

what are the best books and a loving interest in them; a wide awake interest in current events; a knowledge of psychology, derived from the study of boys and girls and supplemented by the observations of wiser thinkers than herself, found in standard works on the subject; a knowledge of what the best men and women of her profession in the past have thought and done, and what the leaders of present times are thinking and doing in the cause of education. If she has a truly professional spirit, she will wish to meet with fellow workers in local, county, district and state associations, both to receive and give.

She must have a well-disciplined mind, gaining all the time in power to acquire fresh knowledge, to assimilate it and wisely use it, thinking more keenly and feeling more warmly as the years go by. From wise observation of the effects of her work which she has based on her knowledge of the principles governing the development of soul, she must constantly increase in skill in teaching, becoming, indeed, an artist instead of remaining an artisan. She ought to have in an eminent degree what Pestalozzi calls a "thinking love" for children.

To the stimulation which ever comes from an earnest soul, should be joined the stimulation of the "word fitly spoken."

"With halting, without rest,
Lifting Better up to Best;
Planting seeds of knowledge pure
Through earth to ripen, through heaven endure."

Lord Russel J. Killowen's View of Separate Schools.

The question of whether the State should render financial assistance to sectarian schools having arisen, his lordship expressed his views at some length.

"It all depends," he said. "I can understand the government of a state saying: 'Education is no affair of ours; that must be left to the individual head of the family.'"

"But if, as in Great Britain, the State has accepted the position of recognizing it to be the duty of the State that the young of the nation shall be educated, then I think it is the duty of the State to consider, as far as is consistent with a national system of education, the religious feeling, or if you prefer to so call it, the religious sentiment or prejudices of the various sections of the community. Again, if the duty which the State has accepted is discharged by anybody in the community, so far as the secular teaching is concerned, I hold that while the State ought not to be called upon to pay for religious teaching, it is only just that it

should pay for the secular teaching which it has confessed to be its duty to impart to the child, whether that teaching be imparted by members of a religious body or not, and this even although that body may set apart certain hours of the school day for instruction in religious matters which may be more or less sectional. It should pay those who impart that secular education, even although they may be recognized as a body of religious teachers. But, while I say this, I say at the same time that there should be the fullest possible control given to the State in the matter of inspection, so that it may see that the standard which it proposes to maintain, will, in point of efficiency, be carried out. In other words, the State should see that it is getting full value for the money which it is paying out.

"But, in order that there may be no misconstruction of my words, I desire it to be distinctly understood that I speak as an Englishman, and as one who looks at this matter as it affects the schools in England. I am not discussing the merits or demerits of Canadian separate schools, but speak simply of the duty of the State, with regard to education as I conceive it."

Some Statistics from Germany.

On a basis of 10,000, the proportion of pupils attending the scientific and classical gymnasia, is: in Prussia, 27 Catholics to 50 Protestants and 333 Jews; in Saxony, 22 Catholics to 40 Protestants and 357 Jews; in Wurtemberg, 53 Catholics to 93 Protestants and 590 Jews; in Baden, 41 Catholics to 86 Protestants and 417 Jews; in Hesse, 50 Catholics to 67 Protestants and 333 Jews. Thus in the six largest German states, containing 87 per cent of the population of the empire, the Catholics are far behind the Protestants in their desire for higher education; the Jews vastly superior in this respect to both the Christian organizations together.

The undeniable fact that Catholics furnish proportionately fewer aspirants after higher education than Protestants, is due to a variety of causes, two of which may be mentioned as perhaps the most important. The first of these is sacerdotal celibacy. The Protestant parson's sons are expected to study, if not theology, at least one of the learned professions. His descendants, whether laity or clergy, inherit a taste for learning, and in most cases pursue a course at the university. The second cause is the persistently hostile attitude of the ecclesiastical and political leaders of the Catholic party to the superior grades of secular education. They are constantly denouncing scientific schools and universities as hot beds of irreligion. But who ever heard a Jewish rabbi or the elders of a synagogue indulging in such condemnatory language? *N. Y. Nation, Vol. 62, No. 1615.*