

nature, as she says, can train the desire to know in the way it should go? So I send my children out to her for frequent drill. It doesn't take them long to find a climax, a something that's happening, especially in bird life, which answers one bevy of questions, and suggests another quite as enthralling. How our hearts warm at the motherliness of Nature, as we see the children group about her at recess time, listening to her stories and watching her magic. How soon the children lose their bickerings in their common love for her! And the riddles she bids them guess! What teacher ever hears an oath or an unclean word while the children are thinking them out? Give up the recess, lest the children learn evil by contact? Not in the country town, where Nature is such a sweet hypnotizer! Recess time there, under the guidance of the true teacher, may become the treasure trove of the schoolday.

The Herbartian philosophy which seems to have had its origin in the mnemonics of the class room, makes a radiating plan of the whole of a student's education. And in referring as we have elsewhere to the farmer, philanthropist, and the religionist, and the civics man, we have given a fitting illustration of what it all means. One subject—all subjects, everything in one, is a fair way of putting the Herbartian doctrine, and if the development of a knowledge of one subject through the co-ordination of all other school or college studies in or upon it, were always to secure the full well being of the student, the pedagogy founded upon such a theory would not be out of the way. To illustrate again, the kitchen garden man might and no doubt would bring about an improvement in the knowledge of agriculture; but what about the full well being of the developing farmer? The religionist would have focus lines

from all other school studies converging in a process of bargain making for a good place in the next world, but what about the full well being of the developing formalist? The man who prates about the importance of good citizenship would have all school work converge in or upon the study of civics and good government, but what again about the full well being of the developing citizen? The good farmer is not necessarily a good citizen, nor a good Christian, and the bargain maker with heaven is very often a very bad man indeed. The root of the whole difficulty is, as Arnold Tompkins says, in the substitution of a passive monad for a soul which has the inherent power of self realization, and the practice of doing so is not as new as the Herbartian idea.

And if the reader would only be patient and study out the following and pursue it to the end there would be a hope instantly realized in all his work, in the developing well being of the pupil. In his constant strain for self realization man constantly uses his environment to that end. In his effort to realize himself through his physical environment, we have geography, when more fully specialized, the sciences. Number, we are told, arises in man's effort to adjust means to some ideal end. It is then a process of self realization. Grammar reveals man in the act of passing from his real to his ideal self, since the subject of the sentence expresses his real self, the predicate his ideal, while the verb expresses the tension between the two. Thus every subject is born of some outgoing effort of man to realize himself. It is just this determining factor that the Herbartian philosophy lives out. If all this is true, the child is the only organizing centre in the process of education. One subject is, then, as good, or as bad, as another for such a centre. Correlation does not require inner connection of thought, but it is