

for practice. The fact that in agriculture conditions are so incomprehensibly diverse, and vary moreover with almost every season, makes the science of agriculture exceedingly complex and the formulation of agricultural principles extremely difficult. No farmer can ever succeed who literally works by rule or rote. There is increasing demand for the play of individual judgment. This is not an unmixed evil. It has made farmers a practical and capable class of people, but, on the other hand, it has tended in some cases to discourage the application of scientific principles, and has induced a too common contempt for "book learning."

Science has done much for farming, and is doing more. Two factors contribute to make science increasingly useful in agriculture. First, agricultural science is being taken up, investigated and preached by a more practical class of men year by year, men who study in the field as well as the laboratory, and who are acquainted with actual farm conditions; men who are not merely chemists and biologists and physicists, but farmers as well, or sons of farmers, at least. The theories that agricultural science offers the farmers are becoming more helpful every year. What was incomplete is amplified; what was abstruse, simplified and made plainer; what was untrue, retracted, and what was absurd, reconciled with common sense. The second reason why science is able to help us more than formerly is that the farmer is learning the place of science in his calling, learning what she can do for him, and how to employ her assistance. But of this anon.

Items From An Address on Rural Education by Dr. Jas. W. Robertson, at Hillsboro', P.E.I.

Agriculture is the culture of the field.

The whole child goes to school—body, mind and spirit.

It is hard indeed for the idle rich to enter the Kingdom.

We need teachers who are in sympathy with rural life.

Our national greatness depends upon the quality of our education.

We cannot escape hard work in this world if we desire to be honest.

The Consolidated School stands for conserving the love of hard work.

Salaries for teachers will have to go up, or the people will go down.

The people of Canada are trustees for the education of their children.

The love of money is the root of all evil, and the love of children the means of all good.

The school needs to be a place where there is more time for training and less for telling.

The teacher requires scholarship in the subjects and questions vital to the people of the locality.

The greatest hindrance a man can leave to his children is sufficient money to live without work.

The school garden is a means of training, inspiring and nourishing the power of children into ability.

The school should teach the children that there is no more satisfying and honorable calling than agriculture.

A little knowledge is not a dangerous thing; otherwise it would be better to remain ignorant and be in bliss.

Youth has those fine qualities that belong to unsullied life, and all those handicaps that accompany inexperience.

It would be a good thing to pay some of our best men good, alluring salaries, to induce young men to go into this profession.

A little stupidity, or a little or a great deal of selfishness, are very dangerous when joined to a little or a large amount of knowledge.

Education is needed by each individual to develop his power of service as a citizen, as one of the community, for no man liveth unto himself.

The school has been so busy imparting knowledge that it has had little time or place or power to train ability for the affairs of common, everyday life.

The perennial disputes regarding Latin pronunciation in different schools might be ended by substituting standardized phonographs for the living teachers.

If the people will starve the schools, the schools may retaliate by letting the people starve, mentally, then morally, and in a measure materially also.

I have seen teachers so intent upon having the children pass examinations on formal subjects that they did not know anything of the locality or the people in it.

The attitude of the taxpayers of Canada to teachers makes one wonder whether they count the latter's services really vital to the well-being of the nation.

Everybody has his own problem in life, and just so far as he solves the problem wisely—i.e., with real benefit to others and himself—just so far is he successful.

To seek to escape one's share of toil in life is really to waste one's powers, to wrap one's talent in the napkin or in cerements of the tomb. It is burial before death.

By teaching and training, I would let the youth learn that the real, satisfying joys of life come from doing work with the hands and the mind and the spirit for the uplifting of the locality.

Any parent or any boy who seeks education as a means to be delivered from the need of working hard will find it a disappointment, a delusion and a snare, both as a means and an end.

No greater misfortune could befall a people than a general belief that labor—I mean manual quite as much as intellectual toil—is to be shunned, to be evaded, or to be looked down upon as disgrace.

The school should not be so much a place for imparting information as a place for training the child into ability to make the best of local conditions, and towards the development of good, unselfish character.

Conditions of rural life should be made so attractive that the boys will be impelled to work hard for sheer love of doing things; for the delight that comes through the labor that increases mastery for service.

If the study of Greek, Greek History or Greek Civilization usurp the study of the conditions of Prince Edward Island, and of subjects for the development and uplift of its people, then, "Let the dead past bury its dead."

The Scripture has warned men against laying up treasures on earth where moth and rust corrupt. Let your treasure be laid up in the hearts, hands and heads of your children, for of such is the Kingdom of Heaven.

The kind of school I would like to see for rural life is one that spells ability, intelligence and good-will—for body, power and skill; for the mind, grasp of truth and insight; and for the spirit, "Peace on earth, good-will to men."

The individual who, having no children, contends that he has no right to pay taxes to educate other people's children, should take himself and his belongings where there are no children and then see what his money and his land are worth to him.

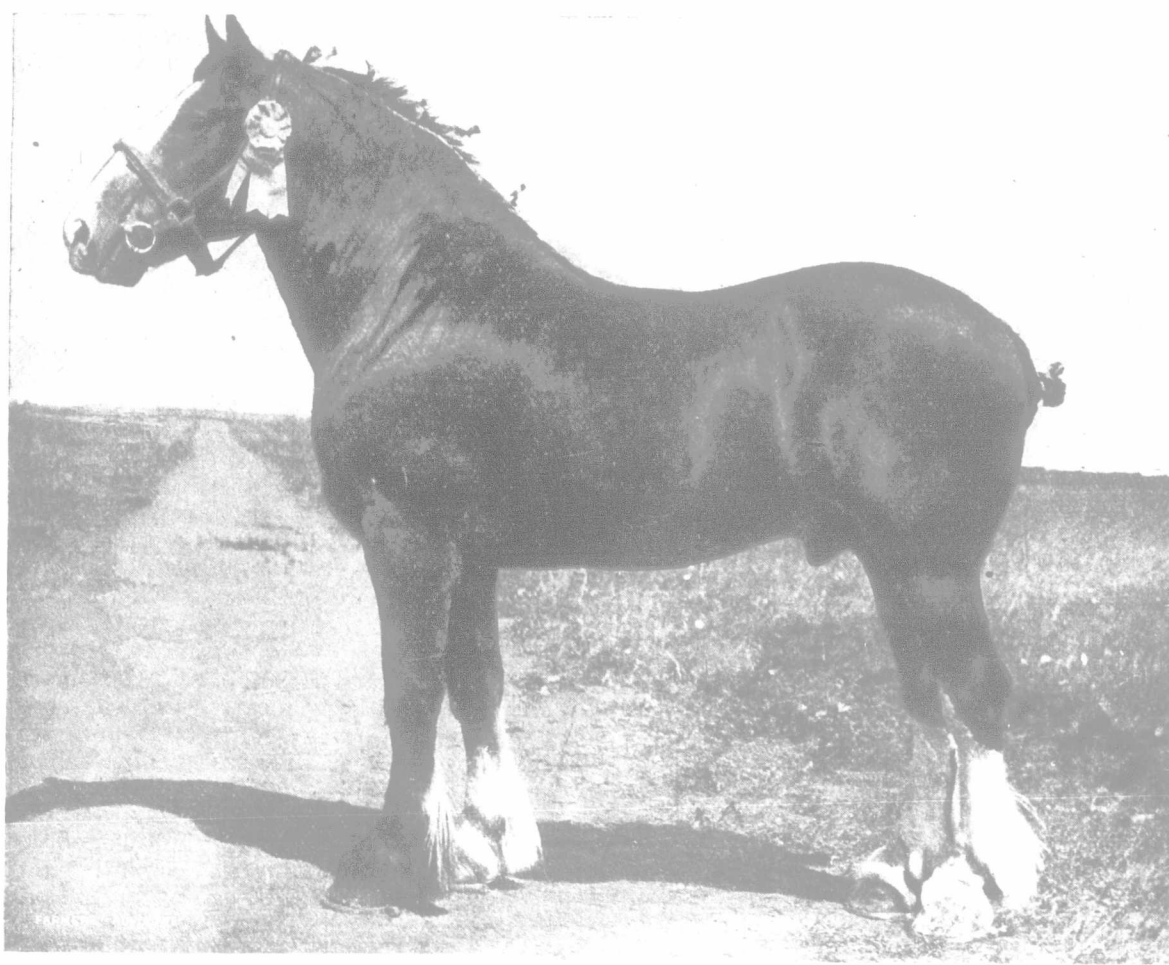
I am inclined to agree that one-quarter of the time of the school should be devoted to training mind and body by means of the hands with tangible things; one-quarter to the mother tongue, language, literature, and history; one-quarter to mathematics, the science of numbers; and one-quarter to the natural sciences.

HORSE

Our Scottish Letter.

THE CLYDESDALE RULES ALTERED.

A further stage was reached to-day (Friday, August 2nd) in bringing the Clydesdale Horse Associations of Canada and Great Britain into line with one another. A meeting of council of the Clydesdale Horse Society was called by the Vice-President, Mr. T. Ernest Kerr, and was held to-day under his presidency. Along with a good representation of the home society, there were present from the Canadian Society, Mr. John Bright, Myrtle, Vice-President, and Messrs. Wm. Smith, Columbus, and John A. Boag, Ravenshoe, directors, as well as Mr. William Graham, of Claremont. The meeting had a frank conference on the subject of the Canadian new rules, which came into



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