

the young. The farm, the rural home and the rural school together provide the opportunities and means of culture in forms which children and grown people can turn into power—power of knowledge, of action, and of character. Farming is much more than moving soil, sowing grain, destroying weeds and harvesting crops. It is taking care of part of the face of Mother Earth as a home for her children. Making homes is much more than building houses and providing furniture, food, clothing and things. It is creating a temple, not made with hands, as a place of culture for the Divine in us. Those who live by agriculture are not all of the earth earthy, and the rural home is a fine school for the soul. Teaching and training the young is much more than instructing children in the arts of reading, writing and reckoning—those flexible, useful tools of the intellect. Much of the time of the school has been consumed in these tasks; but now we come to a happier day when those arts can be acquired joyfully in less than a year and a half instead of painfully, reluctantly and with difficulty as spread over six years. The main portion of the school time will soon be devoted to caring for the health, the habits and the standards of the pupils while watching and directing the development of their powers of body, mind and spirit. I venture to look for a similar improvement in the use made of time at colleges.

These three fundamental mothering occupations in Manitoba nourish and sustain all the others such as commerce, manufacturing, transportation and the professions. By means of them, followed as well as they can be by an educated and cultured people, the province will be kept prosperous and fertile. It can be made beautiful only by radiant homes whence youth will go forth from generation to generation to refine life by their characters, to exalt it by their ideals and to improve its conditions by intelligent labor. Whatever may have been the custom in the past, there does not appear to be any need now to turn aside from the activities and labors of the present to seek discipline and culture through studies and subjects remote from the life which is natural for young people here and now. They grow with finest balance of powers and tastes by participating in the every-day life of the community. Have not our schools and colleges removed the young too far and too long from sharing, and learning to live usefully and happily by sharing, in doing work such as grown people do? Why should not the time devoted to formal education include, for the highest educational ends, well-ordered series of experiences to be obtained by young people through working as contributing earners and members of society?

The social unrest, the industrial discontent, the disappearance of the love of labor as a source of joy in life, all raise the enquiry: Are we on right lines in education for safety, for