

Primary Department.

MARCHING.

RHODA LEE.

"It has caused me considerable thought and trouble, but I am amply repaid." "Repaid for what?" you will ask. Repaid a thousandfold for the expenditure of time and trouble in getting my class to march well.

It was only a chance word overheard at a Teachers' Convention that set me thinking on this track, but,

"What a wondrous thing it is,
To note how many wheels of toil
One thought, one word, can set in motion."

Some one made a remark in my hearing to the effect that she would rather do without calisthenics than marching, and that it was really necessary to the good order of her room. It would be superfluous to say anything here about the benefits derived from calisthenics properly used, but, perhaps, there are some who have not yet had good marching in their classes, and consequently have not discovered the benefits that arise from it.

The regular definite step, the erect form and the manly bearing, and all that is requisite to good marching, must strike below the surface, and reach the inner-consciousness and character of the child.

I have seen a slouchy, careless, indefinite boy changed to a bright, definite, manly little fellow by nothing more than six months drill under a good school captain.

The mental operations that make fifty or sixty boys and girls march in perfect time and in step with heads erect and shoulders well thrown back, will be a training in accuracy and promptitude that must make energetic, definite characters, because these operations are making definite will-action habitual.

I believe disorder would be impossible in a class in which the pupils had been trained to march well and to perform such acts as standing, sitting, taking books, slates, etc., with uniformity and precision.

It has been said that the habit of ready and exact obedience is the corner stone of the temple of order. Good marching is an inestimable training in exact and prompt obedience.

Of course it has numberless other advantages. What a complete change and rest it is for the little folks, who have been sitting hard at work for half an hour, to stand and march around the room to the music of a mouth-organ or a comb, or, perhaps, a number of good whistlers.

There is no questioning the fact that one can march much better with music than without, and though some instruments are far beyond our reach, we can have first-rate marching music from a comb or a mouth-organ.

There are plenty of spirited songs set to such tunes as "Captain Jinks" or "John Brown," that are very good to march to.

A novelty I saw last week in a class I was visiting, was a triangle played to accompany a song called the "Anvil Chorus," which made an excellent marching song.

As to the marching in the room, having shown all the proper position and the way in which you wish them to march, do not "nag" at those who fail to come up to the mark, but highly commend those who walk like "genuine soldiers." Do not stop to correct Tom's careless, lolling gait, but note and approve of Charlie's straight shoulders and Nellie's steady head.

It is a pretty bad boy who does not covet his teacher's approval and especially her approbation of his personal bearing and carriage.

Of course, in good marching every one steps with the same foot, definitely, yet softly. Place a broad line of distinction between stamping and marching, between the firm and the noisy tread.

Beside the music there are several other incentives to good marching that I find successful.

Whenever it is possible choose leaders and captains to head your company.

In the serpentine marching in the class room march with the children yourself. Fall into the line wherever you see particularly "good soldiers." How it pleases them and how hard they will try to have the honor of seeing their teacher step in behind them.

The flags that I hope decorate every school-room

in our Province may be taken down, if convenient, and used for the march, the scholars who try to march best being allowed to carry the banners.

Another plan, and one in which my scholars take great delight, is the "motion march." In this exercise we go through certain motions while on the march. While the steady march is going on, the command "hands up" is given, and every hand is raised high above the head. "Shoulders," and the hands rest lightly on the shoulders.

"Fold arms," "akimbo," "sides" and "extended," are other orders given which are obeyed promptly and in unison. It requires very close attention on the part of the scholars to do this well, and the exercise in many ways is very advantageous.

I am ready to echo that remark I overheard in the crowd—couldn't do without my marching. Perhaps the echo will be again repeated.

TOWARDS THE LIGHT.

ARNOLD ALCOTT.

"MANY men of many minds."

Perhaps it would be wise not to press forward the maxim, which probably served better as a copy for youthful chirographers than as a guide to conduct.

We know that education brings oneness of thought, that unity in all great things is the result of an enlightened humanity. That is to say, God and Truth are unchangeable. It is for the individual to seek the true and the good.

Deep thought serves as a steady foundation on which to build sturdiness of character.

A philosopher has said that things are to the senses what the senses make out of them. Now, we know that there is no twinkle of star to a blind man. Neither is there any thrilling of soul by music to an intensely deaf one. Understanding and capability are one.

How a person lives or acts is in accordance with how he elects or chooses to live or act.

How we influence our pupils accords with how we choose to influence them.

It is not always granted to us to see the harvest, but if the good seed be sown and nurtured the results cannot be otherwise than satisfactory.

Our proposition then formulates itself into this, viz., that we, as educators, should deal with the child primarily, not with the knowledge.

The child is to be a unit or factor in the human race which we must remember is made up of individuals. Is it not clear, then, that those who have such a responsible, noble and beautiful work to do as the developing of the young mind, should do all which their understanding and capability suggest, in order to help the child-mind to strike deep such roots and rootlets as will form and strengthen an uprightness of purpose and an honesty and decidedness of character which will produce for the age a man whose thought and whose works will do much towards humanizing reason and towards influencing others for right?

Remembering that now we are in the midst of examinations; we have felt that it would be profitable for us to pursue some such train of ideas as the foregoing.

The application of this general principle leads us along the track of "gymnastics" to correct the errors which our pupils make, not only in their intellectual work, but also in their physical and moral actions.

Previously we have outlined a few of the exercises which we take for improving the voice, with special reference to tone quality.

Now boys and girls very frequently err in articulation. But, thanks to the phonic system of teaching word-recognition, the articulation has been most wonderfully improved.

The mistakes in articulation which are generally made, and for which we are to obtain specific gymnastic exercises, are lisping, stammering, slurring and omitting and inserting sounds.

Methinks someone says, "Where did you get the gymnastics?"

Why, my friend, we make them for ourselves; we get them from books on elocution; also from journals of education; and lastly, and perhaps the best way of all, we get our pupils to make their own exercises.

We always exaggerate the gymnastic exercises, because we are concentrating our attention in one

particular direction, and we should use all our force to impress definitely in order to effect a cure.

Faithful work performed in a scientific manner is our privilege. The harmony in the development of the pupil is in the hand which strikes the chords of his organism. That is, the teacher helps to erect the framework of character in her scholars.

To look at the mud is never to see the sky; to close the eyes against reason is to be in darkness; as, on the contrary, to open mind widely is to enlighten and refine proportionally. It seems to me that Edward Everett Hale's advice to his young friends is especially helpful to teachers when he says, "Look up and not down," and "Lend a hand."

Special Papers.

HOW SHALL WE RAISE OUR SALARIES? *

BY B. F. BOLTON.

"THERE is a falling star; look at it, my dear, some one will say to his wife in Jupiter when the world ends," is the saying of a man who recognized our smallness, and who told more in a few words than the volumes of other men. We are small; the world is small; the greatest men are small; those who are not great differ from their fellows merely in failing to see how small they are. So let us be small, and all greatly small. But who are the great? Shakespeare says, "Some are born great; some achieve greatness; some have greatness thrust upon them." Mr. President, to me falls the pleasure of saying school teachers are devoted to greatness—greatness in italics, with a capital which, if weighed, would balance one of the hairs of the ox that Milo bore. Oh, we are great in our generation—great in our coming oblivion! But, sir, though I swell with professional pride, though from the fulness of my heart would flow unending our praises, I may not permit it. I must descend from my pinnacle. I may say nothing of the greatness of our aims, the holiness of our mission, the powerful influence we have on the future of our country, the assistance we lend to civilization, that John Boyle O'Reilly calls "intellectual barbarism." I must leave this to those who like to see a great many in this work, and who, to please themselves mightily in their liking, starve teachers from their profession that others succeeding may share in the pedagogic glories of the age. Thus they view our profession made up of a succession of cadaverous creatures, who, from the Nebo of poverty, view the land flowing with milk and honey, that economical trustees and unfeeling ratepayers say they may never enter.

To the consideration of my last clause must I confine myself; to that must I restrict you; and the restriction and confinement are my sorrow.

I have found (and I am not alone) that trustees are all widows, in that they all pretend to the possession of but a *mite*, which they, as their generosity (?) prompts, hold forth to us in the hard horny left hand, while the right hand—a good Scriptural hand—knoweth not what its wasteful fellow doeth. And they tell us of short hours, forgetting the long hours of succeeding agony when all does not prosper; they tell us of little labor, when the wearing reaches far into the long night; they tell us of our easy life, that is one long unrelieved care. But I am unjust. These men are only stewards. They must account for all they expend, and not to one but to a community that takes all praise to itself and throws all blame on its board of trustees, and with alternate nods to teacher and trustee, intimates generosity and niggardliness. But I have reached far enough toward the source of our woes for our purpose, since it is with trustees we have to deal, and so will pause here.

It appears to me to be a maxim among all men to obtain the greatest possible good at the least possible expense, and if the practice of this maxim were not productive of certain evils, in its face it is wise enough to commend itself to our consideration; but there is evil in it—loud-crying, shameful evil—and to no one does the evil come so directly as to the teacher. What have we done; under what curse are we, what disability is upon us, that our labor brings nothing but a hand-to-mouth existence? As ditchers we could earn that and not

* Read before the Carleton Teachers' Association.