

## Contemporary Thought.

ATTENTION has also been called in the *Times* to a matter which arouses interest in some Canadian circles. In reviewing editorially the report of the Minister for Foreign Affairs of the kingdom of Hawaii, the *Times* dwells upon the fact that Canada will now become a formidable competitor for the trade of the Pacific, which has hitherto been almost monopolized by the United States. It states that negotiations have been begun by the Hawaiian Government, through the Colonial Office, with the Government of the Dominion, and proposals for a treaty of reciprocal free trade between Canada and Hawaii were not unfavourably entertained both by the Colonial Office and the Dominion Government.

THE history of education from the early Christian centuries through the middle-age period is the expression of a one-sided development starting from a misunderstood Christianity. The new religion was contra-natural, contra-earthly; its training was for heaven. Though some may claim that this teaching did not lie fairly in the authoritative records of the Church, there was much in these records to favour it, and much more still in the situation of the first Christians. Persecution would force attention from things temporal to things eternal. The present would be but a trial, a testing. This misinterpretation was laid upon the early Christians even as it seems to be laid upon many unfortunate souls to day. Those for whom life is a ceaseless curse need such power as may well be said to come from on high to place the blame where it belongs, on broken law and wasted opportunity. The gospel of a heaven on earth, of a heaven in and by law, of a heaven in and by the present sight life, is not even now fully come, though we give thanks for its presence here and here.—*Popular Science Monthly*.

No child should be allowed to speak incorrectly. If you do not teach your little one to enunciate clearly at first, it may be impossible later on; but not only be careful as to enunciation, but as to use of words. Take pains to explain why one word is correct, another incorrect. Teach your child how to open the lips well; do not allow him to talk together in one key, and take care that any nasal twang is carefully corrected. If a boy talks in a high, effeminate voice, cultivate his chest tones patiently but firmly—he will bless you in later years for what at present sorely tries his patience. Be careful that your girl has that "most excellent thing in woman"—a soft voice. Any inclination to stammering should be watched; the child should be trained to read aloud very slowly and deliberately. As it may prove helpful to some one, I will quote a set of rules given by Charles Kingsley to cure stammering, only promising that a child could be made to hold the upper lip down with his finger during his half hour of practice. Open your mouth. Take full breaths and plenty of them, and mind your stops. Keep your tongue quiet. Keep your upper lip down. Use your lower lip. Read to yourself out loud. Read and speak slow, low, slow.—*Brooklyn Magazine*.

CARLYLE said its translators\* were honest men who indulged in no vagaries, but have literal ren-

derings, under pain of eternal damnation. Hence it is absolutely the best translation in the world. He spoke of the Bible as the Grand Old Book, crammed full of all manner of practical wisdom and sublimity—a veritable and articulate Divine message for the heavenward guidance of man. Referring to the New Version of the Scriptures, then being prepared, he said that, of course, but for such revision, we would not have had our present translation, so that he could not logically oppose it: but that his whole feeling went sorely against altering of a single word or phrase, for he liked to use the very words his mother had taught him; and that dear old associations should be undisturbed. For long no book had by him been read so much and so often. It was not only interesting as matter of fact, and unapproachable in style, but entirely satisfactory; because, while glowing with the Divine, it was also intensely human, and, in short, the real thing to which a man could turn for all kinds of need. He often read through a whole prophet or epistle at a time so as to take in the scope; and again, at other times he liked to dwell lovingly and thoughtfully on a single utterance, till its light entered the soul, like a morning sunbeam streaming in through the chink of a closed window-shutter.—*The Christian Leader*.

SIR HENRY THOMPSON thinks that our forefathers did not sufficiently consider this great subject [diet]. Like Mr. Squeers they have been, he admits, very particular of our morals. He sees a wise and lofty purpose in the laws they have framed for the regulation of human conduct and the satisfaction of the natural cravings of religious emotions. But those other cravings equally common to human nature, those grosser emotions, cravings of the physical body, they have disregarded. "No doubt," he says, "there has long been some practical acknowledgement, on the part of a few educated persons, of the simple fact that a man's temper, and consequently most of his actions, depend upon such an alternative as whether he habitually digests well or ill; whether the meals which he eats are properly converted into healthy material, suitable for the ceaseless work of building up both muscle and brain; or whether unhealthy products constantly pollute the course of nutritive supply. But the truth of that fact has never been generally admitted to an extent at all comparable with its exceeding importance." Herein were our ancestors unwise. The relation between food and virtue Sir Henry maintains (as did Pythagoras before him) to be a very close relation. His view of this relationship is not the view of Pythagoras, who, as Malvolio knew, bade man not to kill so much as a woodcock, lest haply he might dispossess the soul of his grandam. Plutarch also was averse to a too solid diet, for the reason that it does "very much oppress" those who indulge therein, and is apt to leave behind "malignant relics." Sir Henry, in his turn, would not have men to be great eaters of beef, though he holds with Plutarch rather than with Pythagoras, being (so far as I can judge) no believer in the doctrine of metempsychosis. But on the influence man's diet has on his conduct no less than his constitution he is very sure: "It is certain that an adequate practical recognition of the value of proper food to the individual in maintaining a high standard of health,

in prolonging healthy life (the prolongation of unhealthy life being small gain either to the individual or to the community), and thus largely promoting cheerful temper, prevalent good-nature, and improved moral tone, would achieve almost a revolution in the habits of a large part of the community.—*The Popular Science Monthly for October*.

THERE is a new kind of school and there are new lessons and new teachers coming. Books we must have. To learn, we must read. But we may read all about boats, and yet we can never learn to sail a boat till we take the tiller in hand and trim the sail before the breeze. The book will work wonderfully in telling us the names of things in the boat, and, if we have read about sailing, we shall more quickly learn to sail; but we certainly never shall learn till we are in a real boat. We can read in a book how to turn a heel in knitting, and may commit to memory whole rules about "throwing off two and purl four," and all the rest; yet where is the girl who can learn to knit without having the needles in her hands? This then is the idea of the new school—to use the hands as well as the eyes. Boys and girls who go to the ordinary schools, where only books are used, will graduate knowing a great deal; but a boy who goes to one of these new schools, where, besides the books, there are pencils and tools, work-benches as well as writing-books, will know more. The other boys and girls may forget more than half they read, but he will remember everything he learned at the drawing-table or at the work-bench, as long as he lives. He will also remember more of that which he reads, because his work with his hands helps him to understand what he reads. I remember long ago a tear-stained book of tables of weights and measures, and a teacher's impatience with a stupid child who could not master the "tables." And I have seen a school where the tables were written on a blackboard—thus: "two pints are equal to one quart," and on a stand in the school-room was a tin pint measure and a tin quart measure, and a box of dry sand. Every happy youngster had a chance to fill that pint with sand and pour the sand in the quart measure. Two pints filled it. He knew it. Did he not see it, did not every boy try it? Ah! Now they knew what it all meant. It was as plain as day that two pints of sand were equal to one quart of sand; and with merry smiles those six-year old philosophers learned the tables of measures; and they will never forget them. This is, in brief, what is meant by industrial education. To learn by using his hands—to study from things as well as from books. This is the new school, these are the new lessons. The children who can sew, or design, or draw, or carve wood, or do joinery work, or cast metals, or work in clay and brass, are the best educated children, because they use their hands as well as their eyes and their brains. You may say that in such schools all the boys will become mechanics, and all the girls become dressmakers. Some may, many will not; and yet whatever they do, be it preaching, keeping a store, or singing in concerts, they will do their work better than those who only read in books.—From "*The Children's Exhibition*," by Charles Barnard, in the *St. Nicholas for October*.

\* Of the Old Version of the Bible.