

hope to have a mind well fitted for all the forms of altruistic action. Therefore, I think that education should begin with what we may, with a new and better meaning, call the humanities; those lines of culture that lead the mind out on an easy way to sympathy and affection for one's fellow-men. From these inherited and therefore natural forms of altruism we may hope to win a place for that love of nature on which the man of science builds. *I feel compelled to resent the efforts of those educators who would undertake the training for the work of life with the study of physical science alone.* There may be minds that can be immediately awakened to life by physical science, for in the infinite variety of man almost any peculiarity may be found; but no observant teacher can feel it safe to begin the intellectual life of the child with things so remote from the old channels of the human mind. Man has had the world opened to him by the gateway of his sympathies, and by that portal he should always be led on his way into life.

The argument on which Professor Shaler bases this conclusion is lucidly and inspiringly presented in his book, "The Interpretation of Nature." The chapters called, respectively, "The Bond of the Generations" and "The Natural History of Sympathy," have special bearing on the subject under discussion.

A TEACHER.

CULTURE AND ANARCHY. Matthew Arnold. The Macmillan Co.

INTERPRETATION OF NATURE. N. S. Shaler. Houghton, Mifflin & Co. \$1.25.

Courtesy Rewarded.

An old lady who lived to the age of ninety-four years and was buried in the Grange cemetery, Edinburgh, told the following incident when quite a young girl: One day, while at a boarding school, she was taken with some others to hear a concert. She occupied a seat at the end next to the passage. The hall was full, and before the concert began an old gentleman with a limp took a position where she was sitting. The young girl did not like to see him standing, and rose and offered him her seat. Patting her on the shoulder, he said: "Never mind, my dear, keep your place." She did so for a little, but feeling uncomfortable and selfish in keeping it, she arose and pressed him to take the chair. With some reluctance he complied, and at the close of the concert cordially thanked her for her courtesy. The girl was quite unaware to whom she had extended the kindness that had earned her such gratitude. A lady came forward to her and said: "Do you know who that is you were speaking with? I wish I had been in your place; that is Sir Walter Scott." This old lady was the young girl.

Culture Needs a Wider Definition.

TO THE EDITOR OF THE EDUCATIONAL REVIEW:

Dear Sir,—In the October REVIEW I attempted to show that the so-called utility subjects may be useful for culture. Briefly my argument was this: Science is a cultural subject. Applied science, when well taught, is not less cultural, since the same general principles, laws or truths are dealt with, and the same method is followed as in pure science. If botany is a cultural subject, the study of farm crops and weeds properly carried on must also be cultural, and so must be the study of beneficial and injurious insects. But these are utility subjects. President Eliot, of Harvard, says:

This recognition of science as pure knowledge and the scientific method as the universal method of inquiry is the great addition made by the nineteenth century to the idea of culture. I need not say that within that century what we call science, pure and applied, has transformed the world as the scene of the human drama; and that it is this transformation which has compelled the recognition of natural science as a fundamental necessity in liberal education.

President Butler, of Columbia, says:

The scientific inheritance is one of the first elements of a liberal education. * * * The study of nature may be classed among the humanities as truly as the study of language itself. * * * The sciences and their applications are capable of use, even from the standpoint of the higher order of utilities, because of the reason they exhibit and reveal.

Dr. G. Stanley Hall says:

Training and culture can no longer be contrasted with, or even separated from, utility. Pure no longer stands over against applied sciences, and service is the supreme test of all cultural values. Only use-value is real.

The Massachusetts Commission on industrial education, the chairman of which is Paul Hanus, dean of the education department, Harvard, says:

The elements of industry, including agriculture and the mechanic and domestic arts, can give the highest cultural value along with the greatest industrial efficiency.

The fair-minded readers of the REVIEW will agree with me that this proposition needs no further argument.

The argument of "Farmer's Son" in the November REVIEW was based on two propositions—first, that Fagin's teaching was not cultural; second, his own opinion that the subject of agriculture cannot appeal to the highest in human nature. It is easy to see how a person with the training and point of view of "Farmer's Son" might consider that