

resting-place. On the other hand, try to fill the child's mind with the word itself, and you fill his soul with disgust.

The spoken word has been learned as a whole. It is more complex, and therefore more difficult to learn than the written word. Every spoken word is learned as a whole, and we have no reason to believe that the child has the slightest consciousness that the spoken word has any elementary parts. The attempt to teach him the elementary parts of a spoken word, while he is learning to talk, would prove disastrous. Why, then, should not the written word be learned as a whole? Why introduce a new process, when the old one has been so effectual? Indeed, there is no doubt that any attempt to separate the written word into parts, or to combine the parts of a word into a whole, directly and effectually hinders the acts of association, and therefore obstructs the action of the child's mind in learning to read. The tendency of unscientific teaching has set steadily and strongly for the last thirty years toward woful and useless complications in details of instruction. The return to real teaching is signalized by a strong leaning toward simplicity. The height of the art of teaching, as in all other lesser arts, is found in simplicity. Hold up the object and write the name. Say just enough to lead to the proper mental action and no more. The fewer words the better. Begin with objects. Select those objects most interesting to the child.

Next to objects I shall place sketches upon the blackboard, done in the presence of the child, so they may be associated with the names of the things drawn, and the sentences that express the relations of the objects. Third, pictures may be used effectively. Fourth, conversations of the teacher that will bring the ideas to be associated with words vividly into the child's consciousness. Fifth, stories may be told with the same result. How long should objects be used? Until the child will actively associate new words with ideas without the presence of the objects or pictures of the objects that produced the ideas. No teacher who watches the faces of her little ones will fail to note when this time has fully come.

If the principles that I have here given are true, then you will have a basis of truth for the discussion of the art of teaching little children to read. This method, to use a popular but not a correct term, may be called the associative or objective method. Learning the word as a whole, without trying to fix the child's attention upon its parts before it becomes a clear object in the mind, is called the "word method."

The question, no doubt, will arise in your minds, if the old alphabet method is entirely laid aside and the phonic method is not used at the outset for the analysis of words: How is the form of the word fixed in the mind? The answer is a simple one: The best way to fix any form in the mind is to draw it.

(To be continued.)

PRACTICAL EDUCATION.*

There is, perhaps, in no other profession so much room for diversity of opinion as in that of teaching. Nearly every teacher has his own method of doing his work, and holds that method to be the best. Nearly every educationalist has some theory to advance which he imagines should be received without hesitation by all. And when controversies occur, and disputes arise, we generally find that the result is the same: each man is so wrapped up in the littleness of his own egotism that he cannot entertain any ideas except his own.

It is no wonder, then, that in this country we should find a difference of opinion prevailing in regard to educational affairs, and

we are not surprised when we meet with those who find fault with our programme of study, and, in fact, the whole educational system. There may be some things in the system that, perhaps, are not so perfect as they might be, and we honor those persons who, by calling attention to these things, and offering suggestions in a proper spirit, are endeavoring to improve the state of affairs; but we have no patience with those crotchety grumblers who find fault because they have not had a hand in framing the programme, or who, filled with the immensity of their own importance, delight to hear themselves speak, and who are never satisfied unless they are creating disturbance or discovering errors, acting on the motto that they are "nothing if not critical."

Now, among those who are decrying our school system, there is a class of persons who demand what they term a practical education, but what might be more properly styled a limited education. We believe that these people sincerely desire to do good by drawing attention to the style of instruction given in our schools, but cannot help feeling that they take an extremely narrow view of the case, and in the desire to be practical lose sight of the great aim of a public school education.

Man owes duties, not to himself alone, but to his family, to his friends, to society, and to his God; and an education that fits him only to look out for No. 1, and fails to make him a more useful member in society and in the world, is not worthy of the name of an education. Practical education should not mean a business education, and if men will twist it to mean such, then we say away with your practical education, for our object in teaching is to prepare our boys, not for one part of their after lives, but for all. Practical education includes a training that will aid in the business of after life, but it means much more. That discipline, which builds up one's mind or body, that discipline which makes a man make the most of himself in every way, is what we call practical, and we hope the day is far distant when the people of Manitoba will be led into the same error as some of those across the border, who think that when their sons are taught how to make money that are taught all. It is one of the greatest curses of America to-day that its men live with the one object in view of amassing wealth. Valuing not the comforts of the fireside, not taking advantage of the opportunities for self-enjoyment and mental and moral improvement that society offers, engrossed in the one idea of becoming rich, they not only hinder the true progress of the country and establish a wrong basis upon which they build the whole fabric of society, but convert themselves into mere machines of labor and smother out all the finer feelings and generous impulses of their nature, acting, not as beings with minds and souls, beings with duties to God and duties to mankind, but as selfish and miserly creatures who live for their own gratification.

Call English society rotten if you will, and denounce aristocracy if you please, but it is a better system of gradation for society than where money is the basis of classification. And if we educate our sons to think that the whole object of life is to make money, how can we expect this state of affairs to be remedied?

"Mind and moral: on nature's plan
Are the genuine tests of a gentleman."

Then let us educate our children so that when they grow up they shall pay as much attention to the cultivation of the mind, and the heavenly graces as they do to personal grandeur and the emolument of wealth. Let them be men in the full sense of the word—physically, morally, and intellectually, and do not cramp them in mind, body, and spirit by having them wrap themselves up in business. It seems to me that men now-a-days, and especially men in this country, need more to learn the lesson of how to act honestly than how to make money, and I certainly think that if all our citizens

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