

it is a proof of a teacher's or preacher's inability to use the higher form of appeal. We are all too ready to take what seems to be the easy way. "There is a way which seemeth right unto a man, but the end thereof is death." Over against this write that other glorious teaching, "Love never faileth."

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### Lessons or Occupations

A school time-table is a wonderful construction. According to it a day is divided into definite lesson periods. As a rule the lessons in each subject follow a somewhat logical order, but there is no necessary connections between lessons in various subjects. Nor is the order of lessons in any subject always dependent upon the sense of need in the pupil's mind. The teacher and the text-book are supreme. As a result, there is in the mind of the pupil a feeling that he is the victim of a system—though not necessarily an unwilling victim. He feels that he is at school to do another's will, and not to carry out operations begun entirely or in part on his own initiative. School life is not supposed to be a unity.

Outside of school it is different. When a boy is made responsible for some particular work, for instance, raising a hog, the activities connected with the operation are continuous. The occupation necessitates an order which is compulsory. Twice a day something must be done; once or twice a week something else, and at larger intervals something else. At all stages observation, reflection and action must go hand in hand. The boy becomes an observer,

a questioner, a reader, a student. The occupation of hog-raising becomes an essential feature of his life.

Anyone who reflects, will perceive that there is an essential difference between an occupation and a series of lessons. It will also be agreed that the learning of lessons prepares pupils to learn more lessons, while engaging in an occupation prepares for further occupation.

It is worth while enquiring how far the practice of engaging in occupations can take place of hearing and teaching lessons in school; how far occupation can be made the occasion of lessons. It might, for example, be possible to relate much of the work in composition, reading, writing, spelling, geography, and arithmetic, to occupations such as carpentering, gardening, caring for the stock at home, marketing grain and playing. The relating could possibly be done in such a way as to make the pupils feel that life is a unity, and school very close to life. This is not merely another way of stating the old theory of concentration or correlation of studies. It is a suggestion that life is built up through continuous constructive experience, rather than through arbitrary and somewhat disconnected lessons.

This, it seems to us, is the most important consideration in method that teachers of the next five years have to deal with. Who is equal to the task of suggesting definitely the change that should be made in the teaching in city schools, to enable them to fall in with this idea? In rural communities the problem is easy.

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There is a school in North Winnipeg that visitors should see. It is practically a girls' school, and nearly all are of foreign extraction. Lessons are given to all above Grade IV. in millinery, sewing, washing, ironing, cooking and other household occupations. The work in the class-rooms is correlated with the work carried on by the teachers of household art. There is a spirit in the school which anyone may detect in a moment—a spirit of joyous activity. The school is a place in which children do more than study. They live and learn how to live.