

cally has a school that might well be characterized as a pandemonium, while under the influence of another, with scarcely strength enough to endure the fatigue of the labor, the same school is soon changed into a paradise? The former is lacking in that decision of character necessary to the enforcement of his own authority. A person who lacks will power or the ability to exercise it should never be a teacher.

As to *what* we should teach, I cannot express it better than in the words of a liberal-minded American: "Teaching patriotism," he says, "is teaching love of home and native land; love for the flag, whether it be the Union Jack of grand Old England, or the Star Spangled Banner of our glorious American Union. Teach the national airs, whether it be "God Save the Queen," "America" or the "Marseillaise" hymn. Teach patriotism as you teach national history; teach loyalty and fidelity to the government, whether that government be a republic, an empire or a kingdom. Teach

the duty of true citizenship. Teach the triumph of national genius. Teach the achievements of nations. Teach the richness and productiveness of the nation's soil. Teach the grandeur and the beauty of the nation's art, and of its scenery. Teach everything, and anything, in fact, in nature or in the nations, or in individuals, which will make the student stronger, which will make him patriotic, faithful and true. Teach a patriotism to our children, a love of country, of our country's traditions, of the traditions of our mothers, of our country in the past, of our country in its present pride and power, and our country in its future and great destiny; its vast resources, constitutional liberty, and above all, our country in its freedom and union forever."

Even at best, educational changes are only changes of fashion, the swing of the pendulum from one extreme to another, and sure to need correction by a fresh reaction.—D. Harris, Washington, D. C.

THE SOCIAL MISSION OF THE PUBLIC SCHOOL.

BY PRES. HYDE, BOWDOIN COLLEGE.

WHAT is it that, as taxpayers, as parents, as members of school boards, as teachers, we are trying to do for the children and youth committed to our charge?

Are we trying to make them docile and loyal members of some church or synagogue on earth, and to fit their souls for heaven? This is a legitimate end of education. In the course of human history more time has been devoted, more money given to education under the influence of this motive than under the influence of all other motives combined. This motive reared the mediæval monastery and the mediæval university; founded nearly every academy

and college in Puritan New England; has been the pioneer of education in the denominational institutions of the West; is planting parochial schools in all the manufacturing centres throughout our land to-day. This is the ecclesiastical ideal. We respect what this ideal has done for education in the past; we ought to respect what it is striving to do to-day. In view of the great diversity of religious faith among our people, this ideal, however, is one which the public school cannot entertain. The common school must deal with matters which are common to all. But religious creeds and ceremonies are the very things, of all others, in which