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CONTENTS.

PAGE.
About School Discipline 392
Annual Convocation of Queen's University 7
Prof N. F. Dupuis.
Annual Convocation of University College 337
President Wilson.
Average Health of our Girls, The 208
Ontario High School Teacher.

Broader Culture Needed 275

Correspondence 26, 67, 105, 149, 183, 230
Contemporary Literature 38, 78, 118, 159, 199, 245, 295, 334, 374, 414
Curriculum of a French Lycée 20
W. H. Fraser, M.A.
Conferring of Degrees, University of Toronto 256
President's Address.

Editorial 29, 68, 108, 151, 185, 232, 277, 327, 367, 402
English in our Schools 345
Prof. Ferguson.
Education and Co-Education 349
Educational Demands of To-day 359
N. A. Calkins.

French in Eastern Ontario 213
D. F. H. Wilkins, B.A.

German Schools 47
Prof. John H. Lord.
Good Questioner 66
Gramarcy Park School, etc 220
Archibald Cuthbertson.
Galilee in the Time of Our Lord 319
Selah Merril, D.D.
Geographical Notes 362

How Can a Superintendent, etc 360

PAGE.

Is Teaching a Profession? 364

Moral Culture in the Public Schools 41

Prof. W. N. Clarke, D.D.

Matthew Arnold's Farewell 51
Morality as a Qualification of the Teacher 60
Method.—What is it? 356

Prof. S. S. Parr.

Notes for Teachers 24, 57, 93, 151, 179, 223, 276, 323, 353
Notes Upon Habits 1

Prof. M. Macvicar.

Neglected Work in the Educational System of Ontario 7

W. H. Huston, M.A.

Observations on Teaching of Science in High Schools 88

D. F. H. Wilkins, B.A.

On the Acquisition of Knowledge 125, 161
Over-Elaboration in Primary Teaching 142
Ontario Teachers' Association 249

H. I. Strang, B.A.

Possibilities in Intermediate Work 313

E. E. Ingalls.

Prose Poems 15
Practical Gain of Oriental Studies, The 61
Prof. Dupuis' Address .....
Parker on Teaching Reading 81

Dr. McLellan.

Power to Read 91
Poets as Helpers, The 138
Pathos and Humour 175

A. H. Morrison.

Prof. Freeman on Federation 227

Queen's Jubilee, The 260

A. H. Morrison.

Royal Society of Canada 168

President Wilson.

Religious Element in Education 297

Rev. A. Sutherland, D.D.

PAGE

Reverence for Old Institutions 303

A. H. Morrison.

Recent University and Departmental Examinations.... 309

T. Arnold Haultain.

Religious Teaching in the Public Schools 396

W. D. LeSueur.

School Work........31, 69, 109, 152, 192, 235, 281, 328, 368, 407

Study of Science, The 54

School of Science.... 85

Prof. W. L. Goodwin.

Some Dangerous Metaphors 103

R. A. Hinsdale.

State Aid to Higher Education 121

Principal Grant.

Science of Language and Popular Education 201

D J. F. McCurdy.

Scripture Lessons for Home and School........273, 325, 365, 400

Some Uses and Abuses of School Examinations 316

S. C. Stone.

Science of Discipline 351

Sowing and Reaping 391

Two Teachers, The.... 64

Teacher's Own Culture, The 357

The Education of Women.... 377

T. M. Macintyre, Ph.D.

The Study of Classics 385

W. S. Milner.

Unconscious Needs 145

University Education in the United States 131, 268

C. H. Adams.

Vedas, The........210, 264

A. J. Eaton, M.A,, Ph. D.

Will Culture Outgrow Christianity 136

What to do With One's Failures.... 179

Who Invented the Electric Telegraph 307

H. M. M.

THE CANADA

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NOTES UPON HABITS.

BY PROFESSOR M. MACVICAR, PH.D., LL.D., M'MASTER HALL.

IN a former article the importance of right habits, as one of the four factors of a symmetrical education, was pointed out. It is proposed in the present article to give a brief outline that may serve to call attention to what should be made a matter of careful study by all teachers.

A man properly fitted to be an efficient worker, either with his body or mind, is in a very real sense a "bundle of habits." This fact is not sufficiently recognized in educational work. The acquisition of knowledge, and not habits, is the chief, if not the only end of the efforts of many teachers and pupils. This is certainly a great mistake. Such teachers and pupils overlook the fact that certain kinds of knowledge are of little or no value, unless accompanied by corresponding habits. As an example of this may be named a knowledge of grammar, composition or rhetoric. A pupil may acquire a very complete knowledge of all the facts and principles of grammar and rhetoric, and yet be utterly unable to speak or write correctly. To become able to speak or write correctly is not the product of knowledge, but of habit. Hence it comes to pass, not unfrequently, that persons, entirely ignorant of grammar as taught in our schools, speak and write the English language more correctly than many who have spent years in acquiring an exhaustive technical knowledge of the subject.

In the entire range of subjects which compose an elementary education, the chief thing to be acquired is not knowledge, but habits. This must be evident to every teacher who has given the subject any consideration. In all elementary work the acquisition of the art of doing is the *important thing*, and should receive *first* attention. A perfect knowledge, for example, of all the rules that have ever been made regarding reading will never make a good reader. The power to read with expression means the acquisition of an art; it means the training of organs, and hence the formation of habits. But what is true of reading is equally true of spelling, of writing, of arithmetic, of grammar and of composition. In each of these

subjects, the art or habit of doing certain things in a certain way is the chief object to be accomplished by both teacher and pupil.

It will be readily admitted, I think, that the acquisition of habits is fundamental in an elementary education, but it may be asked how far is this true of higher education? I am disposed to answer it is equally true. As the pupil passes, however, from the elementary to the more advanced stages of his work, the habits which he acquires have reference, not so much to the physical as to the intellectual, moral and spiritual factors of his nature. Where habits of the right sort are not formed with reference to each of these factors, the pupil's education is very imperfect; it means but very little. He may acquire, for the time being, a wide range of knowledge; but it will serve scarcely any purpose. A large share of it must, in the very nature of things, disappear soon after he leaves the school or college. What he carries from the school or college into his life work, that will be of service to himself and others, is the man that the training afforded has produced. But the man does not mean knowledge, however valuable this may be; it means the power acquired and the habits and tastes formed by which this power can be utilized. It is the acquisition of these and these alone that will make the pupil felt, and that will give him success in whatever engaged in after life. Too much stress cannot therefore be placed upon the formation of right habits as an essential part of a true education.

The following outline is not intended to be exhaustive, either as an analysis or discussion of habits. The notes given may serve, however, to awaken thought, and to guide, somewhat, in the study of the subject. No attempt is made to discuss the conditions which must be suppiied in order to form the habits to which reference is made. This would mean much more than can be undertaken in one short article, or even in several such articles. It would mean the presentation of details and illustrations which would serve as a complete practical guide to parents and teachers in conducting this phase of educational work.

HABIT DEFINED.

1. *A habit may be defined as an acquired or induced state of the body or mind, by which the energy or power, residing in either, is placed in such relation to a given end that such end is accomplished whenever desired, without the continuous exercise of the intelligence and will.*

(*a*) It should be carefully noted that *taste* is very generally mistaken for *habit*. For example, we speak of a man forming the habit of using tobacco, drinking intoxicating liquors, and of reading trashy and immoral books. In such cases as this, what is formed is not a habit at all, but a strong and vitiated taste. Habit, as the definition indicates, is an induced state of the body or mind, which fits a person for the exercise of the energy or power he possesses, in performing some given work. Taste, on the other hand, attracts its possessor to some subjective enjoyment, or guides him in the execution of his ideals, as has been pointed out in a former article.

(*b*) In restricting the word habit to acquired or induced states of the body or mind, it is not intended to reject the fact, now so well established, that certain aptitudes of both body and mind are inherited. The cunning of the hand, the eye and the ear, as well as the power for certain subtle mental work, passes from the parent to the child. This is true, but the teacher is especially interested in what can be added to this by acquisition.

(*c*) The body is inherently endowed with what is called physical power or energy. This power is, and can be, utilized in performing an unlimited variety of work. This is accomplished by means of organs such as the foot, the hand, the eye, the ear, etc., through which the power is transmitted to, and connected with the point at which the work is performed, and through which also it is made efficient in performing the given work.

(*d*) To acquire then a physical habit simply means to induce such a permanent condition or state of one or more organs as will, when called into action, rightly direct the power or energy inherent in the body in performing a given variety of work.

(*e*) The mind, like the body, is inherently endowed with power or energy which is, or can be, utilized in performing various kinds of mental work. The efficient exercise of this power is as dependent upon acquired habits as is the efficient exercise of physical power; for example—but little continuous and energetic work can be performed by a person who has not acquired the habit of mental concentration or close attention, however much power he may naturally possess.

CLASSIFICATION OF HABITS.

Habits may be classified for practical purposes (*a*) with reference to their nature into physical and mental, and (*b*) with reference to their products or results, into special and general. The latter is the classification chiefly referred to in the following notes.

2. *A special habit may be defined as a habit which is acquired for the purpose of accomplishing some one definite kind of work or end.*

(*a*) Every special work which organs of the body or faculties of the mind are intended to perform, necessitates, for its easy and perfect performance, the acquisition of special habits or aptitudes. For example, the fingers are intended to perform, and do perform, an indefinite range of special kinds of work. But it is a well-known fact to every one, that the intelligence and will cannot make the fingers instrumental in doing finished work in any line, whatsoever, until, by continued practice in doing the work, *finger-habits* are formed. When this is done, be it carefully noted, the use of the intelligence and will in directing the effort of the fingers becomes almost entirely unnecessary.

(*b*) The range of special habits is practically unlimited. The free and effective use of every imaginable tool calls for a special habit. The effective use also of each of the senses in doing special kinds of work necessitates the formation of special habits. The artist's eye, as well as his hand, if he would be a master in his department, must acquire strong and well-defined habits of seeing things as they really are, and of seeing in these things the possibilities they possess of new combinations and relations, which, when wrought out, will give rise to new forms of exquisite symmetry and beauty.

(*c*) The mind in performing its work is no less dependent upon special habits than the body. The intellectual worker, for example, who can only hold his mind to a given line of thought by a constant effort of his will, is in no better condition to do his work than the mechanic, who, by a similar effort of his will, handles his tools. Both, so long as their work is done in this way, must equally fail to produce finished results.

3. *A general habit may be defined as a habit, the exercise of which necessitates the formation of special habits, and which also of itself serves to accomplish not one, but several ends differing in their nature and purpose.*

(*a*) The habit of doing well every-

thing in the production of which the organs of the body are concerned is a good example of a general habit. This habit, it will be readily seen, affects the quality and the exercise of a wide range of special habits. For example, take the case of a mechanic in whom this habit is fully established; he will not be satisfied with acquiring imperfectly the minimum of special habits necessary for the handling of the tools of his special line of work. No, he must possess more than this. He will give himself no rest until the special habits required have reached such a degree of perfection as will enable him to perform what he undertakes in a workmanlike manner.

(*b*) The general habits which a man acquires affect not only the quality and exercise of groups of special habits which serve to perform a given work, but each of them affects in a peculiar manner the tendencies and activities of the entire man. The general habit, for example, referred to in (*a*), when fully established, will give tone and character to every kind of work to which the man possessing it may turn his attention. Should he even pass from manual to mental work, the power and influence of this habit acquired in the former will at once pass over into the latter kind of work.

(*c*) In view of the nature of *general habits* and their peculiar relation to *special habits*, their importance as a chief element in a sound education cannot be over-estimated. It is not too much, therefore, to say that to assist and wisely direct his pupils in forming right general habits is a first work of the true teacher. When this work is well done, the special habits necessary for any given line of effort will readily and necessarily be formed whenever required.

(*d*) General habits may be grouped under two heads; namely: general habits of the body, and general habits of the mind. This latter it is convenient for practical purposes to group again under three heads; namely: general intellectual habits, general moral habits, and general spiritual habits. Each group will be outlined separately.

GENERAL HABITS OF THE BODY.

1. *The habit of being constantly active under all legitimate conditions.*

(*a*) Physical activity is the result of a natural or of an induced state of the body. The activity of most, if not all, young children is an example of the former. The latter constitutes the habit. A good example of this habit is found in the case of a man, who, because of constant activity, has induced such a state of his body as makes him uneasy and discontent when he ceases to be engaged in active work.

(*b*) This habit cannot be formed when only one line of activity is pursued. Such a course induces just the opposite habit; namely, that of laziness. This is illustrated very clearly by the fact of becoming a professional performer of any sort. True such performers are capable of intense activity in their chosen line. But when not engaged in this chosen line, they find that to be active is a great burden. They have in fact induced the habit of indolence or laziness. Professional firemen, professional ball-players, etc., are examples of this sort.

2. *The habit of doing well everything in which the organs of the body are concerned.*

(*a*) This habit is usually formed through the influence of models. For example, the child imitates the parents until he cannot do otherwise than act as they act, perform his work as they perform it. In this case, it is literally true that as the parent is, so is the child. This peculiar influence extends to all relations of life. But nowhere

is its power shown so fully as in the case of parents and teachers. They are the models, which are largely the determining factors in the life of all under their care.

(*b*) When this habit is fully established it will produce uneasiness and dissatisfaction in regard to everything that is not well done, or that shows carelessness in its execution. It will, in short, affect the execution of everything in which the body is the agent. It will determine alike, for example, the way in which artists, mechanics, farmers, housekeepers, etc., perform their work.

3. *The habit of employing, always, the organs of the body to accomplish right and useful ends.*

(*a*) The ability to conserve and economize physical energy is certainly a very important acquisition, yet little attention is given in our educational processes to this acquisition. Hence the literal waste of physical power in the life of almost every man is enormous. The old maxim, "Take care of the pennies, and the pounds will take care of themselves," if applied to physical energy would yield quite as valuable results as when applied to money matters. But can it be applied? Certainly it can and should be. The habit of employing the physical energy which God has given us, to accomplish right and useful ends, can be formed just as readily as the habit of handling money in the same way. Physical energy is *capital stock* just as much as money and other property; and more, it is the chief if not the only *capital stock* possessed by the great mass of mankind. How important then that a habit which will secure the right use of this universal possession should be acquired.

(*b*) When this habit is formed it will determine very largely, if not entirely, the use that will be made of physical energy, not only in our daily work, but also in our times of recreation and amusements. Recreation and amusements are as necessary to the proper and efficient use of mind and body as food. But alas, just as in the case of the use of food, so in this; the abuse is almost universal. Knowledge will not save men from this abuse in either case. This is evident in the matter of food and drink, for the men that know the most about both are not unfrequently the victims of the greatest abuse. A confirmed habit of right living, and not knowledge, is the safeguard from this abuse. So I am disposed to think that a confirmed habit of using physical energy always for right and useful ends is the safeguard against a large share of the abuses growing out of modern recreations and amusements.

The three "general habits of the body" to which attention has now been called, if acquired, I am disposed to think, will secure to a very large extent the proper and efficient use of the body. They constitute, I believe, an essential condition, if not the only key, to real success in any kind of exercise or work dependent upon the expenditure of physical energy.

The limit placed upon this article is already reached. Notes upon "general habits of the mind" must therefore be omitted. It may, however, assist in completing what has been said to state propositionally the three groups of habits suggested under this head, as follows:

GENERAL INTELLECTUAL HABITS.

1. The habit, when engaged in mental work, of excluding from the mind everything which does not pertain strictly to the subject under consideration.

2. The habit of making observations and experiments in an orderly, accurate and exhaustive manner.

3. The habit of making always a

dilligent search for the reason or cause of things.

4. The habit of careful reflection and of close self-questioning, upon everything that is made a subject of study, as a means of solving and explaining difficulties.

5. The habit of continuing every work undertaken until it is properly completed.

6. The habit of formulating in writing, correctly and clearly, every process and result of thought before regarding such process and result as fully mastered or properly defined in the mind.

GENERAL MORAL HABITS.

1. The habit of rendering prompt obedience (*a*) to the dictates of conscience, (*b*) to the commands of others.

2. The habit of sincere and careful reflection (*a*) upon the effects of our actions upon ourselves and others, (*b*) upon the reasons that make it desirable and right that we should or should not act.

3. The habit of treating with proper regard or respect (*a*) our superiors in age, position or ability, (*b*) our equals in every respect, (*c*) our inferiors in one or more respects.

4. The habit of being strictly honest (*a*) in dealing with ourselves, (*b*) in dealing with others.

5. The habit of doing with all our might whatever our intelligence and conscience may approve as right.

GENERAL SPIRITUAL HABITS.

1. The habit of recognizing constantly the presence of God wherever placed and in whatever employed.

2. The habit of consulting carefully God's word to ascertain His mind in regard to every course of thought and action in which we engage.

3. The habit of careful self-examination as to our true relations to God and to our fellows, and as to our personal spiritual state or life.

4. The habit of setting aside a portion of each day to sincere meditation upon God as He is revealed to us in His word and His works.

Let our sons and daughters, during their educational course, acquire physical and mental power or energy, and pure and elevated tastes, and at the same time establish fully the "General Habits" of body and mind which have just been enumerated, and I am disposed to believe that success in any sphere of life, to which they may turn attention, is practically assured. Such is the education which our schools and colleges should give to our sons and daughters. Failing to do this, it matters not how much knowledge they may cram into the memory, or how much artificial finish they may put upon the outside, they will fail to send forth men and women properly prepared for the stern realities of life, or whose influence and power for good will be felt by their fellow-creatures.

Hall's Journal of Health wisely says that the intellectual and moral connections of sleeping have not been sufficiently appreciated. Men and boys have been praised for "burning the midnight oil." Now this "midnight oil" is a delusion and a snare. The student who is fast asleep at eleven o'clock every night, and wide awake at seven o'clock every morning, is going to pass another student of the same intellectual ability, who goes to bed after twelve and rises before five. In sleep, the plate on which the picture is to be taken is receiving its chemical preparation, and it is plain that that which is the best prepared will take the best picture. Men who are the fastest asleep when they are asleep are the widest awake when they are awake.

ANNUAL CONVOCATION OF QUEEN'S UNIVERSITY.

N. F. DUPUIS, M.A., F.R.S.C.

(*Continued from page 385.*)

THE papers in the recent examinations were for matriculation in either arts or medicine. The medical candidates who presented themselves chose only the simple pass examination, and the character of some of their papers suggests a few thoughts on the condition of medical education in Canada.

Medical men sometimes argue that it is quite sufficient that a physician should be acquainted with his profession. And medical students are often heard to say:—"Oh! I like the study of medicine so much better than that of arts, because I feel that I am at my life's work. I never cared much for the subjects of an arts course, for I just felt that they would never be of any use to me."

Now it is quite right and proper that every man should be in love with his life's work, but he should be careful not to mistake what that work is.

A physician may think that his duty is done when he assists the sick to return to health, or relieves physical distress, but that is only a portion of his work. The physician wields an influence for social good or social evil, such as is allotted to but few men. Of all the people of a community the clergymen and the physician are the two who alone are admitted to the inner circle of the home life. It must be a very dear friend indeed, to whom family secrets are communicated as they are to the physician. And who would not rather admit into the treasury of his home the liberally educated man, who takes a broad and comprehensive view of the world, and of humanity and life, and whose advice comes from a well stored mind and a matured judgment, than admit one who in all but the technicalities of his profession is a boor and a ignoramus? The community has a right to demand that its physicians be educated men.

But we hear some student, perhaps advancing in years, saying:—"I have not time to educate myself; my chief desire is to get through the Medical College as quickly as possible, and get to earning something." Then your chief desire is to reduce the profession of medicine to a trade, for you are taking the course followed by every apprentice. If you have not time to prepare yourself for properly discharging the duties of a noble profession, you should relinquish it, study for that of something for which you can prepare yourself.

But there are many who cannot plead want of time. Beardless boys, not much past the middle of their teens, with ideas unmatured and minds uncultivated, and freed for the first time from the controlling influences of home, go up to a Medical College, and many of them go down to rack and ruin; for it is well known that the associations of a Medical College are not such as, to improve morally or intellectually the too receptive student of a tender age. How much better would it have been for themselves, for their friends, for the medical profession and for the community in general, if these students of a gushing age had spent their greener years in acquiring some balancing powers, and had entered upon the study of medicine at a later period in life!

The most boorish man with whom I was ever thrown into contact for any length of time was a Missouri doctor, who sat in the next seat to me at table, during a voyage across the Atlantic. It did not require much observation to see that the man was a quack in medicine. But he was more, he was a quack in everything that an educated man should know. And, although we have amongst us many well educated medical men, yet I fear that there are many doctors in Ontario who differ from the Missourian only in not being quacks in medicine.

But what can we expect? Thirty or forty years ago, it was a very common thing to meet with ignorant clergymen; but the present tendency of all the Churches is towards an educated ministry, while in some of the Churches this has long been one of the essentials. But a candidate for medicine is thought to be sufficiently prepared if he passes the Medical Council's very meagre matriculation examination, and it appears to me that during the last ten years, this examination has been growing gradually less severe, if the word severe can in any sense be applied to it.

Unless the Medical Council sees fit to correct this evil by materially raising the standard of qualification for candidates for license it is folly to expect the colleges to do so.

Let us suppose, the gods have blessed a young father with a young son. According to the natural order of things, the child immediately becomes a source of solicitude to the parent. The father feeds him, and clothes him, and to the best of his ability protects him from harm. He cares for his comforts and his amusements, for his physical training and his moral and religious instruction. He provides him with some means of earning an honest livelihood. He starts him on his career in life, and watches with anxiety his progress even into middle age.

Is it not natural then, that the father should have some say as to the character of his son's mental training? But the moment he says, "I would like to educate my son in such a manner or by such a method," the Government of the country steps in and says, "No! we can not allow *you* to educate your own son, we will educate him according to our system. You may care for your son in every other respect, you may make him an honest man or a thief; a beggar or an industrious citizen; a drunken, blaspheming nuisance, or a noble man of exemplary habits, as you choose—but we must attend to his mental education."

But, you say, "Your system of education does not suit me; I do not think that it would be best for my son to be educated after your manner, and, as I am under the necessity of furnishing everything else to him during his minority, and am morally responsible for his welfare, I think I should have a right to do something in directing the character of his mental development." But the powers reply, "You have no right to think anything about the matter; we have a whole department to do the thinking upon that subject, and that is quite sufficient." Again you say, "But an authority on mental diseases, who knows whereof he speaks, has lately said that he believes that the alarming increase in insanity in our day is largely due to overcrowding the young brain with a multiplicity of subjects, and taxing it beyond its power, in the continual educational rush from childhood up to adult age; and as my child is dear to me, I do not wish to run the risk of evil to him that might follow from subjecting him to such a system."

Again the answer comes, "Our system is rigid. If you do not like it, send your son to a private school. But we forewarn you that we will not recognize your school, nor assist you in any way, but that, on the other hand, we will treat you as if you patronized our schools, *i.e.*, we will make you pay for your son's education according to our system, whether he gets the education or not."

Well might the father exclaim, "Then if you will put the whole burden of my son's care on me, except his mental training, and if you will persist in conducting that, in a way of which I cannot approve, and which I do not believe to be right, I would rather the system of the ancient Spartans, in which my boy would be made a child of the State, and be wholly cared for, under the protection of the State." Now, this is not an exaggerated illustration of our present school system.

I know that some people are politically so thin-skinned, that every question raised in regard to the perfection of our educational system is taken by them as a reflection upon the political party in power. Such a course is not wise; for no one party and not even the present generation is wholly responsible for that system. It is a growth, but it is not a free growth, for it has been largely modified by extraneous influences. Hence we have no right to say that that system might not have taken some other form of development, under other circumstances, nor even that the present form is the best possible under existing circumstances.

We, in general, believe that the British form of Government is the best in the world. Our American cousins think otherwise. Besides we should remember that no improvement can be made in any system, unless some fault can first be seen in that system.

But you say, is any fault to be found in the present educational system?

I cannot answer that question. I only know, judging from the proceedings of the late session of the Synod of the Church of England in Ontario, that a large number of our people do see some fault in the system, inasmuch as they proposed, or are proposing, to ask that their schools might be, to some extent, under the control of their Church.

But, you say, how absurd! talk about establishing Church schools; why, it is contrary to the whole tenor of our constitution, and quite preposterous to think of committing the country to a principle so dangerous.

If you were using such arguments in New York State they might be valid. In Ontario they are without force. The country has already committed itself to that principle. Every Separate School in the land is a Church school, directed and supervised by a Church, and to a large extent employing teachers, possessing what I may call lower clerical orders, and making no returns to the Government except through an Inspector belonging to the Church, and practically appointed by it.

Oh but, you say, the cases are quite different! I maintain that the cases are *not* different. But hold! I will take that back, the cases are different.

Our Roman Catholic friends were able to follow up their demand by a vote that would sink a refusing Government; whereas, I fear, that our friends of the English Church lack that persuasive argument.

I do not find fault with the Roman Catholics for asking for church schools, for a man is justified in doing that which he conscientiously believes to be right, provided that in doing so he does not interfere with the rights of his neighbour; and I do not believe that it can be proved that my neigh-

bour's rights do warrant him in interfering in the *method* by which I educate my child, so long as I *do* educate him. Nor do I think that it can be proved that of a necessity the country must, by an elaborate and expensive department, undertake in all its details the whole education of the community. It is quite sufficient that the country should see to it that every child should be so educated as to become a good and capable citizen. But you may say that church schools never give an education worth having. They fritter the time away in teaching catechisms and forms of prayer before and after meals.

The late examinations supply some evidence on this. Trinity College School, at Port Hope, is a church school, established and maintained by the English Church in this country, having no connection with the State, and receiving no government grant; and yet in the late examinations, out of the forty schools represented, the candidates from Trinity College School all did well, while most of them stood in the very front rank. In thus bearing testimony to the efficiency of that school I have no ulterior motive, for naturally, not one of these candidates came to Queen's. But the fact suggested the thoughts which I have here given.

Again some men say, Oh, I don't believe in church schools or church colleges. The church should have nothing to do with secular education: it is altogether beyond the range of its duties. Let the State build up a great university and college, and we will surround it with our theological halls. The secular education required for our young men will be obtained in the State college; their theological education with us. And yet we hear those same men saying to the State, But you must be careful as to whom you appoint to teach history, for some parts of history might give offence, besides if it is improperly taught it may lead to Voltairism or Tom Painism, or some other very objectionable *ism*. And you must be careful to examine into the character and opinions of the man who teaches mental and moral philosophy, for otherwise his teaching may lead to scepticism or to rationalism, which is even worse. And you must watch over your professor of natural science, lest he say something that may tend to favour that opponent of all good, the theory of evolution.

Now these men are in reality endeavouring to bring the teaching of the Government University or College under the control of the churches, and to a certain extent they have succeeded. Moreover, this control is less liberal than that exercised by the Roman Catholics, or asked for by the English Churchmen. For the Roman Catholic Church regulates the education of only its own people, while these men seek to control in their way the whole university education of the Province, whether the university students belong to or believe in their creeds or not. And they would succeed absolutely were it not for the independent existence of Trinity and Queen's. This is only one instance out of many which might be adduced of the apparent tendency of our modern civilization. Men, who are ostensibly good men, think that they have a right, because they think and vote with the majority, to compel the minority who do not think as they do, to adopt their dogmas and opinions practically, even though not doing so conscientiously or intellectually. The history of civilization is but an account in detail of one long struggle for individual liberty, and for personal freedom from restriction on thought and conscience; and we are like spendthrift sons who have come into the goodly heritage of our fathers; we are living illustrations of the pro-

verb "that which comes easy goes easy.

Some people who wish to know no better seem never to tire of presenting Queen's College to the country as a church institution, a Denominational College. Now, whatever this means to them, it means nothing but their own perverseness or obtuseness to those who know Queen's College, for we know that in her arts and law and medicine her church connection does not, and cannot affect her freedom and independence as a university. And how do matters stand today? Toronto's church connections have induced her to accept five theological subjects in lieu of as many arts subjects for the degree of B.A. The theological colleges surrounding Toronto University demanded this concession, and she needed their aid so much that she degraded her degree and made the concession.

Like a carpenter who covers up worm-eaten and rotten wood by putty and paint, some of her friends try to cover up the degradation, and to persuade people that she has not lowered the degree. Because, they argue, you can hold as searching an examination on, say, church history, or apologetics as on any other subjects. The simplicity of the man who offers such an argument is amusing. So, also, we might hold a searching examination on hygiene, surgery, criminal law, conveyancing, architecture, or upon systematic theology itself, or upon a dozen other subjects if necessary. Why then are not these subjects made substitutes? Simply because if the degree of B.A. means anything, it means a broad and liberal education. But in such an education how can any reasonable man compare the merits of technical and professional subjects with classics and the theory of language, and mathematics, and mental and moral philosophy, and the general study of the laws of nature, each of which is as broad as the universe, and which know neither creed, nor sect, nor party?

As matters now stand, Toronto University offers to those who study theology greater facilities for obtaining the degree of Bachelor of Arts than she does to students in law or medicine. And she does so by the two questionable methods of, first, admitting theological subjects as a part of her arts course; and secondly, of not even examining upon these, but accepting the examinations of the Theological Schools. I hold that such a course is doubly unjust. It is first, unjust to the other professions; for I cannot see that it is a fundamental necessity that a clergymen should have a degree in arts, any more than that a physician or a lawyer should have one. And secondly, it is unjust to a university which refuses to lower the character of its arts degrees by taking in theological subjects, since it offers an unworthy inducement to students for the ministry to go to Toronto. And I ask any man of unbiassed judgment if he thinks that such a course is calculated to raise the status of a university degree in Ontario.

I can scarcely believe that under existing circumstances, a matriculation examination similar to the past one will be held in the future. With the cessation of Victoria University a combined examination would be purposeless, unless Toronto University came into the scheme. A better scheme, however, can easily be devised, and I hope that the Minister of Education will be able to introduce such a one before another year, or at most in the near future. Inasmuch as the schools, except private ones, are under the direction of a single department, and are subject to the same regulations and curriculum of study, there is no reason why the examination for any one purpose should

be different in different schools, or in the same school for different pupils. Hence a better scheme is to make the matriculation examination a final examination for the High Schools and Collegiate Institutes, and to consider every person who passes such examination as having matriculated into any university in the Province. Such a person would then become a *bona fide* undergraduate of any university he chose by complying with its special regulations. Want of time prevents me from examining such a scheme in detail, so I must content myself with pointing out briefly first, some of its advantages, and secondly, some of the conditions necessary to its successful operation. Some of the advantages of the scheme are:

1. Pupils in the schools, unlike Tennyson's brook, naturally look forward to some completion of their school life. To some this means transference from a High School to a college; to other it means the completion of their education. To the first of these the matriculation examination is eminently adapted as marking properly the end of the lower and the beginning of the higher educational course. And to the second, it is also adapted as representing about the amount of education to be expected in many business men, or in those who follow certain technical callings. The first class would take the examination as a matter of necessity; while the second would be left to exercise their own pleasure with regard to it. The tendency, however, would be for the majority of the High School pupils to endeavour to come up to the standard of this examination—and this in itself would be an advantage.

2. The matriculation, being determined by the same examination and without reference to any one university, would relieve the candidate from a considerable amount of trouble and anxiety, as instead of choosing his university upon the eve of an examination, and sending his name and fee to the registrar thereof, as is now the case, he could choose his university at leisure after being assured of his successful matriculation. Moreover, as it would be in the interests of all the schools to work up to this examination, the standard of the schools would naturally be raised, for the tendency would be to bring the lower schools to a degree of efficiency equal to that of the higher.

3. It would be advantageous to students in the universities, and hence to the universities themselves. A common matriculation would insure, much better than the present method does, that all students presenting themselves for a university course were sufficiently well prepared to profit by the course. Insufficient preparation is the bane of a college. A lecturer must accommodate himself to the poorest in the class, in which case the time of the better students is more or less wasted; or he must adapt his teaching to the better prepared, and leave the poorer ones to wonder when he is going to say something that they can understand. The sympathies of the teacher generally lead him to adopt the former of these courses, and hence the general class suffers injury.

4. And lastly, it would be more economical than the present system, since only one set of papers need be prepared and only one set of examiners employed, these, of course, being under the direction of the department.

The leading conditions necessary for the success of the scheme may be summed up as follows:

1. Any candidate should be admitted to the examination, whether from one of the Government schools or not, so that no constraint would be exercised to compel a pupil to attend any particular school or set of schools.

2. The Examining Board should be principally chosen from the universities which give their adherence to the scheme; and to this Board should be delegated the power of determining the character of the matriculation examination, as well as of preparing the papers and reading the answers of candidates.

This I consider to be right, for just as candidates for license to practise medicine are examined by men already in the profession of medicine, and candidates for license to practise law, by lawyers, so men applying to be admitted into a university should be examined by men of the universities. If this principle were more fully recognized, it might lead to a more smooth and satisfactory working of the departmental examinations. The examinations of Public School teachers, and for Public Schools are too much under the control of men who have no sympathies with the Public School teacher, or with the work done in those schools—men of a single idea who think that the boy is to be transformed intellectually into the man by means of examinations. Hence the wail which went up throughout the country last summer with respect to the entrance and other school examinations. The teachers, feeling that it was time for them to do something in the matter, formed an association recently, one of the objects of which is to wield, if possible, some sort of a modifying influence over the character of these examinations. And I sympathize with them, and wish them every success, for they certainly have right on their side.

One thing in the proposed scheme may appear to present some difficulties—i.e. the awarding of matriculation scholarships. This would probably be best done by each university holding for itself a scholarship examination; but, without entering upon this matter, I think that it is about time that the scholarship system should be changed for something better. Consider what a scholarship is—it is a sum of money given to the person who makes the highest number of marks at a certain examination. Now, is this money given as a reward? if so for what? I can understand the rightfulness of giving rewards to those who do good deeds to others, to the man who saves his fellow from drowning, or to the soldier who perils his life for his home and country; but I do not see the propriety of rewarding a man for doing his duty towards himself. It is too much like the little child who, when his mother called to him to come to his dinner, exclaimed "No, I won't, unless you give me five cents."

Is a scholarship a reward for intellectual superiority? We might as well give a reward for physical superiority, for both are the man's inheritance rather than his attainments. Is it a reward for industry and hard work? Then it often misses its mark, for the most industrious and conscientious student is not the one who always comes out ahead in an examination. The child of the wealthy man is put at the best school, in his youth, and is supplied with the best of teachers and all the modern means of instruction until the university examination is reached. The son of the poor man comes from the farm or the workshop, and after stealing, daily, a few hours from his periods of recreation, in which to become acquainted with books, presents himself at the college. Is there any doubt as to whom the scholarship will go? And a few years often show that there is no doubt as to whom it should have gone. But if they are rewards in *any sense* they are unequal rewards; for if the best man in a whole country varies from generation to generation, it is easy to understand that the best man in a class must vary from year to year;

and thus the winning of a scholarship is to some extent accidental. But the original purpose of scholarships was not to reward, but to assist, worthy but needy students. I do not use the word needy in an objectionable sense, for we are all needy in some sense. But as a means of assistance a scholarship does not, one-half of the time, go where it is designed. Moreover, the awarding of a scholarship frequently creates dissatisfaction in the mind of the loser and ill will between students.

Scholarships create improper impressions without, with respect to the relative ability or industry of the gainer; for often he is but a few marks above the next competitor, and might have been worsted in an examination slightly different in character. Scholarships interfere with an independent selection of classes. For candidates who need scholarships will naturally choose those subjects to which the largest scholarships are attached, and sometimes they do so to their own detriment. And, lastly, scholarships form a direct incentive to dishonesty in an examination. And, these are not imaginary evils; illustrations of every one of them might be drawn from the experience of every college. It is true that the existence of scholarships is almost as ancient as the existence of colleges, and it would be a mistake to depart from the scholarship principle unless something decidedly better could be substituted for it.

1. Instead of having men competing against one another for a scholarship, which only one out of any number of almost equally good men can obtain, I would have them compete against a standard for rank, in which competition a man would not be debarred from winning the prize because there happened to be a better man in his class. This, I hold, would give all the competition necessary, and would discharge the first function of a scholarship, without producing the disappointments and bitter feelings, so generally attendant upon the awarding of scholarships.

2. To take the place of the second function of a scholarship, the furnishing of aid to needy students, I would do as follows:—

Establish a fund to be called the "loan fund." From this fund needy and worthy students can obtain from time to time certain sums of money, which they engage to pay back to the fund with or without interest whenever they feel that they can fairly afford to do so. No security is asked for the money, it being strictly an *honour loan*. This is the whole system. Consider now briefly the objections which might be urged against it, and the arguments in its favour.

1. It may be said that a student feels that he *earns* a scholarship, while to draw upon this fund is like borrowing money from some friend. To *earn* anything is to give labour in return for it. But every student who gains a scholarship must know that he has given *nothing* in return for the money received, either to the college or to the donor. Besides to borrow money with the intention of paying it back is a fair business transaction, carried on daily by thousands of the best business men in the world. So that no discredit can be attached to the system on this account.

2. The money, instead of going to those who do not need it, to the deprivation of those who do, would absolutely fulfil the primary object of a scholarship, and help those who needed help.

3. A large amount of money is being paid away in scholarships every year, without any prospect of its ever being returned. On the fund system a large proportion of this money would sooner or later come back to the fund to repeat the good it had

already done by being loaned to some one else. Suppose a friend of the college gives $1,000 to found a scholarship. This means something between $50 and $60 a year, not a very large scholarship certainly. But suppose the fund has been in working order for a number of years and the $1,000 is given to the fund. I will venture to say that at least $750 of this will be available every year for distribution. And this because the fund is almost self-replenishing by the loans returned.

Lastly, some people may say that a student after leaving college would forget all about the loan and never return it. I once knew a case where a student in his first year obtained a small bursary, that is, a money gift from the college, and the first two things which he bought with that money were a cane and a box of cigars. But even then the money served a good purpose, for that student was plucked at the end of his first year and never came back. It is quite probable that such a man would never return the loan, and we have to be thankful that students like him are few. But the sense of manliness which has always characterized such of the students of Queen's as are worthy of a loan, and the high *esprit de corps* to be found among her graduates throughout the land, forbids me to believe that any large proportion of the loans would be lost through a student's breach of honour. Nay more, I believe that many a graduate would give back double his loan out of gratitude to that Alma Mater who, when he was weak, raised him up and supported him in her protecting arms, and led him on his way through devious and perplexing paths, and set him on the high road which leads to prosperity and honour.

PROSE-POEMS.

THE poetry of prose and the poetry of verse must not be compared together. Their laws of expression are different. That the magic of the power of verse is, in its own domain, immensely greater than that of prose is indisputable. Nevertheless, the poetry of prose has a very real existence. Without aspiring to the peculiar power of verse it has its own perfections; it has its own *curiosa felicitas* of words, its own delectable and haunting melodies. It is true that instances of its perfection are extremely rare. Yet these are sometimes to be found; instances in which a poetic thought is perfectly expressed; so that although verse might say it differently, it could not in that instance say it better, or with more telling power.

Such an instance is the brief but exquisitely beautiful prose-poem which Landor puts into the mouth of Æsop. He, desiring that in the life of Rhodope "The Summer may be calm, the Autumn calmer, and the Winter never come," and being answered with a fond remonstrance, "I must die then earlier?" replies—

"Laodamela died; Helen died; Leda, the beloved of Jupiter, went before. There are no fields of amaranth on this side of the grave; there are no voices, O Rhodope, that are not soon mute, however tuneful; there is no name, with whatever emphasis of passionate love repeated, of which the echo is not faint at last."

What verse, except the rarest, was ever sweeter or took the ear more surely captive? And this of Lan-

dor's also may compare with it. It may be called the Depths of Love.

"There is a gloom in deep love, as in deep water: there is a silence in it which suspends the foot, and the folded arms and the dejected head are the images it reflects. No voice shakes its surface; the Muses themselves approach it with a tardy and a timid step, and with a low and tremulous and melancholy song."

There is not much in our language which can really rival this. Landor himself rarely broke into such singing. In truth, the spirit of his prose was "vowed unto austerity"; it loved the hermit's cell, the vigil, and the scourge of cords, better than the "gorgeous storms of music," and the glow of painted panes. His mind was of that curious cast, in this resembling Mr. Browning's, which has the gift of turning words to music, and which yet seems careless or disdainful of its power; in consequence of which misfortune we are accustomed to receive from these great men ten volumes of the words of Mercury to one of Apollo's songs. Let us remember, for our comfort, that the rarity of jewels makes them of a richer value, and be thankful even for what we have.

But such fragments of poetic prose are not, in the strictest sense, prose-poems; for a poem is a work of art, designed to stand alone, rounded, complete and self-sustained. Prose-poems of this finished kind are among the rarest forms which literature has taken in our language. The specimens which we possess are scattered through the works of a few great writers. If we attempt to reckon up the list of them, we shall find the task before us only too brief and easy; for in truth, we possess no more than a few scattered jewels. It will not, alas! take long to count them, though we count as slowly and as gloatingly as a miser tells his hoard.

In such a summary as that proposed, the three dreams of Landor stand almost at the head, "The Dream of Euthymedes," "The Dream of Petrarca," and, above all, "The Dream of Boccaccio." The last, which is too long for purpose of quotation, and too fine to be disjointed, contains a "Dream within a Dream,"—the scenes which passed before the eyes of Boccaccio when first he drank the waters of forgetfulness from the vase of Fiammetta. One passage is cited from the introduction to this Dream, as an apt illustration of what prose can do, and of what, except in its last perfection, it cannot do. It is spoken by Petrarca to Boccaccio—

"Poets know the haunts of poets at first sight: and he who loved Laura—O Laura! did I say he who loved thee?—hath whisperings where those feet would wander which have been restless after Fiammetta."

The very spirit of poetry is in these words, and yet they seem to fail of full perfection; they do not fill the soul with music, as does the finest verse; they have not the sweet and haunting charm, for instance, of these,—

"I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love."

Nothing in Landor's work quite equals this. But then—what does?

Among English authors of prose-poems, three names, after Landor's, stand out pre-eminent, the names of De Quincey, Poe and Ruskin. Each of these writers is possessed of a power and charm peculiarly his own. Neither has much in common with the others. The change from Landor to De Quincey is immense; from Landor's idiom, brief, self-restrained, even when (too rarely) "musical as is Apollo's lute," to De Quincey's Nile-like overflow, at times in its diffuseness spreading like waste waters, yet rising (at its best) into a move-

ment almost like the "solemn planetary wheelings" of the verse of Milton. Compare a Dream of his with one of Landor's. Both are noble; but the difference is world-wide.

"The dream commenced with a music which now I often heard in dreams—a music of preparation and of awakening suspense; a music like the opening of the Coronation Anthem, and which, like *that*, gave the feeling of a vast march, of infinite cavalcades filing off, and the tread of innumerable armies. The morning was come of a mighty day, a day of crisis and of final hope for human nature, then suffering some mysterious eclipse, and labouring in some dire extremity. Somewhere, I knew not where—somehow, I knew not how—by some beings, I knew not whom,—a battle, a strife, an agony, was conducting,—was evolving like a great drama or piece of music. Then, like a chorus, the passion deepened. Some greater interest was at stake; some mightier cause than ever yet the sword had pleaded, or trumpet had proclaimed. Then came sudden alarms: hurryings to and fro: trepidations of innumerable fugitives, I know not whether from the good cause or the bad: darkness and lights: tempest and human faces: and at last, with the sense that all was lost, female forms, and the features that were worth all the world to me and but a moment allowed—and clasped hands, and heart-breaking partings, and then—everlasting farewells! And with a sigh, such as the caves of hell sighed when the incestuous mother uttered the abhorred name of death, the sound was reverberated—everlasting farewells! And again, and yet again reverberated—everlasting farewells!"

De Quincey's Dreams, it must not be forgotten, though now embedded in the substance of other work, were separately written, and designed to stand alone. The one above given, together with the three from "Suspiria de Profundis"—the "Mater Lacrymarum" above all—touches the high-water mark of poetic prose. And, like Landor's, De Quincey's highest flights are dreams; a fact which leads one to remark the curious fondness—curious, that is, in extent, though in itself most natural—which minds of great imaginative power have felt for embodying their conceptions in the form of dreams and visions. In all ages has this been the case. In a vision Isaiah saw the Seraph flying with a coal from off the altar. In a vision the Spirit stood before Job. In a vision the author of the Apocalypse saw the woman clothed in scarlet, and Apollyon cast into the pit, and Death on the pale horse. So also in a vision Bunyan saw his pilgrim journeying through perils. So Novalis saw visions, so Richter dreamed dreams. In a vision (recorded in the only prose-poem he has left us) Lamb saw the Child-Angel—most beautiful of apparitions—who keeps in heaven perpetual childhood, and still goes lame and lovely.

Poe's prose-poems stand apart. In their peculiar characteristics no other writings in the world resemble these. Nor is this wonderful—for what mortal ever resembled their extraordinary creator? His was a cast of mind beyond all other men's unearthly. His spirit set up her abiding house in a strange and weird land. It was a land haunted by shapes of loveliness and by shapes of terror; a land in which were sights and sounds to freeze the blood; but a land which also held in its odd angles the Island of the Fay and the Valley of the Many-coloured Grass. His style became, when he so desired, a power which added a deeper colour of romance to what was in itself romantic, as sunset wraps some wild land of ruins in its glow of sombre fires.

Undoubtedly Poe's finest effort is the piece called "Silence." It is a piece which stands among the finest specimens existing of the power of prose to take poetic tone, the power which loads a sentence with impressiveness. The sweet and limpid music of Landor's "Depths of Love" is far away. The words move forward, in the phrase of Casca, like "a tempest dropping fire." Take any paragraph, at random—

"And, all at once, the moon arose through the thin ghastly mist, and was crimson in colour. And mine eyes fell upon a huge gray rock which stood by the shore of the river, and was lighted by the light of the moon. And the rock was gray and ghastly, and tall—and the rock was gray. Upon its front were characters engraven in the stone; and I walked through the morass of water-lilies, until I came close unto the shore, that I might read the characters upon the stone. But I could not decipher them. And I was going back into the morass when the moon shone with a fuller red, and I turned and looked again upon the rock and upon the characters; and the characters were *Desolation.*"

Poe's other work in this direction, prose-poems which may stand in the same rank with "Silence" are "The Island of the Fay," and "Eleanora." But all his poetry, whether prose or verse, is such as has no counterpart elsewhere. Alike at its best and at its weakest it bears the recognized impression of his mind. It breathes in every line its own peculiar fragrance, not to be mistaken—as the honey of Hymettus tasted of the wild thyme.

Mr. Ruskin comes into our category by reason rather of his unrivalled mastery of poetic prose than for any deliberate prose-poem, which, indeed, he has never set himself to write. There are passages without number in his works in which word-painting (to use a phrase which would be hateful were it not so convenient) and even eloquence—two things vastly different from poetry, however often they are confused with it—are made poetical by sheer excess of beauty. This distinction between description which is poetical, and description which, however fine, is merely graphic, is a distinction which, if rigorously applied, at once puts out of court nine-tenths of what is generally called poetic prose. An illustration here is far better than any argument, for the distinction is one that must be felt, not argued. Compare, then, together these two descriptions of the same scene—the scene of Turner's picture of "Chryses on the Shore." The first is by a recent critic, the second is Mr. Ruskin's.

"The large picture of Chryses merits attention not only from its fine drawing of rocks, trees, and above all of waves, but also from its departure from the conventional brown landscape-manner of the tim We have here warm and noble colour; the golden light of sunset suffuses the whole scene, and turns from blue to green the sea round the path of the sun."

This is a fair instance of the description which is pictorial, but not poetical. Now take the next:

"There the priest is on the beach alone, the sun setting. He prays to it as it descends; flakes of its sheeted light are borne to him by the melancholy waves, and cast away with sighs upon the sand."

This is a prose-poem. It is a poem both in tone and cadence. Its words have something of the power usually found only in the finest verse. Like that, it steals upon the soul with music, dies off, and leaves it satisfied.

And what is this on Venice?

"—a ghost upon the sands of the sea, so weak, so quiet, so bereft of

all but her loveliness, that we might well doubt, as we watched her faint reflection in the mirage of the lagoon, which was the City and which the Shadow."

Or this on lichens?

"Unfading as motionless, the worm frets them not, and the Autumn wastes not. Strong in loveliness, they neither blanch in heat, nor pine in frost. To them, slow-fingered, constant-hearted, is entrusted the weaving of the dark, eternal tapestries of the hills; to them, slow-pencilled, iris-dyed, the tender framing of their endless imagery. Sharing the stillness of the unimpassioned rock, they share also its endurance! and while the winds of departing Spring scatter the white hawthorn blossom like drifted snow, and Summer dims on the parched meadow the drooping of its cowslip-gold, far above, among the mountains, the silver lichen-spots rest, star-like, on the stone; and the gathering orange stain upon the edge of yonder western peak reflects the sunsets of a thousand years."

Or, as a last example, this on Imagination?

"Imagination is a pilgrim on the earth, and her home is in heaven. Shut her from the fields of the celestial mountains, bar her from breathing their lofty, sun-warmed air; and we may as well turn upon her the last bolt of the Tower of Famine, and give the keys to the keeping of the wildest surge that washes Capraja and Gorgona."

Such a passage bears the highest mark of the poetic mind; the mind of which even the most abstract thought comes forth in form and shape, calls up a train of glorious imageries, as a sultan calls his slaves, and so appears before the eye in visible presentment—rich, impressive, solemn, or gorgeous as the procession of a king. But a consideration of this power, in which no prose writer ever rivalled Mr. Ruskin, would beguile us from our purpose. We must go no more astray. Our design was not to wander in the wild and witching regions of poetic prose, but to reckon up our stock of strict prose-poems. And in truth, when we descend to the work of weaker writers, it is to find, too often, that the Muse, released from building verse into a finished structure, is apt to prove contented with a heap of rich material. The pilgrim whom she undertakes to guide, far from finding himself ushered into some fair Palace of Art, made beautiful with loving skill, firm-built on its crag-platform, fringed with its golden gallery, a statue poised on every peak, its pictured windows glowing like fixed flames, finds himself perpetually, like Clarence, among wedges of gold and heaps of pearls, surrounded by waste wrecks of futile treasure.

What, then, of strict prose-poems have we left?—of the highest rank, that is, what have we? Hawthorne, to whom some may be disposed to turn, is, at least to certain readers, repellently self-conscious. Coleridge has given us "The Wanderings of Cain" and the "Allegoric Vision"; Dickens has given us, "A Child's Dream of a Star"; Christopher North, "The Fairy's Funeral." But these—and such as these are all we have remaining—rank far below the highest. These are no rivals of the power of verse. On the whole, our list of greatest must consist of five names only—Landor, Poe, Lamb, Ruskin and De Quincey. *Inter viburna cupressi*—these are the cypresses among the vines.

Collections of verse-poems are not rare; but of prose-poems proper no such collection has as yet been made. And this is strange. It is true that the volume which collected our possessions would, if made, be far from bulky. Yet it is not too much

to say that such a volume would contain specimens of the noblest writing in our language. Glowing imagery, rich and varied music, would combine to make its pages "a perpetual feast of nectared sweets." In these would meet together all the lovely and awful creations of the great men at whose writings we have been glancing. There would be Fiammetta, holding the vase of magic water, the lilies gleaming in her hair. There would be the caverns, the warm ocean, the innumerable arches, and the breezy sunshine of the mole of Baiæ; and the grottoes, forts, and dells of Naples. There would be the dust of Posilippo, "soft as the feathers in the wings of Sleep"; the form of Love hiding his arrow-barb behind his heels, and Hope, whose face is always shadowed by a coloured cloud. There would be the crashing forest and the yellow ghastly marsh beside the river Zaire, with the man trembling on the rock, and the demon hiding among the sighing lilies beneath the crimson moon. There would be the ghostly Island, and the frail canoe, and the fading Fay upon the shadowy waters; and the asphodels, the red flamingoes, the singing river and the golden clouds of the Valley of the Many-coloured Grass. There would be the Babe "who goeth ame and lovely," and the grave of Adah by the river Pison; and there would be our Lady of Tears, with the diadem about her brow, calling by night and day for vanished faces. Well might the slender volume which gathered up such treasures bear for the motto of its title-page this inscrip. tion, "INFINITE RICHES IN A NARROW ROOM."—*Macmillan's Magazine.*

THE CURRICULUM OF A FRENCH LYCEE.

BY W. H. FRASER, B.A., UPPER CANADA COLLEGE.

THERE has been and there is still on this side of the Atlantic, a good deal of confusion with regard to the terms, university, college, high school, grammar school, etc. In Canada they have a certain definite meaning, and in the United States a certain other meaning, which does not quite correspond with our own. For example, what we understand by university generally means with our neighbours what they call college; their word grammar-school signifies in many parts of the States something corresponing to our public schools, while with them the word university is not much in popular use, but, in the scholastic world there, is almost synonymous with their term, college, i.e., a degree conferring institution. On the other hand, while our Canadian universities answer very nearly to what is understood by university in England and Scotland, neither the English, the Scotch nor the Canadian university corresponds to the university model of Germany or France. When we speak of a university in the European sense, a new definition of the term is required. This fact was forcibly and plainly stated by James Russell Lowell a short time ago at the Harvard celebration. In referring to the position of Harvard as a university, and particularly while discussing the system of optional studies which has recently been so fully developed there, he made the statement that, "We still mainly occupy the position of a German gymnasium." In

another place he says: "I am speaking of the college as it has always existed and still exists. In so far as it may be driven to put on the forms of the university—I do not mean the four faculties merely, but in the modern sense — we shall naturally find ourselves compelled to assume the method with the function." Names are so misleading that we are apt to think that a German or French university corresponds to our own, and that the gymnasium and the lycée being the next grade of secondary educational institution under the university, they must necessarily correspond to our High School or Collegiate Institute. This is only true to a very limited extent. The university in Europe is concerned with the professional training of its students in the various faculties of medicine, law, etc., and affords also facilities for study and investigation, as far as possible, in all other branches of higher learning. In fact the studies of the European university are nearly all such as we should call here *post graduate*. The only university in America with the European ideal is Johns Hopkins, while Harvard seems trying to combine the gymnasium and the university proper. It is true that the curriculum of our Provincial university goes further in some subjects than that of either gymnasium or lycée, with opportunities for specialization which are not afforded in them, but, speaking roughly, the course of the gymnasium or lycée is a little more than equal to our own High School and university pass courses combined. When the student has received his preparatory training in the lycée, he is ready to proceed with his education in law, medicine, science, or literature.

The word *lycée* itself, in its present application to the secondary colleges of France, dates back to Napoleon Buonaparte, and was given by him to them when he reorganized the university system. The name was afterwards changed to that of *collège royal* at the Restoration and under Louis Phillipe, but was changed again to lycée in 1848. Lycée is the French form of λύκειον, the gymnasium near Athens, where Aristotle assembled the members of his school of philosophy. By extension it was applied to certain schools in Paris devoted to science and literature. Almost every considerable city and town in France has now its lycée, whilst in Paris there are several of them, e.g., Lycée Henri IV., Louis-le-Grand, St. Louis, etc., enormous establishments affording accommodation to many hundreds of students, both *internes* and *externes*, as the students in residence and the outsiders are respectively called. Until recently, only boys enjoyed the privileges of these colleges, but now provision has been made in several places, including Paris, for the education of girls also. Their colleges are entirely distinct, and the programme of those for girls is in the main a modified form of that prepared for their brothers.

The whole course of the lycée should be completed, and generally is completed, by the pupil before he has reached his twenty-first year. It may be finished, however, by the eighteenth year. This is not astonishing, when we reflect that the pupil enters at an early age, that the sessions are long, and that he moves forward without break or interruption through a programme carefully weighed, measured and detailed beforehand. The class hours are now twenty a week as compared with twenty-four previous to 1884, a reduction owing to the fact that evidence of overwork had become apparent.

The whole work is divided into eight classes, numbering from eighth as the lowest up to second, which is followed by the Classe de Rhétorique and the Classe de Philosophie, not num-

bered. There is below the eighth a preparatory class, which is in its turn preceded by an elementary division of three classes. Thus the boy may enter very young, and may be promoted to the eighth class when he is nine years old. The work in the preparatory class consists of French together with German or English; to these alone four hours out of the twenty are devoted; also history, geography, and two hours a week for arithmetic, together with an hour each of object lesson and drawing. At nine years of age then the collegian is fairly launched upon his career. The number of hours devoted to his mother tongue is still the same—nine; he has still four hours a week in English or German; history takes an hour and a half, and geography the same; arithmetic and object lessons take three hours, while drawing, as in the preparatory class, occupies an hour. The next year, if he has not failed at examinations, the pupil proceeds to the seventh class, and must be at least ten years old. In it the division of time to the various subjects is precisely the same, and, on contrasting the system at this stage with our own, a marked difference is observable:—more English language and literature, less history and geography, a great deal less arithmetic, and four hours a week devoted to French or German, which our children do not take up at all at that age, are changes which would require to be made in order to approximate our programme to that of a French lycée. It is not urged here that anything of the kind should be done; the intention of the comparison is solely to make clear the difference between our system and theirs. Of course it might be argued that the boy's mind at ten years of age is more fitted for linguistic studies, and that he could with very great advantage acquire at that age the elements of grammar and the pronunciation of foreign living languages. But this by the way.

When our collegian is at least eleven years old, and in the sixth class, i.e., at least six years from the completion of his course, a marked change takes place in the subjects of study, and in the disposition of time. His native language drops at once to three hours a week; he has been exercised in it for years nearly half of the whole class time, and his style has been largely formed. Perhaps this early and thorough practical exercise in his mother tongue is a reason why almost every educated Frenchman can express himself in language always elegant, smooth and concise. What is lost by French and modern languages in the programme is gained by Latin, which rises at once to ten hours a week. History also gains an hour, arithmetic and science losing an hour, while drawing gains the time which they lose. Thus when the Latin grammar and "De Viris Illustribus Romæ" is begun, the boy is reading in English "Miss Edgeworth's Tales," "Evenings at Home," and "Miss Corner's History of England," or Benedix' "Der Process, Griechische Heroengeschichte," etc., in German, with exercises in reading and conversation. In arithmetic he is doing vulgar and decimal fractions, while in drawing, he is attempting architectural design and the human figure.

In the fifth class the hours are precisely the same until January, when Greek is begun, and to it two hours a week are devoted. The Latin has now got as far as the "Fables of Phædrus," "Cornelius Nepos" and the "Metamorphoses of Ovid." The Greek is elementary, but in English, Sir Walter Scott's "Tales of a Grandfather," and other works of similar difficulty stand side by side with Grimm's "Fairy Tales," Andersen's "Tales," and "Der Eigensinn"

of Benedix. The history corresponds to the language studied, so that in this class Greek history is almost exclusively read. Arithmetic has got as far as the rule of three, and geometry is continued. An elementary course of botany balances a similar course of zoology in the preceding year.

In the fourth class only two hours are devoted to the mother tongue; Latin has six and Greek six hours; modern languages, history, science, (including mathematics), drawing, two each, and geography, one. French classical authors are read, Cæsar, Ovid and Virgil, in Latin, conjoined with Latin composition. In Greek Xenophon, Lucian and composition are done. Lessing, Musæus, Kotzebue and Hoffman with De Foe, Irving, etc., are read in German and English. Roman history is continued, while a course of geology replaces the botany of the preceding year.

At not less than fourteen years the third class is entered, and the work becomes heavy. In this class mathematical work increases, and has three hours assigned to it. Latin and Greek have each five hours, with modern languages about as before. It would be tedious to go into detail in all the classes; the principal difference to be noted in the development of the scheme in the next three years is the increasing attention given to mathematics, physics, and history.

At fifteen years, if the boy be clever, he is in the second class. After the completion of this year's work, the programme divides into Classe de Rhétorique and Classe de Philosophie. The French classics are continued in the second class, and the older French literature and philology are studied, together with the history of literature. Virgil, Horace, Cicero, Livy and Tacitus are read in Latin; and Homer, Euripides, Plato, Xenophon, and Plutarch in Greek. In the living languages pieces from Goethe, Schiller, Hauff, Shakespeare, Goldsmith, Walter Scott and Dickens, are read, and the mathematics go about as far as the end of quadratics.

As stated above, the course now divides into two classes. In the Classe de Rhétorique the languages prevail, while in the Classe de Philosophie, metaphysics, mathematics and the natural sciences prevail. A good idea of the proportion may be obtained from the time devoted to each subject. In the Classe de Rhétorique, French, Latin and Greek have each four hours; modern languages, history, two hours each; mathematics, etc., three hours and geography one. In the Classe de Philosophie, mental and moral science and logic, and the French authors occupy eight hours, Latin and Greek one, modern languages one, and history two; science, (including arithmetic, algebra, geometry, physics, chemistry and physiology), have eight hours. A fair idea of the difficulty of this final year's work may be obtained by a glance at the authors in the Classe de Rhétorique. Nearly all the principal French classical authors are read; in Latin, Terence, Lucretius, Virgil, Horace, Cicero, Livy, Tacitus; in English and German, Shakespeare, Irving, Byron, Tennyson, Dickens and George Eliot, Lessing, Goethe and Schiller; a good deal of modern history is added, with plane and spherical geometry and some chemistry. It might be stated that two hours a week are devoted to drawing, but that in the higher classes it is considered an extra.

If we reduce the above sketch to percentages, taking into account the whole time of the student from entrance into the eighth class till the

completion of his course, we obtain the following which may be interesting as giving a view of the whole:

Subject, French, 20.62 per cent.; Latin and Greek, 33.74; Modern Languages, 12 23; History and Geography, 14.68; Mathematics and Science, 14.68; Mental and Moral Science, 5.00; Drawing, 1.25.

It is not the object of this paper to institute comparisons between the French educational system and our own. In fact it is quite probable that their system suits the French much better than ours would do, and *vice versa.* Such things, being the result of a process of growth, cannot be made to order, but it may nevertheless be useful to take a general view of the course of instruction through which a French boy must go who is intended for a learned profession; nothing can be lost to us by at least knowing what other countries require in secondary education. Some things are obvious. The preponderance given to language and literature, Latin and Greek, is especially noticeable. It cannot be said that the programme is a light one. Another point is the very small part which options play in it; certain options are allowed to those who intend to become teachers of the natural sciences or mathematics, otherwise the framers of it seem to take for granted that every boy should go through the same course of mental gymnastics. For those who wish to study a profession, or for such as wish to specialize further, the university is open, and the university course presupposes as a basis the broad, general culture of the lycée.

NOTES FOR TEACHERS.

REPETITION is a part of truth-telling—a necessary part, and one that truth-tellers must not allow themselves to tire of, whether they be teachers, preachers or artists. They must continue to present the old, familiar facts again and again, only studying to present them in a new way if possible, for truth is many-sided and the mind has many approaches; those through which some minds may be reached are in others closed. Truth must be turned around continually, until, like a gem, it flashes the light to many eyes.

THE CAUSES OF LAWLESSNESS.—The Rev. Joseph Cook, in one of his lectures, after giving statistics showing the amount of lawlessness still prevalent among English-speaking nations, nominally Christian, when referring particularly to the United States, shows some of the causes, such as animosities between races and political parties, intemperance, irreligion, atheism, agnosticism, infidelity and the failure of all who teach to reach the masses with those divine truths which overawe the conscience. Let Canadians be warned in time; such evils are also unhappily to be found here.

LAKE TEMISCOUATA.—Lake Temiscouata, in the Province of Quebec, is the deepest fresh-water lake in America. It is situated on the high land between the St. Lawrence and St. John Rivers. Its total length is twenty-eight miles, eighteen of which have a general direction east of south, while the remainder turns to the north. The breadth varies from one to three miles. The height of the lake above tide water is 400 feet; its

depth varies from 210 to 500 feet. It rises thirty miles from the St. Lawrence and flows into the Bay of Fundy by the Madawska and St. John Rivers.

SWITZERLAND.— Switzerland, the Helvetia of the Romans, is a small country, with a total area of 15,991 square miles. It comprises twenty-two cantons, united since 1848, in a confederacy similar to that of the United States. In 1880 the population was 2,846,182, about half of which are Protestant, liberty of conscience and faith being guaranteed to all. Each canton in local matters is independent of the others. The Federal Government has the supervision of the army, the postal and railway systems, and regulates the building and management of railways. Every citizen is a soldier. When the army is placed on a war footing they can place 275,000 well-drilled men in the field, boys being trained to the use of arms from childhood. Education is free and compulsory; children must go to school at six and remain till thirteen. The Swiss have no national language. On the German frontier they speak German; on the French and Italian boundaries, French or Italian.

GROWING towns on the line of the Canadian Pacific Railway beyond Calgary.—*Banff*, in the Rocky Mountain Range, possesses many natural attractions. It is here that the great National Park is being laid out, and in its neighbourhood much excellent coal has been found. Along the valley of the Bow River and Kicking Horse Pass are Gleichen, Cochrane, Laggan, Otter Tail Mill and Stephen, then we have the Upper Kootenay Country with Golden City near the junction of the Kicking Horse Pass and the Columbia, Donald, the most important town in the mountains, is situated in an amphitheatre of hills at the first crossing of the Columbia River by the railway. There are some towns in embryo, as we follow the railway up the Beaver and down the Illi-cille-waet, across the Selkirks to Revelstoke, at the second crossing of the Blue Columbia, with a large resident and floating population. Some of these places are now only sawmills inhabited by gangs of labourers, such as Rogers' Pass or the Big Bend, at the latter place the Columbia suddenly turns southward.

BRITISH COLUMBIA.—Captain N. H. Chittenden, who has been employed by the Government of British Columbia in exploring the interior of the country, expresses a very high opinion of its mineral and timber resources. He states that the Rocky and Selkirk Ranges of mountains occupy a distance of 200 miles straight through, and here lies the great mineral wealth. After passing the Selkirk Range there is a beautiful level country, where the best farming and grazing land in the Province is to be found. This district is well watered, cold in winter, but in summer, fall and spring the weather is delightful. Next come the Gold and Coast Ranges, beyond which there is a totally different country, mountainous and wet, but not cold, there being only three months of winter. This district, especially that west of the Frazer, is an excellent grazing country—length of the Province 700 miles, extreme breadth, 500.

THE PALMYRA PALM,—The Province of Tinnivelly is situated on the Coramandel coast, the eastern coast of India, a sandy district, unpromising and uninviting, but teeming with human life. It is here that the celebrated Palmyra Palm grows in great

luxuriance, flourishing best in a poor soil, and yielding most abundantly in a dry and thirsty land. The population of Tinnivelly is 233 to the square mile, the majority of whom subsist upon the product of this palm. It grows slowly, but with little care, working its roots far into the earth in search of moisture. It attains a great height; is as straight as the mast of a ship and only begins to bear fruit at the end of twenty years; it has no branches, but the leaves, which are large and pear-shaped, are used for making mats, baskets, buckets, umbrellas, and also for thatching houses and *stationary*. The wood is of great value on account of its durability; it is used for rafters and beams of buildings and for making furniture. The most valuable product of the tree is its juice, or sap—a kind of sweet water which flows from the flower at the top of the tree, of which it yields large quantities, used in various ways for food. Bishop Caldwell, who has spent forty years as a missionary in Tinnivelly, in his history of missions there, gives these and many wonderful facts about the celebrated tree.

FAMILIAR QUOTATIONS.—Alexander Pope, next to Milton and Shakespeare, has furnished the greatest number of familiar quotations. They are oftener in the popular mouth than even those of Shakespeare. The following are the best known of Pope's short quotations: "Lo! the poor Indian." "All are but parts of one stupendous whole." "Man never is, but always to be, blest." "Die of a rose in aromatic pain." "Whatever is, is right." "The proper study of mankind is man." "Grows with his growth, and strengthens with his strength." "Vice is a monster of so frightful mien," etc. "Pleased with a rattle, tickled with a straw." "He can't be wrong whose life is in the right." "Order is Heaven's first law." "Worth makes the man—the want of it the fellow." "An honest man's the noblest work of God." "Looks through nature up to nature's God. "From grave to gay, from lively to severe." "Guide, philosopher and friend." "Just as the twig is bent the tree's inclined." "Mistress of herself, though china fall." "Who shall decide when doctors disagree?" "To err is human; to forgive, divine." "Fools rush in where angels fear to tread." "Damn with faint praise." "Willing to wound, and yet afraid to strike." "Breaking a butterfly upon a wheel." "The feast of reason and the flow of soul." "Welcome the coming, speed the parting guest." "Do good by stealth, and blush to find it fame." "The mockery of woe." "Party is the madness of many for the gain of a few." "In wit, a man; simplicity, a child." "I lisped in numbers, for the numbers came." "A grace beyond the reach of art."

"Shoot folly as it flies,
And catch the manners living as they rise."

"Honour and shame from no condition rise,
Act well your part—there all the honour lies."

"That mercy I to others show,
That mercy show to me."

AN important meeting was held in the Canadian Institute, Toronto, 23rd Dec., to discuss the proposed scheme of College of Preceptors for Ontario. There were present representatives from Colleges, High and Public Schools; all were from city institutions, with one exception. Our correspondent, E. N., gives the scheme, with the slight changes made at the representative meeting. We invite the attention of all our teachers to this most important question. Write to this Magazine.

CORRESPONDENCE.

To the Editor of THE MONTHLY :

Mr. Robertson, in the last issue of THE MONTHLY, invites discussion on a few points raised by him in reference to the proposed College of Preceptors for Ontario.

1. He says: "It is inconsistent with our State-supported education." A little consideration of the subject will show that this objection to the scheme is not well founded. Let us see what the change would involve.

There would be a council partly elected by the members of the college, qualified to vote, and partly appointed by the Government. This is not a new departure by any means; the old Council of Public Instruction was composed of members chosen by the Government, and members elected by the teachers at large. No one ever challenged the existence of the Council of Public Instruction on the ground that it was inconsistent with our state-supported system. But the critic may say: "The powers of the council differ greatly from those contemplated in the proposed College of Preceptors." Quite true; the Council of Public Instruction had control of the whole school system of the Province; it not only prescribed the course of study for Public and High Schools, authorized text books, appointed masters of Normal Schools and inspectors of High Schools, but it had also the admission of members to the teaching profession (Provincial teachers) entirely under its control, and it gave direction and character to the whole school system of the Province. The proposed College of Preceptors asks only for the power of admitting members to the society of teachers; any other power assumed by it would in no way interfere with the administration of the school system of the Province. The power of licensing teachers is now virtually held by the Central Committee, but this power does not emanate from the teachers themselves; this is the essence of the whole question, and this is sufficient in itself to account for "the characteristic vices of slaves" and "the truckling servility to the educational powers of the day" referred to in Mr. Robinson's letter, as one of the objectionable features resulting from the present system.

2. "It may be perfectly true," says Mr. Robertson, "that a College of Preceptors would not fail to protect the interests of the public, to guard jealously the entrance to the teaching profession, to elevate the character and increase the influence of the teachers. But this is not the question; it is the unwillingness of the public to hand over the examining of teachers to an irresponsible body."

It is too much to suppose that the public would oppose a scheme that is likely to confer the good results just stated. Moreover, the public have not pronounced upon it; as yet there has been no expression of opinion outside of the Local Teachers' Associations, to whom the scheme was submitted. Of all the associations that have considered the scheme, only three have pronounced against it, and these discussed it without an intelligent idea of its nature. Several have adopted the scheme in its entirety; others have adopted it with a slight amendment. The following modification of the scheme was adopted at a meeting of College

Professors and others, held on the 23rd Dec., in the Canadian Institute, of Toronto:

I. ITS AIMS, broadly stated, should be to promote sound learning and to advance the interests of education by admitting to the teaching profession only those who are fitted for the work, to improve the position of the profession, and to protect the public from incompetent teachers.

II. THE MEMBERS.—For one year after the incorporation of the Society it is proposed to admit *all* persons actually engaged in teaching, whether in proprietary or public institutions, on payment of a registration fee. The teachers registering would be subject to the conditions now affecting their work, except that an annual membership fee would have to be paid by each teacher to keep his or her name on the register.

It is proposed that after the organization and incorporation of the Society, no one will be admitted without passing the examination prescribed by the Society, or producing evidence satisfactory to the college of fitness to teach. The members might be classified as follows:

(1) *Associates:* Corresponding to third class teachers. The examination for the standing of Associates should correspond to the matriculation or the preliminary examination for any of the professions.

(2) *Licentiates:* Corresponding to second class teachers.

(3) *Fellows:* Corresponding to first class teachers and to High School masters and graduates of Universities engaged in teaching, and others selected for special qualifications by the governing body of any University or College in the Province.

III. THE GOVERNMENT OF THE SOCIETY should be vested in a council elected by the Fellows and Licentiates, provided always that the chief executive officer of the education department shall be an *ex-officio* member of the said council, with special powers.

IV. ITS POWERS. The Society should have power to manage its own affairs, to enact by-laws for the admission and government of its members, to impose fines and penalties for the violation or non-fulfilment of duties prescribed, and to settle all matters of dispute arising among its members.

V. CERTIFICATES AND DIPLOMAS.

(1) *Certificate of Associate.* A membership certificate entitling the holder to the standing of

(*a*) Third class teachers, as at present recognized.

(*b*) Private school teachers, in their present status.

(2) *Licentiate.* A certificate authorizing the holder to teach, subject to the conditions affecting second class certificates.

(3) *Fellows.* A diploma issued to first class teachers of all grades and to High School masters and University graduates engaged in teaching, and others selected for special qualification by the governing body of any University or College in the Province.

VI. PENALTIES. For the efficient working of the College, penalties similar to those enforced by the College of Physicians and Surgeons, Ontario, should be enacted.

VII. FEES.

(1) For admission to the Society and issuing certificates (Associate and Licentiate).

(2) For diplomas.

(3) Annual membership fee, or commutation fee for life membership.

(4) For each examination.

It was also recommended that the

board of examiners should be selected from the members of the College by the Council. The scheme itself is the real issue; how the public will regard it remains to be seen; it will certainly do the cause no good to assume in the outset that it will fail, and that the public will refuse to recognize the good it is likely to accomplish. Its demands are reasonable and just, and they must prevail.

3. "There must be a responsible individual, or body of individuals, somewhere, to whom the public will look for a wise and careful expenditure of the public money."

The answer to this statement is that the College of Preceptors does not intend to assume control of the expenditure of public money at all; the money that it would control would belong to the Society; it would be collected in the form of fees from its members, and the expenditure would be confined to expenses necessary for carrying on its work. The chief objection urged against the present Central Committee is that it is in no way responsible to the teachers for whom it acts. The two High School Inspectors and the two Separate School Inspectors, together with the permanent Chairman, are apparently life members of the committee; that is to say, they are perpetual members of an examining board. The necessity for change in examining boards is recognized now by every one, and it is strange that this state of things should have existed so long, or that it should have come into existence at all. The objection raised that the scheme is unprecedented has little or no force. If it is just that the lawyers, the physicians, the land surveyors, the dentists and the druggists of the Province should control the admission of their members and organize themselves into societies, surely the teachers of the Province should also have the right of organizing themselves into a society possessing powers commensurate with the importance of the work they have to do.

Mr. Robertson suggests several things which, if even partially carried out, would tend to mitigate the evils which just now fall to the teacher's lot, and I hope that he will return to the subject again, for it is just such honest and fearless discussion as he has opened up that will at length find the true remedy. E. N.

EDITORIAL NOTES.

MARCH! BY THE RIGHT.

THE British officer moves his company as one man by the life-word, "March." And as a caution adds, "by your right." We, the army of light, passing another sign-post on our line of travel may, for encouragement and profit, think of the near future. The children come to us from all homes—thrifty, kindly, well-managed homes—homes full of energy and bands. Blessed are the people among whom such nurseries abound. They come to us from homes unthrifty, where kindness shines not, hard and callous homes. Woe to the people among whom such habitations prevail. Scholars troop to us from a very large number of homes between these two extremes. We are placed by the Master to quicken and to make fruitful the germs of life principles sown in the one, and not only to counteract the effects of vicious teaching and example which are so common in the

other; but also to do what in us lies to win the young life to all that is lovely and of good report. These are the grounds of our marching orders, let us look at our pivots. Boys and girls must know how to do several things well. The country has been forgetting that men and women cannot live on history, algebra or geography, or on all these and such like combined.

These constitute only one part of education. Many girls can sew, but few girls can bake and cook; more girls can be found to write a letter than can be found to knead and bake a loaf to the final turn of beauty. Result, hundreds of girls try to live on a mere pittance got for work by the needle, while passable cooks cannot be secured for love or money. Is it not as honourable to provide meat for the body as to provide clothing? Surely the one is as honourable as the other. Read, it is stated that of 890 girls arrested in one month and brought to the police station in Chicago only 130 knew how to sew or do house work and none had learned a trade. It has been well said, "Inability to do anything well is the occasion of empty hands, empty pockets and vicious lives." Our teachers must prepare scholars for the life they will meet, and give them the power of turning their abilities to profitable account in more than one direction. A constantly increasing number of young ladies can teach, and the consequence is that the market of such teachers as trustees are willing to employ is overstocked. If these young ladies could do household work as well as teaching, and earn as much or more, they would not submit twice to the humiliation of rejected application for teaching a school. All work in the proper sense of the word should be regarded as elevating and bringing to the worker abiding honour. From one point of view we are all servants and have one Master; the work is one, the positions occupied various, but all necessary and honourable. To do all parts of this work is on our line of march. It may be teaching numbers or writing, or it may be cleaning the street, washing dishes, or blackening shoes. It may be a father showing his son how to draw a straight furrow, or to harrow rightly, or how to thin out a row of turnips. And so on through the whole round of life. The above has to do only with the physical part of man, there is another, a more enduring and therefore more important part—teaching the young pupils to listen to the voice within: the mentor who whispers, you ought, you ought not, emphasizing the idea of responsibility, obedience to law.

Teachers must appeal to sympathy on the part of the learners, for their school-fellows, for all creatures. Jesus stood on the Mount of Olives and wept over Jerusalem; was this an indication of weakness or strength? Let us profit by His example. These are some of the points by which we take line on our route march for 1887. All honest, necessary labour is educative, and children should be educated to do it.

We wish our fellow-workers a very happy new year, made happy by increase of personal knowledge and new consecration.

SCHOOL WORK.

MATHEMATICS.

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

UNIVERSITY OF TORONTO.

ANNUAL EXAMINATIONS, 1886.

Junior Matriculation.

ARTS—ALGEBRA—HONORS.

Examiner—J. W. Reid, B.A.

1. If $X=ax+cy+bz$, $Y=cx+by+az$, $Z=bx+ay+cz$, shew that $X^2+Y^2+Z^2-YZ-ZX-XY=(a^2+b^2+c^2-bc-ca-ab)(x^2+y^2+z^2-yz-zx-xy)$, and also that $X^3+Y^3+Z^3-3XYZ=(a^3+b^3+c^3-3abc)(x^3+y^3+z^3-3xyz)$.

1. We find the coefficient of x^2 and also of $-xy$ to be $a^2+b^2+c^2-ab-bc-ca$; and as the expression $X^2+Y^2+Z^2-XY-YZ-ZX$ is symmetrical with respect to x, y, and z, and is of two dimensions in x, y, z, it must $=(a^2+b^2+c^2-ab-bc-ca)(x^2+y^2+z^2-xy-yz-zx)$.

$X^3+Y^3+Z^3-3XYZ=(X+Y+Z)(X^2+Y^2+Z^2-XY-YZ-ZX=(a+b+c)(x+y+z)(a^2+b^2+c^2-ab-bc-ca)(x^2+y^2+z^2-xy-yz-zx)=(a^3+b^3+c^3-3abc)(x^3+y^3+z^3)-3xyz)$.

2. If $\sqrt{a\pm b\sqrt{-1}}=x\pm y\sqrt{-1}$, find the values of x and y in terms of a and b.

Find the value of the expression

$$\frac{2a\sqrt{1+x^2}}{x+\sqrt{1+x^2}}$$

when we put $x=\frac{1}{2}\left(\sqrt{\frac{a}{b}}-\sqrt{\frac{b}{a}}\right)$.

2. (1) Squaring, $a\pm b\sqrt{-1}$

$$=x^2-y^2\pm 2xy\sqrt{-1}.$$

Equating possible and impossible terms,

$$x^2-y^2=a,\ 2xy=b, \text{ whence}$$

$x=\pm\frac{1}{2}\sqrt{2(a\pm\sqrt{a^2+b^2}}$, and

$$y=\pm\frac{1}{2}\sqrt{2(-a\pm\sqrt{a^2+b^2}}$$

(2) $\sqrt{1+x^2}=\pm\frac{1}{2}\left(\sqrt{\frac{a}{b}}+\sqrt{\frac{b}{a}}\right)$

$$\therefore\ \frac{2a\sqrt{1+x^2}}{x+\sqrt{1+x^2}}=\frac{\pm a\left(\sqrt{\frac{a}{b}}+\sqrt{\frac{b}{a}}\right)}{\frac{1}{2}\left(\sqrt{\frac{a}{b}}-\sqrt{\frac{b}{a}}\right)\pm\frac{1}{2}\left(\sqrt{\frac{a}{b}}+\sqrt{\frac{b}{a}}\right)}$$

$=a+b$ or $\frac{a^2}{b}+a$.

3. If $ax^2+bx+c=0$, and $a'x^2+b'x+c'=0$, have a common root, prove that

$$(ac'-a'c)^2+(ab'-a'b)(cb'-bc')=0.$$

If α and β are the roots of the quadratic $ax^2+bx++c=0$, from the quadratic whose roots are $(\alpha+\beta)$ and $(\alpha-\beta)^2$.

3. (*a*) Let m be the common root, and we have $am^2+bm+c=0$, and $a'm^2+b'm+c'=0$.

$(1)\times c'-(2)\times c=(ac'-a'c)m^2+(bc'-b'c)m=0$

$$\therefore\ m=\frac{b'c-bc'}{ac'-a'c}.$$

$(1)\times a'-(2)\times a=(a'b-ab')m+(a'c-ac')=0$,

$$\text{and } m=\frac{ac'-a'c}{a'b-ab'}$$

$$\therefore\ \frac{b'c-bc'}{ac'-a'c}+\frac{ac'-a'c}{ab'-a'b}=0, \text{ and}$$

$$(ac'-a'c)^2+(ab'-a'b)(b'c-bc')=0.$$

(*b*) $(\alpha+\beta)=-\frac{b}{a}(\alpha-\beta)^2$

$$=(\alpha+\beta)^2-4\alpha\beta=\frac{b^2}{a^2}-\frac{4c}{a}.$$

Therefore the equation required is

$$x^2+\left(\frac{b}{a}-\frac{b^2}{a^2}+\frac{4c}{a}\right)x-\frac{b^3}{a^3}+\frac{4bc}{a^2}=0.$$

4. Solve the equations:

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

(2) $\begin{cases}\frac{x}{y}-\frac{y}{x}=\frac{x+y}{x^2+y^2}\\ \frac{x^2}{y^2}-\frac{y^2}{x^2}=\frac{x-y}{y^2}\end{cases}$

(3) $\begin{cases}x^2+xy+y^2=37\\ x^2+xz+z^2=28\\ y^2+yz+z^2=19\end{cases}$

4. (1) Cubing we get

$$1+x+1-x+3\cdot 2^{\frac{1}{3}}\sqrt{1-x^2}=2, x=\pm 1.$$

(2) Dividing (2) by (1) we have

$$\frac{x}{y}+\frac{y}{x}=\frac{(x-y)(x^2+y^2)}{y^2(x+y)}$$

$$\frac{x^2+y^2}{x}=\frac{(x-y)(x^2+y^2)}{y(x+y)}$$

$$x^2+y^2=0,\ y=x\sqrt{-1}.$$

Substituting $x\sqrt{-1}$ for y in (1)

$x=0$ and $y=0$,

$$\frac{1}{x}=\frac{x-y}{y(x+y)} \text{ gives } x=y\pm y\sqrt{2}.$$

Substituting in (2) we get

$$x=\tfrac{1}{2}+\tfrac{1}{4}\sqrt{2}, \text{ and } y=\tfrac{1}{2}$$

(3) $(1)-(2)=(y-z)(x+y+z)=9\,..(4)$

$(1)-(3)=(x-z)(x+y+z)=18\,..(5)$

$$\therefore \frac{9}{y-z}=\frac{18}{x-z}, \text{ and } x+z=2y.$$

Writing $\frac{1}{2}(x+z)$ for y in (5) we get

$$x^2-z^2=12\ldots(6).$$

Making the same substitution in (1) and (3) we get

$$7x^2+4xz+z^2=148,\ x^2+4xz+7z^2=76,$$

from which $x=\dfrac{16-2z^2}{z}$.

Writing this for x in (6) we get

$$z=\pm 2 \text{ or } \pm\tfrac{8}{3}\sqrt{3},\ x=\pm 4 \text{ or } \pm\tfrac{10}{3}\sqrt{3},$$

$$y=\pm 3,\ \pm 3\sqrt{3}.$$

Solutions by R. Hay, Mathematical Master, Collegiate Institute, Barrie.

CLASSICS.

G. H. Robinson, M.A., Toronto, Editor.

BRADLEY'S ARNOLD.

BY M. A.

Exercise 33 A.

1. Exercitum pæne totum deletum esse respondit, nec quidquam interesse utrum fame an pestilentia an ab hoste oppressus esset. 2. Non modo a militibus suis, sed populi quoque suffragiis rex factus, id egit ut imperium, vi et armis partum, pacis artibus stabiliret ac confirmaret. 3. Præclarissima ortus familia, adolescens ad rempublicam accessit, senex demum magistratu abiit. 4. Externi belli metu liberata civitas cives impios finibus pellere, et optimo cuique gratiam referre potuit. 5. Propinquus tuus, homo nequissimus, utrum hoc conatu destiterit an in eo perseveraturus sit nescio; sed sive hoc facturus est, sive illud, videtur mihi nondum injuria abstinere velle. 6. Frater meus, homo infelicissimus tantum abest ut ære alieno liberatus sit ut hodie propter hanc ipsam causam patria cedat.

Exercise 47.

1. Cave, inquit, ne cuiquam, ne dicam tuo ipsius fratri, sine aliqua justa causa irascere. 2. Quæ calamitas qualis sit ac quanta vix cujusquam est animo concipere. 3. Potuit iste casus cuivis accidere; sed mihi quovis æqualium nescio quo pacto infelicior fuisse videris. 4. Nemo unquam ad ullam ejusmodi virtutem sine divino aliquo, ut dicam, afflatu pervenit, nec quis quam unquam ad tantam nequitiam sine ullo sceleris sui sensu descendit. 5. Erant qui nomen ipsum Romanum post cannensem cladem extinctum ivi crederent, nec quisquam putavit è tanta tamque gravi calamitate rempublicam tam brevi emersuram fuisse. 6. Et mihi quidem, ut verius dicam, videtur hæc civitas non sua sed insitiva quadam disciplina doctior in dies humanior que fieri. 7. Civium ejus dixit olim nescio quis natura hunc ignaviorem esse ac timidiorem; mihi videtur fortior in dies ac constantior fieri et laboris cujusvis vel periculi, nescio quo pacto patientior. 8. In eo qui Veios circumsedebat exercitu erat Romanus quidam civis. Ei persuasum erat ut cum oppidanorum nescio quo colloqueretur. Is eum admonuit tantam exercitui populoque Romano impendere calamitatem, ut vix (unus) quis quam domum tuto esset rediturus.

MODERN LANGUAGES.

Editors: { H. I. Strang, B.A., Goderich. W. H. Fraser, B.A., Toronto.

SENTENCES FOR CRITICISM AND CORRECTION.

1. They said that no objection was made to the man, but only to the mode of his appointment.

2. You must remember that every temperance man is not a prohibitionist.

3. It must be remembered that no form ever becomes suddenly wholly disorderly.

4. The real argument is that working with a translation demoralizes so extraordinary quick not only the common run, but even the able sort of boys.

5. I have belonged to a society of masters at a time when it was not such a matter of course to discuss every conceivable subject as it is now.

6. You may find a boy to whom not only lying, or fraud, or vice would be as impossible as stealing or murder, but who feels no temptation to idleness or deliberate law-breaking.

7. Hardly had they entered the great brotherhood of nations than they grew anxious that Korea should follow in their footsteps.

8. This inspiriting insignium has no doubt proved most efficacious in ordinary encounters by encouraging the Chinese braves.

9. The reason I ask you to do it is because you can do it so much better than I.

10. Clara was an English heiress, for whose hand Marmion had been an unsuccessful suitor, and whose lover he had attempted to ruin, but had failed in his purpose.

11. Situated in the midst of a much frequented track, the rapid succession of calamities at the Eddystone was not long in awakening men's minds to the necessity of a warning light.

12. This province is more contented, lighter taxed, and has as good, if not better, prospects than any of its neighbours.

13. The master was that cross this morning that every one of us girls were afraid we would be kept in for our lessons.

14. He asked me whom I had recommended and whom I thought would be likely to get the situation.

15. Those who were thus intruded upon the country were only safe when surrounded by bodies of armed retainers.

16. But if it climb, with your assisting hands,
The Trojan walls, and in the city stands.

17. He has a wonderful command of facial expression, and is possessed with the power to mimic any sound.

18. When two vowels come together without elision or contraction taking place, it is called *hiatus*.

19. Every cause he espoused he put his whole soul into.

20. They either had to sentence him to be hung, or admit that he wasn't a spy.

RULES FOR SHALL AND WILL.

I. In asking questions:

Rule.—For first person always use *shall;* for second and third use whichever ought to be used in the answer.

Examples.—Shall I leave it on the desk? Shall we have time to call? Shall you be able to attend it? Will you lend it to me? What shall be done with this report? When will the result be known?

II. In principal clauses of declarative sentences:

(1) To foretell a future event, without reference to the will, whether the event is within or beyond our control.

Rule.—For first person *shall*; for second and third *will.*

Examples.—I shall be sorry to leave. We shall be at home all evening. You will be late for school. He will find very little change. The lecture will commence at eight o'clock.

Notes.—(*a*) *Will* is also used in the second and third persons to give a courteous command or direction.

(*b*) Will is also used in the second and third persons to express a habit or determination on the part of the person spoken to or spoken of.

Examples.—(*a*) You will not forget to give him the letter. Each teacher will make out a list for his own division.

(*b*) You will do it your own way I see. He will sit for hours watching them.

(2) To express a promise or determination of the speaker in regard to himself or some one else.

Rule.—For first person *will*; for second and third *shall.*

Examples.—I will attend to it at once. We will not agree to do that. You shall pay for this. All elections shall be by ballot. It shall be the duty of the secretary.

Note.—*Shall* is also used in the second and third persons in prophecy, etc., to express that a thing is regarded as foreordained or sure to happen.

Examples.—A false witness shall not be unpunished, and he that speaketh lies shall perish. There is not a girl in town, but let her have her will in going to a mask, and she shall dress like a shepherdess.

III. In subordinate clauses of declarative sentences:

The general rules are the same as in II.

Examples.—(1) I fear that I shall be unable to attend. We hope we shall have the pleasure of seeing it. I don't think that you will have time to call. It is not likely that he will pass. It is uncertain when the election will be held.

(2) He wants to know whether I will consent to it or not. The examiners have decided that you shall be allowed another chance. The regulations state that no candidate shall be permitted to leave the room.

Notes.—(*a*) After a relative, or sometimes after such conjunctions as *if, when, unless, shall* is used for all three persons to express contingent futurity.

(*b*) In indirect narrative *shall* may be used in the second and third persons to express mere futurity.

Examples.—(*a*) Any candidate who shall be found copying, etc. It is to be given to whoever shall obtain the highest total. You may use it if it shall seem necessary to do so. We know that when he shall appear we shall be like him.

(*b*) He writes me that he shall be unable to attend.

Should and Would.—These follow the same general rules as *shall* and *will.*

Notes.—(*a*) *Should* is used in all three persons to express duty.

(*b*) *Should* is used in the first person to soften or render less positive the expression of an opinion, as "I should think so," "I should hope not."

THE CLASS-ROOM.

EDUCATION DEPARTMENT, ONTARIO.

DECEMBER EXAMINATIONS, 1886.

High School Entrance.

COMPOSITION.

Examiners { M. J. Kelly, M.D., LL.B. / John Seath, B.A.

NOTE.—A maximum of 5 marks may be allowed for neatness. 33 marks necessary to pass.

1. Express in the direct or prose order:

(*a*) "Now came still evening on and twilight gray
Had, in her sober livery, all things clad." [5.]

(*b*) Distinguish between a verse and a stanza in poetry. [5.]

2. Combine the following into simple sentences:

(*a*) The sun arose and we pursued our journey. [6.]

(*b*) Sir Thomas More returned with joy into the obscurity of private life. Sir Thomas More resigned the seals as Chancellor. Sir Thomas More divided his time between study and devotion. [10.]

3. Combine the following into a complex sentence:

The sponge is the soft skeleton of a sea animal. It consists of a great number of tubes. These are lined during the life of the animal with soft flesh. It is chiefly found in the Mediterranean. [10.]

4. Write in prose from the following, preserving the sense but changing, where you can, the words:

"The merchant's word
Delighted the master heard;
For his heart was in his work, and the heart
Giveth grace unto every art.
A quiet smile played round his lips,
As the eddies and dimples of the tide
Play round the bows of ships,
That steadily at anchor ride.
And with a voice that was full of glee,
He answered 'Ere long we will launch
A vessel as goodly, and strong, and staunch,
As ever weathered a wintry sea.'" [20.]

5. Write a letter to a friend or relative inviting him to spend the Christmas holidays with your [20.]

6. (*a*) Write, in the indirect form of speech, the following: "I wish," said my uncle Toby, with a deep sigh, "that I was asleep." "Your honour," replied the corporal, "is too much concerned." [10.]

(*b*) Substitute other and appropriate words in the following passage for those printed in Italics:—"The Spaniards while *thus employed* were surrounded by the natives, who *gazed* in silent *admiration*, upon *actions* which they could not *comprehend*, and of which they did not *foresee* the *consequences*." [15.]

7. Correct, where necessary, the following:

Harvey invented the circulation of the blood.

I felt awful bad at his conduct.

The man was very different then to what he is now.

Distribute those apples among James and his three brothers.

Our climate is quite as healthy as those of France and Italy.

His boss tried that little game when he donated the money. [24.]

DRAWING.

8 marks necessary to pass.

1. Draw from memory a pentagonal ornament, consisting of circles and semi-circles. [6.]

2. Make a geometrical drawing of a two-bladed knife, the blades open, one at an angle of 90° with the handle. [6.]

3. Define the terms: elevation, plan, front elevation, and side elevation. [6.]

4. Make a working or constructive drawing of some common object, as a chair or a table. [7.]

5. Give a perspective drawing of a door and casement, when the door is opened towards the spectator; also when opened from the spectator. [7.]

GRAMMAR.

NOTE.—A maximum of 5 marks may be allowed for neatness 33 marks necessary to pass.

1. *This* needless pursuit after *glittering* trifles, the poetess, by a *well* concealed moral, represents *to have been* the *only means* of *destroying* her *hero*.

(*a*) Classify and analyze the above sentence. [8.]

(*b*) Parse the italicized words. [16.]

(*c*) Re-write the sentence, changing where possible, the *number* of each of the nouns, and making, in the other words, the changes that are needed to suit these changes. [10.]

2. *Auxiliary, apposition, phrase, clause.*

Explain, in your own words, the meaning of each of the above terms, selecting examples, where you can, from the following sentence:

Having left the Garden City, where his friends lived, he returned to his place of business. [12.]

3. Distinguish the meanings of

(*a*) *He likes you better than me* and *He likes you better than I*;

(*b*) *The horse and buggy is at the door* and *The horse and buggy are at the door*;

(*c*) *He was going home, He went home*, and *He had gone home.* [14.]

4. As far as possible, classify the words in the following sentence as (*a*) words that are names, (*b*) words that state, (*c*) words that modify, and (*d*) words that connect:

Oh! how true it is that the man who desires to succeed must attend to his duties both public and private! [16.]

5. Form sentences to show the different grammatical values that may be given to *loves, loved, each, either.* State, in each case, the grammatical value. [20.]

6. Correct, where necessary, the following, giving the reason in each case:

(*a*) I and my sister felt vexed because we came late to dinner. [4.]

(*b*) Between you and I, he is not so clever as he thinks. [4.]

(*c*) Thinks I to myself there's burglars somewhers here. [6.]

(*d*) The cook wont give me none of his sauces. [4.]

(*e*) This is one of the easiest grammar papers that has ever been set. [4.]

(*f*) The Moor, seizing an enormous bolster, full of rage and fury, smothers her. [4.]

(*g*) The troupe were composed of whites and negros, who had two banjos and sung a number of solos. [6.]

(*h*) Who are he and you talking to? [4.]

HISTORY.

Candidates may take any five of the English History questions. Marks made in Canadian History to be awarded as a bonus.

NOTE.—A maximum of 5 marks may be allowed for neatness. 25 marks necessary to pass.

English History.

1. Give an account of any three great changes that have taken place in England since Victoria became queen. [15]

2. Explain how it is that the power of the English sovereign is now less than it was three centuries ago. [15.]

3. What caused the Great Rebellion in England? Write brief notes on the chief persons on the side of the Roundheads. What were the results of the struggle? [15.]

4. State, as fully as you can, why the reign of Alfred the Great is remarkable. [15.]

5. Give, with reasons, your opinion of the conduct of Queen Elizabeth and of Charles I. [15.]

6. Give an account of any two of the following: Marlborough, Nelson, Gladstone, Shakespeare, Milton, Dickens, the Black Prince, the Peasants' War. [15.]

Canadian History.

7. How did the French obtain possession of Canada, and under what circumstances did the English acquire it? [10.]

8. Write explanatory notes on the following: The Act of Union, The Ashburton Treaty, The British North America Act. [15.]

GEOGRAPHY.

Examiners { W. H. Ballard, M.A.
J. E. Hodgson, M.A.

NOTE.—Only 8 questions are to be attempted. A maximum of 5 marks may be allowed for neatness.

1. What counties of Ontario border on Niagara river? Lake St. Clair? Lake Simcoe? [10.]

2. Draw a map showing the relative position of Lake St. Clair, Lake Erie, and Lake Ontario, with their connecting rivers, and mark the position of Toledo, Toronto, Kingston, Cleveland, Hamilton, Buffalo, Long Point Island, and Oswego. [10.]

3. Name the largest rivers in South America and their tributaries. [10.]

4. What forms the northern boundary of France? What forms the eastern boundary? What mountains and waters on the south. [10.]

5. Where and for what noted are the following:—Bay of Fundy, Odessa, Tokio, Quebec, Banks of Newfoundland, New York, The River Clyde, San Marino, Madrid, Alexandria? [10.]

6. Whence do we get our sugar, tea, coffee, cotton and coal? [10.]

7. What are the Trade Winds? Why are they so called? How are they caused? [10.]

8. By what different railway routes could you go from Toronto to Ottawa? [10.]

9. Name, in order, the countries which border on the Mediterranean Sea. [10.]

10. Draw a map showing the position of Alberta, Assiniboia, Manitoba and Saskatchewan. [10]

QUESTIONS ON THE THIRD CLASS LITERATURE FOR 1887.

1. Who are the authors of "Thyrsis," "The Palace of Art," "Daniel Deronda," "The Professor at the Breakfast Table," "Life of Frederick the Great," "English Bards and Scotch Reviewers," "Sermons to Students," "Atalanta in Calydon," "Thanatopsis," "Yellow-plush Papers," "Empedocles on Etna," "English Humorists of the Eighteenth Century," "Sir Roger de Coverley," "The Good-Natured Man," "The Soul in Eternity," "The Hermit," "Evangeline," "Oceanic Hydrozoa," and "Mari Magno?"

2. From the list of authors of the selections chosen for third class literature mention the names of the greatest novelists, specifying the works for which they are most famed.

3. What is the present calling of Matthew Arnold? Sketch very briefly the main points of interest in his life. In choice of themes compare him with Ruskin. What are the names of some of his recent famous lectures?

4. Addison has been called a "gentle humourist." What traces of humour do you discern in the "Golden Scales?" How account for the difference in the kind of words used in the "Vision of Mirza," and in the description of Will Wimble?

5. On what does the fame of Dr. Arnold chiefly rest? What special marks of literary style have father and son in common? In what traits of personal character do they differ?

6. Name the seats of the great English universities. What writers have done much to remedy abuses of these schools?

7. For what are Hogarth and Cruickshank respectively noted? Answer fully.

8. Why is Carlyle's an eminent name in English literature?

9. Give the names of some of the most noted biographers of Oliver Cromwell, and epitomize from the selection in the Reader Carlyle's estimate of him.

10. Make sentences to show the difference in meaning between silent and taciturn, Puritan and Nonconformist, revive and succor, ingenious and ingenuous, strengthen and establish, religion and morals.

11. In his choice of words, Goldwin Smith is said to be almost beyond reproach. Make a list of at least ten words from his "Morals of the Eighteenth Century," that are aptly chosen.

PRIMARY SCHOOLS (PHILADELPHIA).

TERM EXAMINATION, JUNE 16, 1886.

FIRST GRADE—DRAWING.

The ruler is not to be used in any of these exercises. The teacher should give out one exercise at a time, and allow the pupils sufficient time to finish it before proceeding with the next. Use the large form models for 2, 4 and 5.

1. Draw four straight lines entirely across the slate, leaving some space between them. [Credits 0 to 20.]

This is to be done by the class simultaneously; the teacher counting one, two, three, four, for the lines in succession, with a sufficient pause between. But one trial to be allowed and no erasures.

2. Draw a circle. (Show the pupils the base of the cylinder, and have the circle drawn that size). [Credits 0 to 20]

3. Draw a semi-circle. [Credits 0 to 20.]

4. Show the pupils the square pyramid and have them draw one of its triangular faces. (The figure is to be made the size of the one they see.) [5 credits for approximate correctness of size; 0 to 10 for correct proportions of figure, and 5 for execution.]

5. Have the pupils draw the base of the square pyramid or one face of the cube. [Credits, same as for 4th.]

SECOND GRADE—DRAWING.

The ruler is not to be used in any of these exercises. The teacher should give out one exercise at a time and allow the pupils sufficient time to finish it before proceeding with the next.

1. Draw five straight lines entirely across the slate, leaving some space between them. [Credits 0 to 20.]

This is to be done by the class simultaneously; the teacher counting one, two, three, four, five, for the lines in succession, with a sufficient pause between. But one trial to be allowed and no erasures.

2. Draw a circle. (Show the pupils the base of the cone and require the circle to be drawn the size of that presented. Use the large form model). [Credits 0 to 20.]

3. Hold two sticks in the following positions successively, and have the pupils draw what they see:—(1) An obtuse angle. (2) Parallel slanting lines running from left to right. Hold the sticks about an inch apart. [10 credits for each.]

4. Cut from paper or card-board a triangle whose base is 1½ inches and whose other sides are 4 inches. (Require the pupils to draw the figure this size.) [5 credits for approximate correctness of size; 0 to 10 for correct proportions of figure: and 5 for execution.]

5. Draw a square. Put a point in the middle of each side. [Give 4 credits for

approximate correctness of size; 4 for correct proportions; 4 for correct division of sides; 4 for correct angles; 4 for execution.]

The teacher will show the face of the cube or the base of the square pyramid, and require the figure to be drawn the size of that presented. Use the large form model.

THIRD GRADE—DRAWING.

The ruler is not to be used in any of these exercises. The teacher should give out one exercise at a time and allow the pupils sufficient time to finish it before proceeding with the next.

1. Draw five straight lines from the top to the bottom of the slate or paper. [Credits 0 to 20.]

This is to be done by the class simultaneously; the teacher counting one, two, three, four, five, for the lines in succession, with a sufficient pause between. But one trial to be allowed and no erasures.

2. Draw an equilateral triangle three inches on each side. Place a dot in the centre. From this dot draw straight lines to each corner of the triangle. [5 credits for approximate correctness of size; 5 for correct proportions; 5 for correct position of dot and lines; 5 for execution.]

The teacher should give one step at a time, and allow the pupils sufficient time to finish it before proceeding with the next.

3. Draw a circle. (Show the top of a tumbler. Require the circle to be drawn the size of that presented). [Credits 0 to 20.]

4. Draw a semi-circle four inches in diameter. [Credits 0 to 20.]

5. Draw one of the window sashes of your school-room. [4 credits for correct number of panes; 5 for correct angles; 5 for correct proportions; 6 for execution.]

FOURTH GRADE—DRAWING.

The ruler is not to be used in any of these exercises. The teacher should give out one exercise at a time and allow the pupils sufficient time to finish it before proceeding with the next.

1. Draw five lines from the top to the bottom of the paper, one half inch apart. [Credits 0 to 20.]

This is to be done by the class simultaneously; the teacher counting one, two, three, four, five for the lines in succession, with a sufficient pause between. But one trial to be allowed and no erasures.

2. Draw one of the chairs in your school-room. [Credits 0 to 20.]

The teacher will designate the chair.

3. Draw an equilateral triangle four inches on each side. Place a dot in the centre. From the dot draw straight lines to each angle. From the do draw straight lines to the middle of each side. [5 credits for approximate correctness of size; 5 for correct proportions; 5 for correct position of dot and lines; 5 for execution.]

The teacher should give one step at a time and allow the pupils sufficient time to finish it before proceeding with the next.

4. Draw a circle. (Show the top of a tumbler and have the pupils draw the circle the size of the one they see.) [Credits 0 to 20.]

5. The teacher will place her inkstand before the pupils with a penholder so placed in it as to protrude some distance above the top of the inkstand. Have the pupils draw the objects so placed. [Credits 0 to 20.]

CONTEMPORARY LITERATURE.

Queries is well-conducted, and our readers will find it of use in many departments of school and college work.

RECENT numbers of the *Library Magazine* (John Alden, New York) are fully up to the average, containing several noteworthy articles.

THE December *Overland*, illustrated for the first time, is in many ways a notable issue. A history of the magazine forms part of a varied and attractive table of contents.

A NEW serial story by F. Marion Crawford is to appear in the *Atlantic Monthly* this year. Among the other contributors are

John G. Whittier, Oliver Wendell Holmes, and Mr. Lowell.

THE *Critic* is the ideal literary journal, and grows in favour at home and abroad. It brings "all the news" about literature, and no paper is more able or more trustworthy.

THE holiday *Wide Awake* is a number that will afford much enjoyment to the young people who have been looking for it. Many favourite authors are represented—the short stories and poems being particularly attractive.

SIR JOHN LUBBOCK, who is as eminent for the personal attention he gives to the discharge of his duties as an Inspector of Schools, as he is in scientific research, will have an article on "Manual Instruction," in the January number of the *Popular Science Monthly*. Mr. Crandon begins the discussion of the "Misgovernment of Great Cities," in the same number.

THE INTERSTATE PRIMER AND FIRST READER. Chicago: Interstate Publishing Co.

SECOND NATURAL HISTORY READER. Rev. J. G. Wood, M.A. Boston: School Supply Co.

Ginn & Company, Boston.

1. New First Music Reader.
2. Veazie's Four-part Song Reader.
3. First Weeks at School. (Primer.)
4. Hans Anderson's Fairy Tales (Classics for Children).
5. The Parts of Speech and How to Use Them.
6. Adjustments of the Compass, Transit and Level. By Prof. Lane, of Texas University. Intended for college students and practical surveyors.

THE PHILOSOPHY OF WEALTH. By Prof. Clark, of Amherst College. pp. 235. $1.10. Boston: Ginn & Co.

A work on modern political economy, dealing particularly with the labour problem.

PRACTICAL ZOOLOGY. By B. P. Colton Boston: Heath & Co. pp. 201. 80cts.

A *really* practical work and a capital text-book for young students.

ESSAYS AND POSTSCRIPTS ON ELOCUTION. By Prof. Melville Bell. New York: Edgar S. Werner.

Prof. Bell's high reputation will secure for this, his latest book, a wide circle of interested readers. We need not tell Canadian teachers that it is worthy of their attention.

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1. INTRODUCTION TO THE STUDY OF BROWNING. By Arthur Symons. pp. 212. 75cts.
2. INTRODUCTION TO THE STUDY OF ROBERT BROWNING'S POETRY. By Prof. Corson, of Cornell University. pp. 338. $1.50

About these two books, the first of which is published by Cassells (London), and the second by Heath (Boston), the student of Browning literature will at once make up his mind that he does not prefer either, but wants both. They are different in their scope, and both are admirable. Members of societies which have commenced the Study of Browning and other students will find them satisfactory, affording, as they do, great assistance without taking all the study out of the student's hands.

CHILDE HAROLD'S PILGRIMAGE. By Lord Byron. Edited with notes, by Wm. J. Rolfe, A.M. Boston: Ticknor & Co. 75cts.

The present edition of Lord Byron's beautiful poem is specially prepared for students. The editor's work is well and carefully done. Illustrations, good printing, etc., add to the value of the book, which will shortly be read in the High Schools of Ontario.

HANDBOOK OF THE BRITISH EMPIRE. Edinburgh and London: W. & A. K. Johnston. 3*d*.

We commend this little handbook to teachers of history and geography. They will be greatly pleased with it, and find it of more use than many larger books.

QUEER QUESTIONS AND READY REPLIES. By S. G. Oliphant. Boston: N. E. Pub. Co.

A useful book of reference on miscellaneous subjects.

CANADIAN SCHOOL-DESKS AT THE COLONIAL.—The London (Eng.) *Globe*, in an article devoted to the Ontario Educational Court at the Colonial Exhibition, refers at length, to the many evils resulting from the use of badly-constructed desks and seats in the school-room, and speaks in high terms of the desks exhibited by a Canadian manufacturer as follows: Stahlschmidt & Co.'s desks have the seats and backs curved on physiological principles, to fit the shape of the human body, which, by the aid of the bookrest, enables the pupils to work in perfectly healthful and natural positions. These desks have also adjustable foot-rests to accommodate pupils of different heights. In France, and some other European countries, the pupils are measured every six months, and seats and desks of suitable proportions assigned to them. All this trouble and expense is removed by using Stahlschmidt & Co.'s desks. They claim that their desk is the only desk ever invented combining a noiseless folding-lid and a noiseless folding-seat, a closed and locking book-box, a book-rest which presents the book to the eye in a direct line of vision, and an adjustable foot-rest, formed of the strongest material and sold as cheaply as the old-fashioned school-desk.

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