

other teacher's plans. Get all the hints you can, sift the methods thoroughly, adopt them if you are able to use them effectively, or better still, adapt them to your own conditions and mental habits. But don't try to go upon anybody's crutches. Do your own thinking, exercise your own judgment, work out your own systems. No one can ever use successfully another man's method, till he has wrought them over in his own laboratory, and made them in effect his own. The truly active, wide-awake mind will find something useful, something suggestive in almost every plan presented, and will incorporate it in his own work. To such all these selections will be helpful. To the lazy imitator they may become positively harmful.

APROPOS of the "Methods" referred to in another note, we would say that while we do not endorse every method and suggestion, even of those we ourselves present, but merely submit them as worth examination or trial, we make the selections with a good deal of care. This department of the JOURNAL, though edited largely, more largely than pleases us, with the despised "scissors," costs far more labor than the inexperienced reader may suppose. He would, in fact, be astonished if he could see the pile of exchanges "gone through" in order to get the material for a single page of the JOURNAL, and the number of "methods" rejected for every one chosen. Our tastes may be fastidious, or our judgment at fault, but, as a matter of fact, we would not give space to one tithe of the so-called "practical" matter which we find filling the columns of some of our contemporaries. We say this, not in disparagement of them, but in answer to the question, "Why don't you give us more methods?" It is our constant aim and hope to get from our own teachers more and more original matter of this kind. We request our friends to be on the look out for us and when they meet with a good thing at the Institutes or elsewhere to secure it for us if they can.

THE Boston *Journal of Education* has a good suggestion for the foundation or enlargement of school libraries. It says that a "Book Reception" was held by the Boston Young Men's Christian Association, at which hundreds of choice volumes were contributed, including many sets of popular authors. The attraction was a lecture by George W. Cable, on "Fiction as a Vehicle of Truth," and reserve seat tickets were sent to anyone applying therefor, the understanding being that each comer should bring a book suitable for the library. The enthusiasm was marked and the results highly satisfactory. The *Journal* asks "Why may not every high school and some grammar schools awaken much enthusiasm, create a healthy public sentiment toward the school, and lay the foundation of a valuable library in this way? The local press will be more than glad to aid in the enterprise, as would nearly every pulpit." We do not see why the plan might not work

well in many a school section in Canada. The giver of a book would be very likely to fee thereafter a deeper interest in the schools, so that good might result in more than one direction.

THERE has of late been manifested a disposition on the part of many of the teachers of the University of Cambridge to refuse to admit women to the degrees of the University, though such refusal would seem to be singularly inconsistent with the course which has been already pursued in admitting them to certificates of having passed the various honor examinations. A memorial has been circulated setting forth that women ought to have a separate and independent University to themselves, with a separate degree founded on a curriculum specially chosen for women. That would be well and is no doubt desirable, in itself, but certainly should not prevent those women who have taken the regular course, or may hereafter prefer to do so, from receiving all the honors and degrees to which this proficiency may entitle them. The *Spectator* takes what seems to us clearly the right ground when it says: "We should not at all object to the University of Cambridge establishing, if it thought fit, a new diploma for women, one specially adapted, as its authorities might consider it, to average women's wants; but we do not think that that course would be at all satisfactory, unless at the same time all women who preferred it were admitted to the degrees now conferred upon men."

"I remember a case of a disturbance at Harvard, where a budding Socialist in a sophomore class, being called before President Walker, ventured to remark that he did not approve the law which he had just broken. The president discontinued the conversation by saying, so dryly that every drop of moisture appeared to be squeezed out of the words, 'We don't expect you to approve of the law, but to obey it;' and he sent him home to learn a lesson more useful to him than the calculus or the Greek tragedies."

We find the above passage from an article by Bishop Huntingdon in *The Forum*, quoted with approval by some of our contemporaries. We don't agree with them in their opinion. There was a huge fallacy in calling the youth a "budding socialist," for he is not a socialist but a free man who hesitates to bow to laws in whose making he has no voice and of whose principle he does not approve. There are no doubt many cases in family and even in school government in which it is necessary and therefore right to exact obedience to rules and commands whose reason cannot at the time be explained or understood. But when the president of a university undertakes to play the autocrat and tells a young man he does not expect him to approve the law he is required to obey, there is something wrong with the discipline. The teacher who can make his students both approve and obey the law attains far higher success as a disciplinarian than he who merely makes them obey without approving.

Educational Thought.

MANY a child first conceives the idea of the beautiful from his school surroundings, and obtains his first idea of the refinements of life from his observation of his teacher's conduct and his association with his school-fellows who have been more fortunate in their home surroundings and training; and it is in the school that he begins to reach toward the higher life which is the result of true education.—Mrs. S. R. Winchell.

ALL the doors that lead inward, to the inner self are door southward—out of self, out of smallness, out of wrong. This is what George Macdonald says, and says truly. If we want to grow out of littleness, *open the doors outward!* "My salary," "my school," "my place," are favorite expressions with selfish teachers. It shows that all the lines of motives centre *inward*, whereas they should centre at some outward point. Self-care first, but others' good as an object. The end is wherever there is some work to be done.—*The School Journal*.

As to moral lessons in school it is better to have less of mere discussion and more of pure will training. This is secured in the well-disciplined school. The cardinal virtues of the school lie at the basis of every true, moral character. They are regularity, punctuality, silence (self-restraint), industry, and truthful accuracy. Every well-disciplined school inculcates these things. But the higher virtues—the "celestial virtues," faith, hope, and charity—must be taught by example rather than precept, and by the general demeanor of the teacher—the spirit of his work—rather than by any special training imposed on the pupils.—W. T. Harris, L.L.D., in the *Chautauquan* for February.

THERE is no part of my professional career that I look back upon with more pleasure and satisfaction than the practice I always pursued in giving, each Saturday morning, familiar talks on such subjects as would conduce to make my pupils happier and better men. I have been more fully assured of the benefit resulting to many of my pupils from letters received and conversations I have had with past members of the school, who uniformly write or say:—"Much of what I studied in school is forgotten, but the words then spoken are treasured and remembered, and they have influenced and ever will influence me while life lasts."—*Joshua Bates*.

"THE State must provide for its own safety. A certain degree of instruction is necessary that citizens understand their rights and duties, and take their part intelligently as voters in the administration of public affairs. The instruction, or education of children is not primarily a function of the State; it is properly the right and the duty of parents, and those failing—and many do and will fail in this duty—the function devolves upon the State, as in a similar manner, and for similar reasons devolves upon it the duty of providing even food and clothing for the dependent classes of society. Taxation for public instruction, under this aspect of the case, is most just, and no citizen can complain."—*Bishop Ireland (R.C.) of Minnesota*.

ONE of the greatest enemies to self-education is excessive modesty, or distrust of one's own powers. And while there are many who fail because of the opposite extreme, there are many who doubt themselves so much as to wonder seriously whether it is ever worth their while going forward at all. Now as a rule, these people are the most worth cultivation. And there is no kindlier duty than to speak to them words of encouragement, and seek to rouse them to a worthy appreciation of the possibilities of their own nature. Probably we all cherish a secret grudge against our ancestors for not equipping us for the problems of life with a better apparatus; but we forget how very great a thing it is even to have a mind at all, and how even in the humblest soul there are elements of transcendent magnificence. Take even that which brings you to this printed page, that which therefore you certainly possess—the thirst for knowledge. To feel that is to be already great.—*Drummond*.