

INSTRUCTIVE as well as amusing was the answer of the refractory pupil who, after having acquired notoriety as an incorrigible, and even as a teacher-fighter, and having been expelled from several schools, had suddenly veered around to good conduct, and brought home an excellent report from a new school to which he had been sent. "The fact is," said he, "nobody in the new school seemed to want to lick me, and there was no use in being bad." The remark throws much light on the philosophy of bad-boy nature. The worst punishment, as well as the most powerful corrective that could be administered to many an "incorrigible," would be to make him feel that "no one wanted to lick him," but that every one wished to do him kindness. Such boys are often on the alert for evidences of ill-will. They want something to resent, some excuse for feeling injured and revengeful. To give them no provocation, no word of distrust or dislike, nothing to resent, is to disarm them.

MANY teachers are, we know, sceptical in regard to the possibility of getting the average schoolboy or girl to study from pure love of study. Yet we are convinced that the thing may generally be accomplished. It would be easy but for the false methods adopted either at home or school. It is quite as natural for a healthy child to delight in mental as in physical exertion. In neither case does it enjoy best the easiest amusement by any means. Why should there be less delight attached to the exercise of the mind than to that of the body? The fault is too often in the tasks and the dry rote methods. Most of us know children who, once started on the alphabet track, have taught themselves to read, and enjoyed the exercise quite as much as the learning to ride or skate. Often the parent finds it more necessary to repress the ardent young learner within the bounds of moderation than to urge him on. Why should not the joy of gaining knowledge and truth be continuous and perpetual?

A LETTER to teachers on the subject of the Industrial School at Mimico is crowded out, but will appear in next issue. For our own part we believe industrial schools, somewhat after the Mimico pattern, are amongst the most sensible and beneficent institutions of our day. Whether looked at on the economical, the educational, or the moral side, they are directly in line with philanthropy and progress. Economically, the cost of detecting, trying, and punishing a single criminal would as a rule support a good many boys at an industrial school, with every prospect of saving several of them from lives of crime. Educationally, the training imparted in such schools, when well conducted, is, so far as it goes, exactly of the kind needed to produce intelligent, industrious, and capable citizens. Morally, with every boy or girl snatched from the gutter and trained for a life of honest industry, an atom of humanity is transferred from a lower to a higher level, and the whole

plane of the national character is correspondingly elevated. Multiply the atom by hundreds and thousands, and the happy effect upon society will soon become abundantly manifest.

In a recent note on geographical terminology, Mr. H. J. Mackinder, M.A., points out that one of the great difficulties encountered in the learning of geography is the inaccuracy and paucity of the terms applied to physical features, and one of the worst of these is the use of the word ocean. The present use of the word ocean is perfectly fatal to beginners. Mr. Mackinder illustrates the insufficiency of the terms as at present used, by reference to the fact that what is called the Pacific Ocean represents 50,000,000 square miles, the Atlantic 25,000,000, and the Arctic Ocean, even including Hudson's Bay, only 4,500,000 square miles. Much misunderstanding might be saved if this were called the Arctic Sea. In the same way, for the expression of height, lowness, and flatness, the Germans had much more varied words than ourselves. There was for a high plain, *hoch Ebene*, and for a low plain, *tief Ebene*. "Tableland" gave the idea of flatness and height, "plain" did not. Therefore we had no expression for the vast contrast between high plain and low plain. He would suggest that future text books might adopt the terms "high plain" and "low plain."

ONE possibility of the Industrial School may yet prove of great practical importance. With the spread of higher intelligence and the study of education as a science and a profession, corporal punishment is falling into disuse. The probability is that in a few years it will have disappeared for ever from the schools, or at least from all those of the better class. What shall take its place? What shall be done with the incorrigibles, when they have been found amenable to none of the motives which can be legitimately appealed to by the teacher. Expulsion seems to be the proper last resort. But so long as there is no other institution ready to receive the dismissed youth until he qualifies himself for the prison or penitentiary, expulsion seems equivalent to ruin. Hence it is often forbidden, or delayed, to the great detriment of the school, which is in a manner compelled to keep the black sheep to the danger of the whole flock. When industrial schools become sufficiently common and well established, the problem will be solved, the way made plain. Let dismissal from the public school be made a passport to the industrial, and the best interests of all concerned will have been served.

An old parish clerk was to give out the following notice:—"On Sunday next the service in this church will be held in the afternoon, and on the following Sunday it will be held in the morning, and so on alternately until further notice." What he actually did read out was:—"On Sunday next the morning service in this church will be held in the afternoon, and on the following Sunday the afternoon service will be held in the morning, and so on until further notice."

Educational Thought.

WE all desire to see our own people take their place worthily beside the older nations, and contribute something to the education of the world. But such a consummation, devoutly as we may wish for it, will not come unless we take pains to make it come. A nation does not grow with the easy spontaneity of a plant; its development is its own act, and involves infinite labor and patience. Canada is giving manifest signs that the higher intellectual life is not indifferent to her. Perhaps she still exhibits something of the immaturity and over-confidence of youth, but she has also its hopefulness, its buoyancy, its enthusiasm. The universities will be false to their trust if they do not turn this abundant energy to fruitful issues. It is their function not to produce men of genius—no university can do that—but to prepare the soil out of which genius may spring. Our universities ought to have a large share in the process of moulding the character of our people. Great scholars, thinkers and men of science do not arise by chance; they are the natural outgrowth of fit conditions.

BROADLY speaking, the university is the mediator between the past and the future, the life of thought and the life of action, the individual and the race. There is, and can be, no "self-made" man. Any one left to struggle single-handed with the forces of nature would soon find nature all too powerful for him. Without association and mutual helpfulness there could be no progress in the arts or in civilization. So without our schools and colleges we should all be condemned to a narrow, monotonous existence, unilluminated by any higher interests, and all scientific discovery, artistic creation, and deeper comprehension of life would be cut off at their source. How stagnant would that society be in which each child had laboriously to discover for itself those elementary truths which it now learns without effort and almost without consciousness! It would be, as Plato says, a "society of pigs."

THE universities are, or ought to be, the custodians and interpreters of the best thought of all time. The narrow experience of the individual needs to be supplemented by the wider experience of the race, and only he who has taken pains to enter sympathetically into this wider experience can hope to live a complete life. By a study of the masterpieces of literature a man comes to see the world "with other larger eyes;" in history he learns how nationalities take shape, flourish and decay; in the record of philosophic systems he is carried back to the insignificant springs of human thought, and forward as they deepen and widen into a noble river that flows on with ever-increasing volume and energy; in the study of science he makes acquaintance with those eternal laws which make the infinite Mind visible to us. The result of this wide culture, if it is pursued in the right spirit, is to make a man look at things from a large and unselfish point of view, and to call up in him a passion for all that makes for a higher national, social and individual life.

THE aim of the university is to produce noble, intelligent, unselfish men, and if it fails in that it has failed of its high vocation. The true ideal is to lift men to an altitude where they shall be able to contemplate human life as an organic whole, ruled by the idea of order and law, and where they shall be moved as by a divine constraint to consecrate their life to the common weal. With this comprehensive idea and this far-reaching enthusiasm, the true university will inspire all who submit to its influence; and for the realization of such a university almost no labor and no sacrifice can be too great.—*Professor Watson.*

THE Convention of the French teachers of Essex County was held at Tecumseh, Oct. 27. The work of the morning consisted of teaching, and finished by an unexpected surprise to the Inspector, Mr. Girardot, who was presented with a very handsome gold-headed cane, accompanied by an address. Mr. Girardot made a suitable reply, thanking the teachers in a few appropriate words.