

The Song of the Golden-rod.

Oh, not in the morning of April or May,
When the young light lies faint on the rod.
And the wind-flower blooms for the half of a day,—
Not then comes the Golden-rod.

But when the bright year has grown vivid and bold
With its utmost of beauty and strength,
Then it leaps into life, and its banners unfold
Along all the land's green length.

It is born in the glow of a great high noon,
It is wrought of a bit of the sun;
Its being is set to a golden tune
In a golden summer begun

No cliff is too high for its resolute foot,
No meadow too bare or too low;
It asks but the space for its fearless root,
And the right to be glad and to grow.

It delights in the loneliest waste of the moor,
And mocks at the rain and the gust.
Its belongs to the people. It blooms for the poor.
It thrives in the roadside dust.

It endures though September wax chill and unkind;
It laughs on the brink of the crag.
Nor blanches when forests turn white in the wind;
Though dying, it holds up its flag!

Its bloom knows no stint, its gold no alloy,
And we claim it forever as ours—
God's symbol of freedom and world-wide joy—
America's flower of flowers!
—St. Nicholas for September.

The Best American Authority.

Dr. W. T. Harris, United States Commissioner of Education, in his response to the welcome of Canada to the National Educational Association at Toronto said:

We come not as entire strangers, nor indeed as people differing widely in language or in political institutions; on the contrary, we claim close relationship, almost brotherhood as descended from a common mother nation, the great Anglo-Saxon Empress Britannia, ruler of the seas. We are the elder and you the younger offspring of that nation, whose glory in the world's history is that of the invention of local self-government, the greatest political device ever invented by man for the protection of the individual and the preservation of his liberties. Like all contributions to the forms of civilization, this device is not the invention of theoretical thinkers. It is something far deeper. It was born of great national struggles, the collision of races, the Celt, the Saxon, the Dane and Norman meeting in bloody conflict, and the innate stubbornness of each furnishing an element in the four-fold product, the British constitution. The mutual toleration, the sense of fair play, the readiness of all to defend each in the exercise of the prerogative, the profound respect for established law—those characteristics belong essentially to the original people that invented local self-government. We both of us here unite in gratitude towards that common ancestor who is still young in strength and beauty. But we must remember at

this point that you are still living in the old family as an integral part of it. We have long since gone out from that family. But, while no one of us regrets our separate independence, we do not for a moment suppose that we have taken with us all the good things. In studying your own social and political forms we may see that you who still hold fealty to the British flag have preserved much that we may well intimate. Your union of central and local powers is more perfect than what we have yet achieved in the States. Our own history, beginning with a bloody revolution, has always shown a tendency in the people to dread the centralizing power in the government. There is a deep jealousy, even at this late day, of centralized power. The consequence of this has been that we have never evolved that perfect balance between local and central powers. We behold in your Dominion a more perfect balance in this respect than we have been able to attain. We see this in your political government and in your schools. It is a great opportunity that we have, and we rejoice in the opportunity to study and learn from a fresh experiment at local self-government and the preservation of it by common school education.

You too, like ourselves, have your conservative support in the education of the youth, and your movements in this great cause have attracted our attention for a long time. The honored names, honored wherever educational history is studied, the honored names of Ryerson, Hodgins and Ross, stand for us as significant of new departures full of promise in educational methods and organizations. We thank you for your hearty reception; we congratulate you on the liberty and the prosperity which you enjoy within the old national family. May the day when you shall feel a necessity for a separation from that family never come. But let another and different day draw near when all English-speaking people shall form one grand confederation of independent nations—settling all questions of difference by international conferences. On this basis of local self-government there is no limit to the extent of territory that may be united, for, according to its principle, each province, each section, governs itself in all local interests. Only in common interests is there a common authority. Only in supreme concerns does the supreme power interfere. Let us all who have a common share in Runnymede and in Shakespeare, and who love England and Scotland as the home of our ancestry, let us study here the problem of education in the light of our similar social and political problems, being assured that a civilization whose symbols are the railroad, the public schools, and the morning newspaper, shall find in this study the best key to its sphinx riddles and the perplexing issues which the time and spirit offer to our peoples. Teachers and citizens of Canada, we, as your cousins and brethren, thank you." (Great cheering.)

EVERY teacher, whether he has stopped to think of it or not has one or more pupils in the class who are unconscious factors in the success of every recitation or school plan. "I could hardly get along without you, yesterday," said a principal to one of these hopeful pupils after a day's absence. Every good teacher, seeking for sympathetic help from every source, will understand the feeling that prompted this frank avowal that bound both teacher and pupil more closely. Teachers sometimes become possessed of the feeling that they alone are the omniscient sources of success in any line of work. The mistake is painfully apparent in the listless, inattentive class that are conscious of not being any integral part of the recitation. A true teacher finds his inspiration in the reciprocal interest of the pupils, and the better the teacher the more these helpful scholars will brighten his work.—*N. Y. School Journal.*