrink from the recognized footstep of an unwelcome visitor.

A woman's character is marked by her foot even more positively than a man's; for woman is ever a truer type of man at his best than it is possible for a man to be. All of us would be impressed as to the character of a woman, whatever her face or hand might be, who showed a sprawling and an ill-cared-for foot, or who showed a trim and shapely one, with a graceful and elastic tread. It would



not be her foot alone, but her whole self, that would inevitably be estimated by this foot-measure,—and rightly too. It has always been so. The story of Cinderella and the “glass” slipper (or the “fur” slipper, as it was originally), where the young prince sought for the foot which the lost slipper would fit, is a folk-lore tale of the ages. The point of this story is, not that a small foot is a lovely one, but that a lovely woman will give indications of her loveliness in the shape and proportions of her foot, as indicative of her character. In the version of this story as it appears among the Southern Slavonians, the shoe was taken by the prince to all the girls of the village in succession; but “for some it was too large, and for others too small; for some too narrow, and for others too broad.” Only the foot of Pepezka (“Cinderella”) corresponded with the shoe of Pepezka.

So down along the centuries. In the story of the capture of Constantinople by the Latins in the thirteenth century, among the art treasures of the capital of the East, special emphasis is laid on “the incomparable statue of Helen;” and first in words of praise of that statue are described “her well-turned feet.” And Tennyson pictures the beauty of Maud as evident

“From the delicate Arab arch of her  
feet

To the grace that . . .

sits on her shining head.”

Of his “Lady of the Lake,” Scott is sure that

“A foot more light, a step more true,  
Ne’er from the heath-flower dash’d  
the dew.”

And a recent writer has written on the characteristics of the women of different countries, as illustrated by their feet and ankles.

There is a lesson in the many Bible references to feet and steps, as related to character, that presses home this

truth to those who have failed to give it attention. Man, formed in God’s image, is to stand erect on his feet, while the arch-enemy of man, and of God, crawls in the dust; and man evidences his manhood by looking well to his feet and considering his steps, and refusing to grovel with those of a lower nature than himself. The foot is spoken of as if it were the man himself, and the walk as if it were the conduct of the man. Man is enjoined to keep his foot in the right way, to refrain his foot from the wrong way, to look well to his steps, and to walk as becometh one who is an example to others. He is promised protection and guidance to his feet, and a standing-place in every emergency.

If indeed our character shows itself in our feet and in our walk, we should give due attention to our feet, and to the manner in which we use them. A child may gain in character through being taught to stand with firmness yet without obstinacy, and to walk with ease and gracefulness without affectation. And all of us would do well to consider that we are both forming and disclosing character by every step we take, and by the manner and direction of its taking.

In another life we may have wings as a means of maintaining our position, or of changing it; but in this life we are given feet on which to stand, and by which to make progress. It is our duty to have our feet at their best, and to use them aright. We need God’s help in making our feet fit for the service to which we are called, and in keeping them where they ought to be. There is no substitute for a firm foothold, in upright standing and in a godly walk. A hostile critic of Ralph Waldo Emerson had reference to this truth in his reply to one who said, “The trouble with Mr. Emerson is that his head is always in the clouds.” “No, no,”

said the critic : " that's not the trouble. It never hurts a man to have his *head* in the clouds. But Mr. Emerson's *feet* are in the clouds. He has nothing to fix his feet on. If a man's feet are on the Rock, he can afford to have his head in the clouds ; but not otherwise."

It is a great blessing to have a character that shows itself to advantage in the feet themselves, as well as

in the walk and bearing of the whole man. There are such men. God help us to be like them ! " How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! " That beauty of feet it is for us to desire and to strive after.  
—*The Sunday School Times.*

## ANNEXATION OF CANADA.

BY W. G. FONESCA.

**A**N old and valued friend of mine, Mr. Marco, a St. Paul lawyer, recently sent me a pamphlet which, from an American point of view, has so much of interest regarding the future of our great Canadian country that I would like you to quote parts of it, which seem to me to be specially applicable to the conditions which obtain on our side of the line.

The reasons which have called from him what seems to me an impartial review of the state of the case, are given in a quotation with which he heads his pamphlet ; and I feel sure that had he known as much of " Labby " as we do on this side of the line, he would have done what the St. Louis negro is said to have done, when a jackass kicked him, simply " considered where it came from," and found in that reflection a reason why he should pass it by in silence. The quotation as follows :

" On December 30th, 1891, *Truth*, Mr. Henry Labouchere's paper, published an article on Canada's Future, drawn out by the troubles in the Province of Quebec, which resulted in the ousting from office of Mr. Mercier, the Prime Minister of Quebec, and the members of his cabinet.

*Truth* says, that " It is the manifest destiny of the Dominion to become a new United States or to become attached to the great republic.

The change is inevitable and the sooner it occurs the better. \* \* \* \* Such a course would relieve Great Britain of the necessity of transatlantic squabbles in which she has no concern. It would, moreover, give the Canadians energy and enterprise, which no mere colonists can possess. \* \* \* Canada once free, Australia would soon follow. Indeed, it is quite possible, that Australia will be the first to sever the bonds by which she is attached to Great Britain. The talk of Australian loyalty to the British Crown, is all buncombe."

Mr. Marco meets Mr. Labouchere's statement with a question which shows in it both the ability of a lawyer in stating a case, and the evidence of the Western American disposition to call a spade a spade, and not an agricultural implement ; and thank God he will hear in all Canada west of Ontario but one answer to the question, which he states as follows :  
" Do the Canadian people wish to be a nation, self-sustaining, self-respecting, independent, in the full-

ness of manhood and national autonomy; making their own laws; managing their own affairs; or do they aspire to *nothing more than* to be an inferior part of some other nation; content to lose their name and their institutions; to have their history, their traditions and all their national characteristics wiped out of existence; forgotten, and the people themselves merged into another nationality; who would receive them only as an integral part of the great whole, in which their voice would scarcely be heard?"

Plain words these for Canadians, to whom far-off pastures may seem green; and it seems to me that it makes the word "Annexation," as far as we are concerned, a misnomer. Call it rather Canadian Annihilation, and the word better expresses the condition which would obtain when five millions of Canadians hauled down the Union Jack and joined fortunes with the eight million Negroes of the United States, in making up the citizenship of the republic. It is however, Mr. Marco's views and not my own that I have asked space for; and he follows his question with this apt illustration:

"Let us use a little illustration, and suppose the case of two neighboring farmers, located on lands equal in fertility, and endowed with similar advantages of every kind. What would we think if one of them should go to his neighbor and say, my friend, I believe I am lacking in the energy, manhood and intelligence required to cultivate my farm successfully, and I have concluded to place myself, my family, my property and all my resources at your disposal and under your control. To think of such a thing would cause the hot blush of shame to rush to our face, as we considered the degradation of the poor faint-hearted, weak minded fellow who thus acknowledged his incapacity to

take care of himself. We would look upon him with feelings of combined pity and contempt. Yet is not this precisely what Canada would do if she should burn up her national flags, pull down her national institutions, and hat in hand, humbly ask to be received as a lackey in the household of another nation. You may say this term lackey is an uncalled for and unbecoming expression; then let us say, the Cinderella, or at best, the youngest and least influential member of the family. For Canadians must not for a moment suppose, that if they should enter the republic of the United States, that they could exert any particular influence upon the thought, the legislation, or the institutions of the republic. On the contrary, owing to the comparative smallness of the population of Canada, her people would be merged, and submerged, into the vast majority to which they would have submitted, just as the little stream empties itself into the great river, and is no more seen or thought of. So the people of Canada, upon entering the republic of the United States, would have to abandon all of their national aspirations, their prejudices, and their plans for the future. Instead of building up a great empire they would only be dependent commonwealths of secondary importance. Instead of leading, they would follow."

AGAIN MR. MARCO ASKS A QUESTION :

"When Canadians speak of annexation to the United States, do they fully understand what it means? Do they realize the true condition of the people with whom they propose to unite? I can hardly think so.

A little reflection upon the political economy of the United States, and a few moments consideration of the financial condition of the people, cannot fail to throw a great deal of light upon this subject.

At first sight, the impression made upon the observer is a most brilliant and a most pleasing one, which cannot fail to fill the mind with admiration.

The magnificence of the public buildings; the immensity of the mills and factories; the enormous development of the railway systems; the rapid growth of the cities; the great increase in population; the immensity of the exports of the country; all these suggest the idea of enormous wealth; of fortunes easily made and rapidly accumulated.

As far as they go, these impressions are correct. But let us look a little below the surface. Let us consider how this great wealth is distributed. What is the condition of the vast majority of the people? How they as individuals, and as families prosper. Then perhaps the face of the observer, which at first indicated only the highest admiration at the brilliant scene before him, will give place to an expression of pain, as he comes into closer contact with the realities of the situation.

Do Canadians generally, know, that among the storekeepers and tradesmen who during the past twenty years have gone into business for themselves, no less than ninety-five out of every one hundred have failed in business? Are you aware that the vast majority of those who ten years ago managed their own business, are now working for small wages in the employ of others? Do you know, that in many districts where ten retail shopkeepers made a comfortable living, reared their families in prosperity, and laid up money for their old age and for their children, that now only one of these shops is in existence, and that the proprietors of the other nine are either in the employ of the one survivor at wages so small that in spite of their best efforts they cannot keep out of debt, and that in many cases they lose their homes,

or are entirely without steady employment?

Do you know that of the immense amounts received for exports from the country, the farmers and other producers usually receive so small a portion of the profits that they cannot pay the interest on their mortgages; and many a poor hard working fellow sinks deeper and deeper in the mire of debt, until in many cases his hopes are gone and he entirely loses heart and courage?"

The author then goes into statistics of much interest, but too long to quote, and follows them by an allusion to the land hunger, for which the Public Domains of the United States, outside of their great central desert, has now only scraps wrested from Indian Reservations to satisfy:

"Many more quotations could be made from statistics and other sources, but the facts are well known to all who have taken the pains to study the question for themselves.

The increase in the United States of an unsettled and dangerous element, consisting of the unemployed, is going on at an alarming rate. When the Indian lands in the Oklahoma country were thrown open to white settlement, the number of people who went there to seek homes, has been estimated as high as 200,000, and similar scenes have since then been witnessed several times. This is an appalling fact, 200,000 restless adventurers of poor home seekers.

It was a formidable army. If that number of men had been, under trained leaders, hurled upon the country with hostile intent, they could have inaugurated a terrible civil war. Why such a state of affairs should exist in so rich a country as the United States, I will consider more fully a little further on, and the causes can be easily found. That this condition of things does exist is

well known to all who are familiar with the facts of the case. As to the advantages enjoyed in the United States, there are none which Canada does not possess in common with her, except the single one of national independence.

The soil, the climate, the mines, the fisheries, the location of Canada are in all respects equal to those of the United States.

Canada possesses one advantage which should put her in the first rank among the nations of the earth.

*It is this:* She is in a position to profit by the experience of all other nations. Should she now set out upon the work of building up a great people, she could so plan her line of action, as to avoid the fatal errors into which other nations have fallen."

Mr. Marco is an American, who loves his country, but sees her social and political pitfalls; and although my esteemed friend seems to think of us as ripe fruit, anxious to drop into Uncle Sam's lap, we can assure him that Canada is a coy maiden who loves her ma, and believes that even if she were willing, serious objections would be found when her cousin came (as he certainly would have to) to ask papa's consent; and hence, while we do not quite see the danger Mr. Marco seems to feel to be imminent, we are none the less grateful to him for his closing warning:

"I love my country and believe there is no land more blessed by a

bountiful Providence, but I am not one of these who are entirely satisfied that the experience of a youngster of ten summers is necessarily more valuable than that of his grandfather.

I do not wish to see my native land grow up like a garden full of weeds, where the baser plants choke to death the homely virtues of the fireside, and destroy the happiness and independence of domestic life.

I see the faults of my country and I have boldly pointed them out, as a warning to others lest they should rush headlong into the same errors, and not find it out until it is too late.

I have not advanced a single idle theory, nor toyed with a hobby. I have appealed to facts which cannot be contradicted, and my teacher has been the history of mankind, from which I have selected as illustrations, examples too well known to be questioned.

Will Canadians read the writing on the wall, and stop before they take the fatal plunge?

Will they profit by the lessons to be learned from the fate of other nations? Or will they be blinded by the glittering surface which hides the whirling chasm of waters beneath it?

It is to be hoped that leaders will arise who will steer them clear of the shoals which surround them, and not turn their country over to the horde of rapacious speculators who would flood the land if annexation were accomplished."—*The Manitoban.*

## EDUCATION IN FOREIGN PERIODICALS.

MR. FROUDE'S INAUGURAL LECTURE AS REGIUS PROFESSOR OF MODERN HISTORY.

"*Darkest England*, we hope, is mythical in part at least. Yet it came out openly. It was submitted to hostile scrutiny, and hereafter anyone writing unfavourably about our present condition may fairly quote it as evidence.

"Imagine the colours in which we shall appear if such a writer treats us as Macaulay treats the English gentry of the close of the seventeenth century.

"We cannot escape our prejudices, which will and must guide us in the

witnesses whom we trust. History consists of the actions of men. Actions rise from motives, and motives from contemporary beliefs and preferences. Such beliefs and such inclinations change as widely as our social habits. Yet in writing and describing, some motive has to be found to give the action a meaning; and the historian, often knowing nothing of any other which there might have been, selects such motives as he and his readers are conversant with, and he is considered judicious and sensible precisely as he explains the past on the principles of his own time.

"This I call 'mythology.' He does not know, he only conjectures; and he announces his conjectures for facts. Yet all the time he may be absolutely wrong. Language full of honest and fiery meaning in one century may have been trodden into cant in the next. Expressions in constant use by the Puritans and Covenanters would, if used now, imply insincerity or weakness of judgment. Therefore the Puritans and Covenanters have been considered fools or hypocrites.

"The ages do not understand each other. Think how changed in the last hundred years has become our attitude towards the supernatural! The early Protestant writers are full of appeals to a special Providence. The hagiologies of the Catholic Church are woven out of miracles. They were believed without hesitation. The evidence is often unimpeachable. The personal companions of a bishop declare that they saw him in repeated instances heal the sick with a touch, raise the dead to life, and cast out innumerable devils. The present age has ceased to believe in such wonders. The judicious historian treats it all as fraud or folly. It was neither one nor the other. We simply do not understand the condition of

the biographer's mind. The bishop and his companions would similarly regard ours as atheistic, and we should be both mistaken.

"The evidence for such miracles remains without alteration. The change is in ourselves.

"Again, to note another tendency. Modern opinion, and therefore modern historians, incline to take the side of distinguished sufferers. Men and women convicted of treason are generally held to have been condemned unjustly. The historian's virtue is

"To make him worthy whose offence subdues him,  
And curse that Justice did it."

"I will mention an instance or two.

"Writers of note, English and Scotch, require us to believe that Mary Stuart's casket letters were forged by the Lords of the Congregation as an excuse for dethroning her. These letters were examined by the Scotch Privy Council. They were submitted to the Scotch Parliament. The circumstances of the discovery were published at a time when, if there were foul play, it could have been instantly detected. The letters were brought to London and laid before the Queen and her ministers, to whom Mary Stuart's handwriting was perfectly familiar, and again to a Committee of Peers, among whom there were her warmest friends. The ambassadors of the Catholic Powers at Elizabeth's court were equally eager to prove her innocent; yet we do not find a trace of suspicion among them. Yet we are required to believe that all these persons were taken in by a forgery so clumsy that her modern Defenders, who have not the originals before them, imagine that they can detect it with ease—that Elizabeth and Burghley and Walsing-

ham, Sir Nicholas Bacon, and others of honourable fame, were parties to the fraud; all because such persons think it unlikely that an interesting woman could have written those letters.

"And, strange to say, they see no difficulty in such an hypothesis, and English historical opinion is content to leave the question open—to leave open, that is, whether Elizabeth and those eminent public servants of hers, who carried England through the most dangerous crisis of its national existence, were among the basest villains that ever disgraced humanity. We may as well abandon the study of history if we are to carry it on upon such wilful principles.

"Again, as nothing is too bad to be believed of the reign of the English Bluebeard, a story passes as proved, and has been adopted into our books of criminal law, that while the Bluebeard was on the throne, 72,000 felons perished on the scaffold; from which it follows, first, that the nation was infested with robbers and murderers, and next, that the law was inhumanly cruel. No chain is stronger than its first links, and though the charge has been made a hundred times, it rests on nothing but a story told by Jerome Cardan, a crazy man of genius given to astrology, who says that he heard it from a French bishop. Literally that is all the authority. It is true that Wolsey was a strict administrator, and Lord Darcy accused him of being over-severe on the criminal classes. It is true also that Henry VIII. abolished the clerical immunities; and after the rebellion of the North, in which the clergy had been especially active, he hanged two hundred priests and monks, to the extreme abhorrence of Catholic bishops all over Europe. But surely English historians ought to have looked further before accepting a fact so

monstrous on the single evidence of one of these bishops, and that too at second hand. The 72,000 victims of Henry's tyranny are about as chimerical as the 11,000 virgins at Cologne.

"Once more. The Netherland historians assert that 50,000 heretics (or 100,000 heretics, they are not sure which) were put to death judicially in the Low Countries alone, under the edicts of Charles V. I thought it strange, for Charles V., through the greater part of his reign, was trying to conciliate the German Protestants, whom a persecution so extravagant would have exasperated into fury. No doubt Charles, as a good son of the Church, did endeavor, to check what the popes called heresy, in his hereditary dominions, and the language of his edicts was extremely severe. But I have to observe, first, that the Inquisition was not established in the Netherlands in Charles's reign. He could govern only by the law, and the law was carried out by the Netherland officials themselves. Secondly, that in a well-ordered country 50,000 religious criminals could not have been tried and executed without leaving a distinct trace on the judicial records. No such trace exists that I know of, nor was the accusation brought till the war with Philip had begun. In the Dutch *Martyrologies* I found accounts of 500 who had suffered. The rest of the number must have been made up (and even so enormously exaggerated) of insurrectionary Anabaptists, who broke out again and again into furious communistic insurrections, directed not against the Church, but against order and civil authority.

"We might as well say that the Sepoys who were killed in the Indian Mutiny had been put to death for religion. Yet the 50,000 were accepted by no less an authority than Gibbon, who alludes to them to point

a sarcasm at the superior ferocity of Christian intolerance, as contrasted with the milder persecutions under the Roman Empire.

"The worst of these sweeping statements is the tenacity with which they fix themselves in the memory. Truth is moderate and hesitating. Fiction strikes boldly, and the point of its lance is barbed.

"Cardinal Newman says that Protestant tradition is based on wholesale unscrupulous lying, and this story may be taken as an instance of it. In the history of the Reformation, however, the lying is not always on one side. There will always be unconscious lying where passion is strongly excited. But I do not think the truth is forwarded by the method now in fashion of setting one version against another, and taking as certain the worst parts of both. This is perhaps a worse travesty than either would be taken alone. Two negatives may make an affirmative, but I never heard that two falsehoods would make a truth.

"I have another complaint to make, though I can only allude to it. I mean of the light manner in which popular historians scatter epithets, and distribute censures, with no authority but their own fancy. Rival queens may be supposed to have been jealous of one another. Elizabeth and Mary Stuart were rival queens, therefore Elizabeth's treatment of Mary was caused by jealousy. Robertson says that when Charles V. retired to Spain after his abdication he was 'sensibly mortified' to find that less attention was paid to him than when he was Emperor. Perhaps less attention *was* paid to him, and Charles may have observed it; but how does Robertson know that he was mortified? Probably it amused him, or it may have been what he expected and desired. Eminent men and women

ought to be spared these gratuitous ink-spots.

"I might mention a thousand such instances, but I must hasten on. I have to say before I end how I, myself, think that history ought to be written.

"Shakespeare is the greatest of human dramatists, but nature is a dramatist still greater, and Shakespeare is so great because he is nearest to nature. He does not moralise upon his Macbeths, or Lears, or Richards, or Henries. He gives you no opinion of his own, but he gives you the men themselves to look at, to study, to reflect on, and (if you please) to form opinions about for yourself, though this is not always necessary. He draws no lessons out of what he lays before you. He does not invite *you* to draw lessons. The more completely you have mastered these plays, the less you will be able to say what they have actually taught you. You cannot draw out in words even the judgment you form upon the characters. Hamlet will be argued over to the end of time, and people will differ about him as they differ about persons whom they know. There is always something in the actions of men, and in the men themselves, which escapes analysis. They may strike us with awe, pity, admiration, fear, or hatred. They may amuse us or revolt us, but the feeling created even by an Iago cannot be summed up in compact phrases addressed to the understanding.

"Well, then—

"All the world's a stage,  
And all the men and women merely players."

"The historian and the dramatist alike represent the actions of men. If the historian would represent truly he must represent as the dramatist does.

"If you are to have from him a real trustworthy picture, he must show you the figures that he is talking



about, faithfully delineated, with all the circumstances that surround them, completely perceived, and made intelligible, and then let them unfold their characters in their actions with such insight as you can gain into their inner natures. You will forbear to judge.

"If you have done your work well there will be always something which evades your censure, and which you must be content to treat as in a work of art.

"Unless you have faithfully mastered the particulars of the situation you will only mislead. You had better have left the subject alone. Orestes killed his mother. If that were all we knew, he was a monster, but that mother had killed his father, and judgment is suspended into awe. You may say that in history the outward fact is all that we can know, and that insight into the heart is impossible. It may be so. It often is so. But when it is so no true history is possible. . . . Where we cannot have the real motive we may, if we please, invent false motives, and create a sort of spurious legend; but history it is not, and is so far worse than fiction, that it pretends to be truth.

"But how, you ask, are we to penetrate at all into the inner secrets of past times? How are we to understand the characters of men who lived long ago, under conditions so unlike our own, when the forms of men and things have grown visionary in the mist of distance? When they do melt thus into mist, be content to say so and leave them. I think it wrong to take the names of real men and draw pictures of them out of the imagination, as Raphael painted the Apostles.

"But something can be done, if not all. Remember, first, that in accounts of events which occurred in distant centuries you do not have the

events themselves, but the events as reflected in the minds of the relator. Therefore, if you would understand a particular period study the original authorities. Go to the chronicles written by men who lived at the time and breathed the contemporary air. Drink at the fountain. The stream of tradition contracts always some alien matter from the soil which it flows through. Read, if you can find them, the letters and writings of the persons that you are concerned with. Read what they say themselves. Read what others who knew them said about them, and do not trust your own imagination. Take nothing at second-hand. The originals will always contain something which is lost in the translation of paraphrase. The language itself breathes the atmosphere in which it grew. Do not rest while any point which you can reach remains obscure. You will then find that the forms of departed things rise up and take shape before you. This is how Carlyle called up out of the world of shadows the real Cromwell; and the half enthusiast, half impostor, which had haunted our historical literature disappeared for ever.

"But such a method, you will say, involves immense labour. What we want is a general notion of the history of at least our own island, and you tell us to give the labour of a lifetime to a single age. I can only say that the general notion you ask for will not be the history, but only the opinion of this or that writer about the history; and each succeeding generation will provide what it needs of this kind for itself. But I am speaking to genuine students. Try the plan which I set before you, and you will see that one such effort successfully made will shine like a lamp in the past, and will illuminate other subjects besides itself.

"But without dwelling upon this,

I will mention a long forgotten suggestion of my own, made when the school of modern history was first established in this University.

"Like my predecessor, Dr. Freeman, who along with his asperities had strong masculine sense, I have a high respect for the method of study pursued here before the modern changes. For men who wished to improve themselves I believe it to have provided as good an education as was ever tried. We had certain books, the best of their kind and limited in number, which we were required to know perfectly. We learnt our Greek history from Herodotus and Thucydides, our Latin history from Livy and Tacitus. We learnt our philosophy from Aristotle; and it was our business to learn by heart Aristotle's own words, weighing every one of them; and thus the thoughts and the language of those illustrious writers were built into our minds, and there indelibly remain. I asked myself whether there was any book on English history which could be studied with the same exactness. The *Chronicles* were too loose in their composition. They were to be read, but were insufficient. The famous modern writers, studying the past as we study the stars from a moving platform, were being continually corrected from a change in the point of view, and the shifting of lights and shadows.

"I had myself occasion to examine the early English Statutes and the Rolls of Parliament, and it struck me that in these compressed and pregnant Acts, where there is no verbiage and every word has a meaning, there was something like what I was in search of. You could not gather from them a continuous narrative, but you had fixed points all along of clear and brilliant light. Merely to be able to construe and explain the old Norman French and the technical Latin would require considerable attainments.

Add to this a knowledge of the *Chronicles* and other outside sources, a knowledge of the occasion when each of the Statutes was passed, and you would have an authentic bony structure round which you could build up things themselves instead of the wilderness of talk about things in which students have so often to wander. Extracts from this or that Act are not enough, for the object is to obtain an insight into the thoughts of the time. In the Statute Book the student would be fed from the spring, and would learn his history as we learnt our philosophy—from the *Ethics* and the *Organon*.

"I was unconnected with the University, and the suggestion was not taken up. But I still believe that it would be worth trying. I still believe that the Acts of the English Parliament down to the Reformation contain the truest history of the country that we have. Whether it can be put in practice others and not I must consider. The examinations are conducted by able and experienced men who can judge far better than I can do what methods should be followed. I am myself too old to make experiments, even if I had a right to make them, which I have not. I can merely say that in such contributions as I have made myself to the history of the sixteenth century the Statute Book has been the backbone of my work. If the statesmen who drew the Acts of the Reformation and the Parliaments which passed them into laws were the sycophants and cowards which we are generally told that they were, what I have written is worth nothing. If they were honourable men, as I believe that they were, there will be found in their own stately language a sufficient and true explanation of each successive step in the change. Anyway, I acted myself on the principles which I have recommended. The Statute Book gave me the skeleton of my figure. The

flesh and sinew were laid on entirely from contemporary authorities. From the time that I began to investigate I read little of what had been written on the subject by modern historians, and I have read little since. I did not wish to be confused with other people's conjectures—I went to the sources and to the sources only. I do not wish to boast of my own labours. I have never said much about them, and except on this one occasion, when there is a reason for it, I never shall. But I say for myself now that during the twenty years for which I was at work on my *History of England* I must have read, made extracts from, or copied with my own hand tens of thousands of manuscripts, private letters, secret State documents, minutes of secret councils, often in cipher for which a key was not always at hand. I worked long in our own Record Office. I worked in the Archives at Paris, Brussels, Vienna, and Simancas. The letters which were of most importance were in half a dozen languages and in the desperate handwriting of the period. Eminent men in that age thought it—like Hamlet—a baseness to write fair. Often at the end of a page I have felt as after descending a precipice and have wondered how I got down. I had to cut my way through a jungle, for no one had opened the road for me. I have been turned into rooms piled to the window-sill with bundles of dust-covered despatches, and told to make the best it. Often I have found the sand glittering on the ink where it had been sprinkled when a page was turned. There the letter had lain, never looked at again since it was read and put away.

“I have been taunted sometimes with having mistaken a word. It is likely enough—with such materials an occasional mistake is not to be avoided. But I think I made fewer

than a great many people would have done. Philip II. wrote a worse hand than any other man in his vast dominions. I found at Simancas a sheet which he had scrawled over, and I knew it to contain secret matter of consequence. I called in the clerks in the Archives. Their best hands were turned on. We gave in our various conjectural versions, and I believe the most nearly correct was found to be my own. Be that as it may, I can say with confidence that I added many material facts to the history of the period, though they have been totally unrecognised by most of my critics. Being omniscient already, I conclude that they did not feel that they had more to learn.

“Like St. Paul, I may say I laboured more abundantly than they all. Like St. Paul, I say also I speak as a fool. Enough of this. Others hereafter may go over the same ground and gather off it a richer harvest than mine, but I am sure that of the sixteenth century no accurate knowledge is to be obtained in any other way. It was an age of collision between mighty forces, now encountering on the surface, now coiling in subterranean conspiracies; where the best men were uncertain of their duties, where foresight was impossible, and princes consulting their wisest advisers received answers the most opposite; worst of all, where none knew whom to trust.

“Printed contemporary documents are precious, but the actual handwriting of remarkable statesmen has an instructiveness of its own. You see the bold strokes and unblotted lines where thought flows free and purpose is fixed. You see in erasures or corrections the hesitation or intentional deceit. There are the open instructions to the secretaries to be transcribed with the intention of misleading. There is the private draft of the ciphered sheets attached which

tell the whole truth. The elaborate ciphers themselves were a chief part of a politician's trade, and require a special study. We are all fond of our peculiar methods, perhaps too fond, but I can afford to be amused with the airy verdicts of self-confident critics.

"I conclude, I have only to add that, if I am to be of any use in my present office, I must follow my own lines. I cannot at my age work in harness with the athletes of the new studies. All that I can do will be to interest students in aspects of their subjects which lie apart from the beaten roads. I cannot teach a philosophy of history, because I have none of my own. Theories shift from generation to generation, and one ceases to believe in any of them. I know nothing of, and I care nothing for, what are called the laws of development, evolution, or devolution, extension of constitutional privileges from reign to reign, to end in no one knows what. I see in history only a stage on which the drama of humanity is played by successive actors from age to age.

"The problems which mankind have had to solve for themselves have been various and intricate but none more intricate than those which rose with the religious convulsions of the sixteenth century. It was a time when the wisest and best were divided on the course which duty required of them, when opposite principles, each admirable, were forced into conflict, and saints and heroes were found in the opposing armies. The portraits of some of these persons I shall endeavour to bring out indifferently whether they were Protestant or Catholic. Priam and Hector are not less beautiful to us because we admire Achilles and Ulysses. To myself the object of history is to discover and make visible illustrious characters, and pay them ungrudging honour. The history of mankind, says Carlyle, is the history of its great men. To find out these, clear the dirt from them and place them on their proper pedestals, is the function of the historian. He cannot have a nobler one." — *Longman's Magazine*.

## NOTES FOR TEACHERS.

**TRUE TEACHING.**—The true teaching process involves the power of intellectual *quickenings*, which is that process by which the teacher excites the intellectual powers of his pupils to self-activity in the line of his teaching; and to be really effective it also leads to the course of thought, feeling, purpose and *action*, which are the proper products of the truth taught.

**AIR AS A LIQUID.**—A London professor has been investigating the properties of matter at excessively low temperatures. At one of his lectures liquid oxygen was produced in the presence of the audience literally by

pints, and liquid air was handed round in claret glasses. While oxygen boils in air at  $182^{\circ}$  C. below zero, late researches indicate that temperatures below  $-274^{\circ}$  C. will not suspend all the activities of matter. The purely chemical relations of oxygen disappear in the liquid condition. Phosphorus and potassium may be plunged into the liquid without any sign of combination. The boiling point of liquid air is  $-172^{\circ}$  C.  $10^{\circ}$  lower than that of oxygen. Liquid air is simply diluted liquid oxygen. Were this globe cooled down to  $200^{\circ}$  C. below zero, it would be covered by a sea of liquid air thirty-five feet deep, of which about seven feet would be oxygen.—*The School Journal N. Y.*

GRAMMAR.—Dean Bradley says : "Every step in the difficult acquisition of the first principles of Latin syntax may be made at once interesting and fruitful by sound initiation into the structure and analysis of the English sentence." The head-master of the City of London School said that, during his ten years' experience as head-master of two schools, he had received a number of boys from public Elementary Schools, who had come with a thorough knowledge of English parsing and a clear idea of the analysis of the English sentence, and he had noticed that a large number of the difficulties which had puzzled other boys were to them no difficulties at all. It will be obvious to anybody who thinks about the matter that the classification of words and sentences, which is the one point that is common to all grammars, must be more easily mastered in connection with a known than in connection with an unknown language, more especially if the subject is taught scientifically, not by means of cut-and-dried definitions, but by a comparison of familiar instances.—*The School Guardian.*

GENTLE COURTESY.—*I want to speak next of what ought to be the training afforded by school life as regards our pupils' bearing towards one another.*—A large school is a little world. Young people of very various dispositions, coming from very different homes, there meet together, as on a larger scale men and women meet in the great world outside. In teaching young people how to think and feel, and act towards their fellows, school should be a preparation for life ; in other words, it should develop those virtues which will make a man or woman a source of help and comfort and blessing in the circle in which he or she is afterwards to move. Now a selfish person has never yet been a source of happiness to others. Where

self occupies the greater part of the field of vision it is little wonder that there is small room for other objects to present themselves. But remove self, and it is wonderful how many objects come crowding into range. What we have to do is to try to make children unselfish, to teach them to forget themselves, and think of others. Selfishness is the most odious of vices; it is, I think the most common ; it is one of the most difficult to root out when once established. But look at the really unselfish person ; you find him thinking for others, putting himself to inconvenience for others, and not even thinking that he is doing so; you see him generous, helpful, kindly, courteous. Perhaps one of the most truly unselfish, and consequently most perfectly kind and courteous men of this century was the late Charles Kingsley. I will tell you what trait in his character, as related in his biography, fixed itself most firmly in my memory and has most often acted as a stimulus to me. We read there of how if any one sought aid or help from him, even though the aid might be asked about some trifling concern, and Kingsley himself might be overwhelmed with work, he would quickly lay aside what he was about and at once give the required help, and that he never seemed for one moment to think of his own personal trouble or inconvenience.

Now, in all ranks of life we want more of that spirit, and we want it specially in home life, and perhaps, above all, we women need such a spirit, for is it not specially woman's province to help and take trouble for others? Of course it is in the home circle that this unselfish, kindly, considerate spirit can best be trained. But school can also do much. There is, first, the untold influence of the teacher's own example. Next there are the numerous opportunities that present themselves of suggesting to children ways of helping and showing

kindness to others ; e.g., helping comrades in difficulties, cheering them when in trouble, helping those who have got on to a wrong path to recover the right one, caring for the little ones, giving a kindly welcome to "new girls." Then the cases that sometimes come under our own notice

of teasing and ridicule of others, of petty persecution—these, if treated with a proper display of indignation and an appeal to the more generous instincts of the children, may be made valuable means of training to kindness. — *Journal of Education*, (Eng.)

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## PUBLIC OPINION.

INCREDIBLE.—It is said that the curriculum of our Public Schools is so crowded already that it would be difficult to include in it any fresh subjects. To this objection there is an obvious reply. Let some of the subjects at present taught give way to others of infinitely greater importance. It seems incredible that there should be time for Homer and Virgil but not for the Bible, for the history of Greece and Rome but not for the history of the English Church, for classical mythology but not for the Church Catechism. The inevitable effect of subordinating religious knowledge to secular is to lead young people to think that religious knowledge is of very little importance, and that its acquisition may be safely postponed to the leisure of after-life.—*The School Guardian*.

PATRIOTISM IN SCHOOLS.—Mr. Francis Fletcher Vane writes to the *Times* :

May I be allowed to say, in connection with Lord Meath's proposal of placing in each elementary school the national flag of the Empire, that it is not less important to have on their walls a chart showing by colours the extent of country over which the flag flies?

The present time is a good one for carrying out this very necessary lesson in patriotism, and it would be better

than too rigidly enforcing the learning by heart of patriotic poems, for it has taken some of us a long time to overcome our distaste for Ovid and Horace, which at school was enforced on us in this form. Imperial sentiment is in the air, as fortunately we are learning, to a certain extent through adversity, that our colonies are necessary, not only as supplying a market for our manufactures and as sending us the necessaries of life, but as a means of relieving the mother country of her surplus population.

It is unnecessary to emphasise in any way the fact that one of the most important of our privileges at present is to give the youth of the working classes some clear instruction of the duties of empire, because all parties must acknowledge that such duties have not been taught to the adult workers of to-day. Assuredly the perception of Imperial history of these latter begins with the Reform Bill and ends with the principles of the Manchester School.

GENERAL INFORMATION.—But the average teacher (be it said with all kindness, and in view of how many excellences otherwise) is not an interpreter, a revealer, because of this sad-lack of general information and culture. The broad outlook does not come with the narrow in-look. One does not see many mountains and valleys from a single little hilltop, and

that near home. The very thing which the average teacher needs above all others—the power to co-ordinate knowledges, to see them in their more immediate relations and mutual dependencies—is utterly wanting. “Pluck from me in Thessaly, and I shake my clusters in Epirus,” ought to be true of the fruit of every teacher’s mind. There ought to be that breadth of general culture, that responsiveness to suggestion, which would make the facts of every subject rich in their universal relationships. Literature ought to illuminate history, and history ought to explain literature, while geography might cast revealing light on both. Mathematics confront us in the crystals of mineralogy, and chemistry intrudes delightfully upon botany, and physiology explains some peculiar things away off in the provinces of psychology and sociology. And to all these wonderful and beautiful relationships of knowledges the teacher who lacks general culture is pitifully blind.—*James Buckham in the School Journal.*

MAKING ANNEXATIONISTS.—There has been far too much annexation talk during the past year or two. It has done little to increase our self-respect at home or to inspire respect in others abroad. In the United States the feeling is quite prevalent that we are such a poor, dispirited, starving lot that unless we be taken in and cared for we must soon perish. What they think of us in the old country is not so easily known, but doubtless we are regarded as degenerate sons of worthy sires. The possessors of half a continent, rich in natural resources beyond the average; with five millions of a population, endowed with political institutions of the very best; educated, moral, enterprising, industrious and thrifty; yet by our talk we are declaring to the world that we cannot get on and are anxious

to hand over our splendid inheritance to another nation on condition that we be adopted. It is humiliating to think that this is the impression of us that is going abroad, and that our own conduct is responsible for it. We cannot well close the mouths of the few who really desire annexation and openly advocate it, but we might at least have refrained from forcing it into prominence and virtually making it an issue by so generally discussing it with them. If they had been let alone the country would to-day have no knowledge that such a sentiment existed. It was quite proper that Mr. Elgin Myers should have been dismissed from the office of a county Crown attorney because of his public avowal of sentiments inconsistent with the position he held. The act was righteous enough, but we may well doubt if it was an expedient one. Mr. Myers has since posed as a martyr and has become an apostle; and our leading newspapers give prominence to reports of meetings at which he is present, the chief advocate of political union with the United States. Not to be outdone in loyalty and patriotism by the Ontario Premier, the Dominion Government has dismissed from its service an island revenue official who had signed an annexation manifesto. We expect to hear next that Mr. Cosgrove has taken to the platform, and from a gauger has suddenly become a hero. We do not know that less notice could have been taken of these two men, for it was unquestionably inconsistent with their public duties and responsibilities to advocate the surrender of our own flag and submission to another; but it is a poor way to stamp out annexation.

Our late dispatches inform us that the Dominion Government is not content with punishing Mr. Cosgrove for his treason, but is engaged in hunting up evidence against a number of other officials who are suspected of annexa-

tion tendencies. We do not know of a surer way than this of making annexationists, while the knowledge of it will deepen the impression abroad that Canada is ripe for a change. A civil service employee whose oath of office binds him to true and faithful allegiance to Her Majesty the Queen has no right to engage in plots or plans against her supremacy, and if indiscreet enough—any harder word may be used if thought more appropriate to the offence—to join openly in a movement to hand over Canada to a foreign country he should be made to walk the plank. But to engage in a

hunt for those suspected of having so offended is to give to the movement an importance it does not deserve, and is certain to result in creating the very evil it is intended to correct. Men in whom it is no crime to believe in annexation if they have a mind to will resent anything savoring of espionage, and still more will they resent an attempt at coercion. If the Dominion Government sincerely desires to discourage annexation sentiment it will draw off its sleuth hounds, and leave its disaffected employees to discover themselves. — *The Manitoba Free Press.*

## GEOGRAPHY.

**GROWTH OF POPULATION IN INDIA.**—The population of the Indian empire has risen within the memory of the present generation from 220,000,000 to 289,000,000; it has been increasing at the rate of 2,500,000 annually, and is now rising at the rate of 3,000,000. If no large famines occur it will considerably exceed 300,000,000 at the end of the century now drawing to a close. Even in the event of decimation from these causes there will be an excess over the 300,000,000. This augmentation is coincident with a growth in means and resources of livelihood, and in material prosperity of all kinds. The exportation of food grains in large quantities continues. — *Goldthwaite's Geographical Magazine.*

couraging character, both as regards quality and quantity. The estimated quantity available for export will, it is said, largely exceed that of 1890. The seasonable spring rains throughout Australia will be of great value to the vineyards, and the more recent advices mention the healthy appearance of the grapes, promising a fine and abundant vintage. Now that the colonies can compete with France in the production of brandy which will stand comparison with the higher qualities of French cognac, the planting of vineyards throughout Australia has become general. The area under cultivation has already largely increased.—*The Financial Standard and Imperial Post (Eng.)*

**AUSTRALIAN BRANDY.**—The exports of brandy from Australia to the United Kingdom for 1892, the first year in which shipments were made, amounted to about 53,040 proof gallons. With the exception of two or three small consignments, the entire quantity consisted of the produce of Victorian vineyards. The reports of the 1891 vintage are of a very en-

**DAYS OF LABOUR IN VARIOUS COUNTRIES.**—It has been remarked that in these days of ever-recurring labour disputes in almost every quarter of the globe—of the cries of the British workman for the Continental Sunday, and of the endeavours of the Continental artificer to have the British resting Sunday introduced—it is interesting to note, from figures furnished by



a Polish statistician, the standard number of working days per annum in various countries. The inhabitants of Central Russia, as might be expected, labour fewest days in the year—namely, 267. Then comes Canada, with 270, followed by Scotland, with 275; England, 275; Portugal, 283; Russia Poland, 288; Spain, 290; Austria and the Russian Baltic provinces, 295; Italy, 298; Bavaria, Belgium, Brazil, and Luxemburg, 300; Saxony, France, Finland, Würtemberg, Switzerland, Denmark, and Norway, 302; Sweden, 304; Prussia and Ireland, 305; United States, 306; Holland, 308; and Hungary, 312. It will be observed from this that, while the Canadian working man has only to toil, statutorily, 270 days out of 365, he frequently crosses the boundary line into the United States, where he is expected to labour for 306 days. The Irishman and the Prussian are in the same category with 305 days or 30 days more than the Englishman and the Scotchman.—*The Financial Standard and Imperial Post (Eng.)*

KANGAROO FARMING IN AUSTRALIA.—An Australian journal says: "Kangaroo farming is to become an established institution in Australia. In a few years perchance the trade will become so valuable that it may enter into the ranks of the most lucrative

of pastoral pursuits. As a recognition of the utility of the real worth of the hitherto despised marsupial, it is to be welcomed. The unassuming beasts, which live and toughen on herbage which would hardly feed a rabbit, and hop happily amid the carcasses of drought-killed sheep, although treated as vermin in Australia, are becoming recognized as the champion leather producers of the world. Even crocodile leather is deemed to be hardly as good as the more pliable and workable skin of the marsupial, and the saurians are dying out faster than the kangaroos. An alligator farm presents elements of costliness and continuous danger which do not exist in the case of a kangaroo run. The establishment of this industry affords a curious commentary on the self assertion of local industries. Not all the millions of sheep which have been brought into existence in Australia, the hunting, shooting, trapping and poisoning, have served to stamp out the patient kangaroo, and, given a little encouragement, a little respite of peace and security, the animal of Australia will increase and multiply once again. What the next few generations of tamed and trained kangaroos may bring forth will be of interest to note. The progress of the first kangaroo farm in south Australia will be carefully watched."—*Goldthwaite's Geographical Magazine.*

## EDITORIAL NOTES.

### EDUCATION.

WE hope the examiners for the Universities and the Education Department will not forget the well founded complaints of last year and the year before, but especially of last, regarding the unsuitableness of some of the examination papers. The papers in Ma-

thematics and Grammar are considered, by many competent judges, to have been unfair for the best average candidate who had to write upon them. Experienced educationists desire good fair papers for candidates; better look on the easy side than on the too difficult. And then in reading the answers of candidates, exercise great care and value the

work with an inclination to exactness. We believe that better work can be got for the country in this than in any other way. Good work is required and in order to secure this good pay must be given to the examiners. The labourer is worthy of his hire. The maxim is of universal application: it holds good in educational work: do not let us forget this application of it.

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The Educational Association of Ontario will meet next month in this city in the various rooms under the control of the Education Department. The programme for the annual convention is a good one. Many subjects of first rank in importance are on the programme for discussion. The two which affect the interests of the country most widely are the training of teachers of all grades and the subjects which should be on the programme of studies for our public schools. We hope every possible facility will be given by trustees and others to teachers so that they may be able to attend the meeting of all those interested in education at Easter 1893. We know that we speak the mind of teachers, when we say that the Trustees of Ontario will be welcomed at the convention by the teachers of Ontario. Let us have a good convention.

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#### PUBLIC SCHOOLS.

Public schools have increased enormously within the last half century, and are increasing rapidly; the number of pupils attending the schools is counted by hundred of thousands and millions; and the cost of maintenance is millions and tens of millions annually. The energies of teachers have been wisely directed generally

and in some directions very unwisely.

Money, generally speaking, has been very well applied in meeting the cost connected with our public schools and in some cases the expenditure is indefensible. All the money spent in teachers' salaries is the best investment any country makes. It is only what we may expect, seeing that the interests are so vast and affect so closely the whole community, that every person of intelligence should pay much attention to the system of public education.

In the whole of the British Empire, Canada, India, Australia, etc., and in the United States of America, we find that the public school systems are receiving marked attention. Able and competent judges in those countries pronounce decided opinions not favorable, in many cases, to the public school system.

Prof. Mahaffy, T. C. D. is whose clever and able article we have just published for the benefit of our readers, is one of the latest writers upon this subject. Misdirection of energy, would, perhaps, be the shortest way of stating the professor's objections to the latest development of education.

The position which modern society has taken in regard to public school education may be briefly stated by saying. "We, (the public or state) make provision for the free or gratuitous instruction of all the children in the country up to a certain limit and having so provided we take care that every child is benefited by instruction in elementary knowledge up to that limit."

In attempting to carry out this philanthropic and noble idea many difficulties arise. (1) Children are found who have no inclination to

learn even when the parents are most anxious that the children should learn. (2) Cases are met with in which both parents and child are unwilling to spend time and effort in acquiring the merest elements of common knowledge. (3) Cases are found in which the parent is determined that his son shall be an educated man and the son is quite indifferent whether he is to become such as the parent prays for or quite the opposite, a *vessel* only into which the earnest and skilful teacher has managed by enthusiastic perseverance to put some morsels of knowledge wholly undigested by the indifferent recipient.

In cases where want of intellectual power in the child is the difficulty all the compulsion in the world will be of no avail to the pupil or teacher. For common subjects and only to a limited range of learning the number of such children is not large, but it is larger than many people are disposed to believe. The number of those indifferent to learning even the necessary branches is large indeed. Now, how is compulsion to be of service in such cases as these? How benumbing to the enthusiasm of the teacher are such cases? What progress can rightly be expected in such pupils? Unfortunately if progress be not made, even apparent progress, the fault will be laid to the charge of the teacher. The teacher is common property and can easily be got at by every body.—All are agreed that every child in the country ought to be able to read, write and cypher.

We shall have to refer to this topic in a future issue of our Magazine. Meanwhile let us say the country cannot do without public school instruction and the better this instruction is, the more will true educators rejoice.

## ABOUT TEACHERS.

THE Toronto News, of Saturday, intimates that the question of teachers preparing themselves for professions or other occupations was before the Public School Board, of Toronto, a few days ago. The contention that teachers should not be allowed any such privilege is called just and wise. In speaking of this subject, which has an interest for all school boards and teachers, the "News" says:—

"Teaching makes a greater drain on both mind and body than almost any other occupation; at the same time to be successful it demands an expenditure of will force which is impossible in one whose system is lowered by constant study and over confinement.

Over and above this, the state is not concerned in providing stepping stones to the learned professions.

But for this system of using the position of school teacher as a help to something else, many a man who is now eking out a miserable existence in some profession would be prospering between the plow handles.

The State has a right to demand the whole and best energies of the teacher. The training of the young is the most important function of government, and a divided attention on the part of the teachers should not be tolerated for a moment.

Successful teaching is all that one man or woman can accomplish with his or her whole energies, and many of them can not even do that."

We are quite willing to concede the truth of the remarks of the News. When men or women engage their services whether to the state as teachers or to an individual in any other capacity, the employers have an undoubted right to the very best service that the employed can give and they have no moral right to

lessen the value of their services by engaging in other employments or in study with other ends in view. There is, however, another side to this picture. The teacher is compelled to obtain an education and a training to fit him for teaching, that in the case of a first-class A, takes as much time and mental energy as would enable one to acquire a profession which yields its possessor an income four times greater than even the better class of teachers are able to obtain. While all this is demanded of the teacher he is hedged about by all sorts of legal restrictions and while he is admonished to climb up to the top of his profession and to love it and all that sort of thing, he has nothing to say as to who shall enter it nor any real opportunity of elevating it to a profession in fact, but on the other hand there is a deluge of young recruits who are permitted annually to try their 'prentice hands in the school-room at the wages of third-class day labourers whose cheap services are too often accepted, thereby displacing the experienced and more really valuable teacher. Men and women, therefore, who have the ability to educate do not remain in the school-room any longer than a more profitable field is available for their services. A radical change must be made before things are better.

Teaching must become a profession, in fact as well as in name. There must be something in it more than the beggarly salaries offered before men and women worthy to be called educators will make it a life work. It will not do much good to be everlastingly telling teachers to love an employment for its nobility and the grandeur of its aims while the remuneration is hardly as much as that of a first-class wood sawyer, whose outfit for his business may be obtained for a couple of dollars. The very best teachers in Canadian school-rooms to day have no intention of remaining there any longer than they can help. This statement may not be pleasing but it is nevertheless true.

While the State has the right to demand of teachers their best energies and talents in fitting their pupils for good citizenship, it is also the duty of the state to see that they are paid such salaries as will keep the best teaching talent in the school room. Unfortunately our educational system works the other way, driving the best talent out and reducing teachers who remain to mere cramming machines for examination purposes. The system robs the teacher of his individuality and largely converts him into a mere school keeper and mind crammer, instead of a true educator. —*The Northern Advance.*

## SCHOOL WORK.

### CLASS-ROOM.

#### LATIN GRAMMAR AND COMPOSITION.

Examiners: { A. J. BELL, M.A., PH. D.  
J. FLETCHER, M.A.  
W. S. MILNER, B.A.

A.

1. Give the gender of *virtus, corpus, lex, aetas*, and *condicio*, stating the rule in each case.

2. Give the principal parts of *vivo, vinco,*

*vincio, cado, cedo, occido, pondo, pendeo, metior*, and state the meaning of each.

3. Give the common for the negative imperative.

Translate: *Do not think that they will make the same request.*

4. Give the common forms for expressing a wish.

Translate: *O! that he were here now!*

5. Translate :

(a) *I have long been doing it.*

(b) *I had long been doing it.*

6. Distinguish the *gerund* from the *gerundive*.

Translate : *He did not take that city by withdrawing (abduco) his men.*

7. How is the place of the perfect participle active supplied in Latin ?

B.

Translate into Latin :

(a) Do you think he ought to have forgotten how much we had injured him ?

(b) I was afraid that the man we saw would be killed.

(c) What should I have done ? Should I have listened to such an abandoned man as your son ?

(d) If he had taken that, he would never have been spared by the king.

(e) They said that their children had gone, and that they would follow when they were able.

C.

Translate into Latin :

Over this river there was a bridge, and beside the bridge the general resolved to post a garrison at once. He put in charge of the garrison a member of staff (*legatus*), with instructions that it was of the utmost consequence to the safety of the country to hold out as long as possible. But the enemy were indignant that we should have the audacity to pitch a camp right in the heart of their country ; and, mustering their forces to the number of twenty thousand men, they proceeded to assault the place. The garrison held out with difficulty ; nevertheless, they did hold out ; and after several days, the enemy, losing hope of making a capture, withdrew from the field.

#### BRITISH NORTH AMERICA ACT : THE SENATE.

35. "Until the Parliament of Canada otherwise provides, the Presence of at least Fifteen Senators, including the Speaker, shall be necessary to constitute a Meeting of the Senate for the Exercise of its Powers."

#### NOTES :

Quorum : the least number of individuals of any regularly constituted body who are entitled by law, or by their own rules, to transact business.

For 1897 the Quorum is  $\frac{1}{2}$  of the Senators.

The Quorum of the Commons is  $\frac{1}{3}$  of the members.—S. 48.

The Quorum of the Legislative Council of Quebec is  $\frac{1}{2}$  of the Councillors.—S. 78.

For the Legislative Assemblies of Ontario and Quebec the Quorum is 20.—S. 87.

36 Questions arising in the Senate shall be decided by a Majority of Voices, and the Speaker shall in all Cases have a Vote, and when the Voices are equal the Decision shall be deemed to be in the Negative.

S. 79. Applies the same provision, to the Legislative Council of Quebec as to the Senate, with respect to voting.

S. 49. Voting in the House of Commons :

Questions arising in the House of Commons shall be decided by a majority of Voices other than that of the Speaker, and when the Voices are equal but not otherwise, the Speaker shall have a vote.

NOTES. Quebec Conference Resolutions :

15. The Speaker of the Legislative Council (Senate)—(unless otherwise provided by Parliament)—shall be appointed by the Crown from among the members of the Legislative Council, and shall hold office during pleasure, and shall only be entitled to a casting vote on an equality of votes.

#### House of Commons.

37. "The House of Commons shall, subject to the Provisions of this Act, consist of One hundred and eighty-one Members, of whom Eighty-two shall be elected for Ontario, Sixty-five for Quebec, Nineteen for Nova Scotia, and Fifteen for New Brunswick.

#### NOTES :

Sections, 51 and 52. Provide for changing the numbers for the provinces in the House of Commons. The first decennial census was taken in 1871 and the third in 1891. On the completion of the census the representation for the provinces is readjusted on the basis of population. Until the end

of the present Parliament Quebec shall have 65 members, Ontario 92, New Brunswick 16, Nova Scotia 21, Prince Edward 6, Manitoba 5, British Columbia 6, and the North West Territories 4; in all 215 members. In the next parliament the readjustment, based on census of 1891, will take effect. The Maritime Provinces will lose a few representatives, Quebec and Ontario will have the same number as they now have, and the representation of the western Provinces will be slightly increased.

S. 52. Permits the parliament of Canada to increase the number of members of the House of Commons provided the proportionate representation of the Provinces is not thereby disturbed.

38. "The Governor-General shall from Time to Time, in the Queen's Name, by Instrument under the Great Seal of Canada, summons and call together the house of Commons."

## NOTES :

The summoning of a Parliament is one of the Prerogatives of the sovereign. The first Parliaments of Charles II., and William III., not having been summoned by a Sovereign, are called Convention Parliaments.

S. 9. "The Executive Government and Authority of and over Canada is hereby declared to continue and be vested in the Queen."

The Governor-General carries on the Government of Canada on behalf and in the name of the Queen, hence the power conferred upon him by S. 38.

39. "A Senator shall not be capable of being elected or of sitting or voting as a Member of the House of Commons."

## NOTES :

This Section--evidently intended to prevent individual representation and to protect the independence of the two Houses--is not without disadvantages, when a Cabinet Minister is a Member of the Senate.

## CONTEMPORARY LITERATURE.

The *Overland Monthly* for February contains a fully illustrated and interesting article on Intercollegiate Football on the Pacific Coast.

*The Missionary Review of the World* for March opens with an exceedingly interesting and timely article on "The Question of Endowing Mission Churches" by Dr. Judson. Other excellent articles are "The Overflow of Missions" by the Rev. A. J. Gordon, "Missions, the Salvation of the Church and the Lord's Work in Spain."

"Polly Oliver's Problem," is included in the March *St Nicholas* to the grief no doubt of its girl readers. There is also an excellent and finely illustrated article on Philadelphia. The number is particularly rich in humorous pictures. "Holly Berry" and "Mistletoe" comes to a satisfactory and joyful end.

Short and to the point is an article on "Lights of the Household" in the February *Table Talk*. "Good Beginnings" by J. M. Dimpleton is a sensible article on house-furnishing. "A Day with an Eminent Cook"

is also a specially good article. Anyone in search of an appetite had better glance through *Table Talk* before trying more expensive remedies.

The second part of "Aspects of Tennyson" from the *Nineteenth Century* is given in "Littell's Living Age" for Feb. 25th. Many excellent articles are included in this issue, amongst which may be mentioned "The Mediæval Country House" and the "Amir of Afghanistan." The poetry of the number is good and the short story, "A Nameless Hero," is from MacMillan's.

The *Critic* of February 25th contains an article of much interest entitled "Some impressions of Mr. Lowell by E. S. Madal. The *Critic* has resumed an old custom in adding occasional illustrations to its pages, those in this issue being J. J. Audubon and the Wadsworth Athenæum, Hartford. The letters and notes are timely and interesting, those devoted to Art being especially full.

Literary Chicago is the opening article in the February *New England Magazine*. It is fully illustrated. Among a number of

short poems Arthur L. Salmon's "If I Should Meet Thee" may be mentioned for the beauty and simplicity of its diction. Helen Campbell's story "John Ballantyne, American" grows in interest. "Kentucky's Pioneer Town" and the "Pilgrims' Church in Plymouth" are very readable articles.

The February *Cosmopolitan* follows closely in the successful line laid out by its management. No one could fail to be interested in the article on Mr. Blaine. There is no doubt that Badean's sketch of Disraeli will be read whether the reader agrees with the writer's personal views or not. Two delightful short stories are "Toki Murati" and "June, 1993," the latter by Julian Hawthorne. The Canadian poets Campbell and Lampman each have fine verses in this number.

The most notable feature of the February *Century* is an article entitled the "Voice of Tennyson," by Henry Van Dyke. There is also an excellent portrait of the dead poet, laureate as frontispiece. "An Embassy to Provence," by Thomas A. Janvier, is a paper which will delight all students of literature with its delicate perfection of style through which runs a note of exquisite merriment. The "Balcony Stories" and "Sweet Bells Out of Tune," are each more interesting than ever. The short stories of the number deserve special mention.

University of Toronto Examination Papers, 1892, Toronto: Rowsell & Hutchison, Printers.

"The Cumulative Method." French Reader. Illustrated. By A. Dreyspring, PhD 75c. New York: The American Book Co.

We have received from the publishers, Messrs. Copp, Clark & Co. of this city, a copy of "Vergil's *Æneid*," Book II with Notes, Vocabulary &c., by J. Henderson, M.A. and E. W. Hagarty, B.A. This is a good edition, very carefully prepared for the use of students, and having several points of excellence that are not always to be observed in similar texts. The Introduction and Notes are full of useful information and give evidence of the literary taste and judge-

ment of the Editors, who are to be congratulated on the appearance of their work.

The Report of the Fifth General Council of the Reformed Churches holding the Presbyterian System has just been published by Messrs. Hart & Riddell, Toronto. (\$2.50.) It is a large volume, containing, as it does, all the addresses and papers of the Council, and an Appendix in which the Reports of various important Committees appear. The Council was such a great gathering, in some respects the greatest ever held in Canada, and produced such a profound impression, that this permanent record should find a ready sale. The printing, paper and binding are good and there are a number of portraits.

*Clarendon Press Series.* "Cicero, De Amicitia," with Introduction and Notes by St. George Stock, M.A. Oxford: At the Clarendon Press. The beautiful Classical texts of the *Clarendon Press* are well known to students and Mr. Stock has edited a book that will meet the approbation of the most fastidious and scholarly. One could hardly desire a better edition. Baier's text has been mainly followed, and the Introduction, Notes etc. are very satisfactory.

"Commentaries on the History of England," by Prof. Montagu Burrows, R. Nt Edinburgh and London: William Blackwood & Sons. This is a History written on a new plan. It is a digest and a commentary, which discusses rather than records historical events, and is suggestive rather than authoritative. The author, whose style is clear and pleasant, is an interpreter rather than a chronicler. As a work of reference, the book is rendered still more valuable by a good index, and we think it would be found useful to Students and teachers of History.

"Education from a National standpoint," by Alfred Fouillée, translated and edited by W. J. Greenstreet. International Education Series. New York: D. Appleton & Co. \$1.50.

Secondary Education, and the changes which have been made in it in our time, is the chief topic of this important work. M.

Fouillée wisely says that "Education is not an apprenticeship to a trade; it is the culture of moral and intellectual forces in the individual and in the race." No Nation, he remarks, can be great and progressive without an intellectual and political *élite*; and he believes that we cannot have men fit to be leaders except by a broad and comprehensive discipline, in which the study of literature and philosophy shall hold their proper place.

The interest of this work, the ability with which the author presents his case, and the encroachments of Philistines on the educational field make it desirable that everyone who is concerned in educational work should read the book.

We have received the following books by the courtesy of the publishers, Messrs. Macmillan & Co. of London, England, through the Copp. Clark Co., Toronto.

*Golden Treasury Series.* (1) Children's Treasury of Lyrical Poetry: (2) Theocritus, Bion, and Moschus: (3) Selections from Cowper's Poems. 2s. 6d. each.

Parts 14, 15 and 16 of the *Illustrated Edition* of Green's Short History of the English People. 1s each.

*Macmillan's History Readers, Book VI.* 1s. 6s.

*Elementary Classics.* Eutropius, Books I and II.

*Classical Series.* The Bacchæ of Euripides.

*Historical Outlines of English Syntax.* 6s.

*English Classics.* (1) Selections from the Spectator. (2) Tennyson. The Marriage of Geraint and Enid. 2s. 6d. each.

Professor Palgrave's *Children's Treasury* is a delightful book, a pleasant companion, and a real treasury, as every body knows.

The *Selections from Cowper's Poems* has an Introduction by Mrs. Oliphant. The *Selections* are (1) Autobiographical. (2) Descriptive. (3) Political. (4) Portraits and Characters. (5) Religions. (6) Humorous (7) Miscellaneous.

But Andrew Lang's rendering into English Prose of Theocritus, Bion and Moschus,

with his introductory Essay, is in some respects the most pleasing of the three dainty volumes.

We observe in Part 16 of the *Illustrated Short History* an interesting picture of the Grammar School at Ludlow and also portraits of Mary Tudor and Queen Elizabeth. The Editors of the most recent number of the *Elementary Classics* are Mr. C. Welch and Mr. C. G. Dufield, M.A. The notes are almost without exception perfectly satisfactory and we are glad to see not only vocabularies but a number of good exercises on the text.

Professor Tyrrell, of Trinity College, Dublin, is the editor of Messrs. Macmillan's recently issued edition of the "Bacchæ" and, as he remarks in his preface, in re-editing the play after twenty years, he admires it with more judgment, if somewhat less enthusiasm than he felt twenty years ago. Constant study and great experience give the editor's opinions great weight and classical students will find in the introduction, argument and notes all that they could ask from an Editor or a text book.

Dr. L. Keelner's work on English Syntax is a worthy companion volume to Dr. Morris' *Historical Outlines of English Accidence*. The book falls into three parts (1) Syntax of the Sentence, (2) The Syntax of the Parts of Speech, and (3) Order of Words, and is, in short, an admirable work, being thoroughly up to date and evidently the work of a good early English scholar. The examples quoted are interesting not only to those engaged in formal study but to any educated person.

The *English Classics* edited (1) by Mr. K. Deighton and (2) by Mr. G. C. Macaulay, are in no respect behind the other excellent numbers of this popular series.

Mr. Macaulay's introduction ought to be specially mentioned and we have seen no similar annotated edition of *Selections from the Spectator* in which the notes are as good as Mr. Deighton's.

"*Modern Side Arithmetic*," by Rev. I. Micheson, M. A. London: Francis Hodgson. A comprehensive and convenient book of examples in Arithmetic, with answers, arranged in the best possible way and selected with care and judgment.



## OUR MAIL BAG.

To the Editor of THE EDUCATIONAL MONTHLY :

DEAR SIR,—I sent you a postal card a few weeks ago to stop your magazine to my address.

The last number was such an excellent one it has encouraged me to continue.

I shall remit the amount through the Teachers' Association. Yours &c.

W—, Ont., Feb. 17th., 1893.

The Editor of THE CANADA EDUCATIONAL MONTHLY :

DEAR SIR,—I must say I consider THE CANADA EDUCATIONAL MONTHLY head and shoulders above every educational paper that was ever published in Canada, and it reflects very high honor on the writers and on the critical and editorial judgment of the Editor. I know of no such valuable papers on educational subjects in any publication with which I have been acquainted during a period of more than half a century.

Under present management I have no fear for its continued success. Yours Sincerely,  
Feb. 18th, 1893.

## CANADIAN MAGAZINES.

*Canada Educational Monthly.*—We are especially struck with the singular fitness of the contents of the December number of this journal. Our views of education lean towards no more orthodox tuition. In our opinion much of the instruction now considered essential is absolutely fruitless in the pupil's after life in the wide world, when by common instinct the human family struggles by preference for material advantage. This is evidently the opinion of the *Canada Educational Monthly*. In its columns we observe a judicious prominence of that which we may term commercial education. The student of geography, grammar or history, the ecclesiastic, theologian, and scholar may each and all find here his favorite theme and choice erudition, but the youthful nation's material future, the more economic aspects

of Canada's natural life are likewise literally discussed. We are especially pleased at this, Canada, like all youth, requires to be pointed to improvement; no condition capable of improvement may be safely ignored, and the grave danger of drifting from diligence into the stultifying condition of orthodoxy must be averted at any cost. That the circumstances which surround the waterways of the North West should be so lengthily discussed in the periodical before us is a significant sign. If these routes, inclusive of Hudson Bay, are appropriated to the use of the nation in the manner indicated, Canada must go ahead by leaps and bounds, and unwisely remain a laggard if their invaluable facilities are neglected or condemned by the selfishness of railways and other vested interests to inaction. We repeat that we are struck with the singular fitness of the number now before us, and we commend the publication to all those who, with us, recognize in Canada the future home of the great democracy of the British Isles.—*The Financial Standard and Imperial Post, London, (Eng.) January 28, 1893.*

## GOOD-NIGHT.

Good-night. Good-night. Ah, good the  
night  
That wraps thee in its silver light.  
Good-night. No night is good for me  
That does not hold a thought of thee.  
Good-night.

Good-night. Be every night as sweet  
As that which made our love complete,  
Till that last night when death shall be  
One brief "Good-night," for thee and me.  
Good-night.

*S. Weir Mitchell.*

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