

paper on "Correlation," read before the last session of the Provincial Educational Association:

"The purpose of the course of study is to enable the student to obtain an insight into the world of thought and matter, and by the very process of obtaining this information or insight to acquire new strength of mind, power to think new thoughts and grapple with new studies, new problems which in almost innumerable shapes and varieties will come up for solution during the course of one's life."

He thinks the tendency is too much towards acquiring information for the utility of it; that on the contrary we should emphasize "the vastly greater importance of time being given to assimilate into the fibre of our mental being the information gained," that we should give "prominence to those studies which for centuries have been regarded as the best instruments for the development of mental power, and are still so regarded by the best authorities of to-day," that "in multiplying the number of studies we make it impossible for any one of them to yield for us its training value." "The chief purpose of any course of training is the development of innate power. Enlargement of mind is not produced by the extent or variety of subjects studied, but by the sound intense thinking done on these subjects, and is within certain limits, not in direct but in inverse proportion to the extent or area of the vast field of knowledge to which the student has devoted his attention."

CONCENTRATION.

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This afternoon we shall endeavor to see more clearly the relation of the child to the world around him, and in so doing, get at the meaning of and beauty in what is called the "Theory of Concentration."

Firstly, therefore, what is the child, this living breathing lump of immortality? We might as well ask, what is the Creator, the Giver of Life, for the child is the culmination and climax of all God's creations.

Stand by the cradle a moment and view him, this bundle of energies, ready to be acted upon by all external energies, the waves of light that touch his eye; the vibrations of air that touch his ear; the contact and resistance of his body to objects through touch.

The child begins to respond to these energies and to smile, to laugh, to stretch his feet and arms, to see, to hear. And now comes the question for us: What must the child do from the very nature of his being? Before the child is conscious of it, the rhythm in music affects him. What child does not love to be sung to

any time but especially when sleepy time comes and you sing a "Rock-a-bye" song?

"Why," we ask, "is this?" Simply because the whole universe is revelling in music. The rippling of the tiny brook, the wind in the trees, the patter of the rain or hail, the thunder's roar, and the mighty avalanche, are all nature's music, and "the half has not been told."

Perhaps the most marked response which the little one gives is through his fanciful creations. A little form, a little color are enough to set him at work, and he creates, out of his very simple supply of ideas, his own world, his myth world, and lives over again the childhood of the race. Who of you, now, cannot remember half a dozen myths of your own creation in which you were perfectly happy in childhood? What is this myth? The world is full of it. It is the beginning of history, and should play a most important part in our school course. What is Norse mythology but Norse history? and how beautiful it is, partaking as it does of the very nature of the people and the country. In the story of Iduna or Baldur is a vivid pen picture of the hardiness, trust and simplicity of the people. You can see their country of fiords and mountains; you can feel the long cold winter and rejoice with them at the return of spring. Contrast with this the Greek mythology. Could you imagine the stories of Hermes, Apollo, or Phaeton as being Norse stories? Why, no, they partake of a different climate, different people, different customs. In the same way we might contrast the Indian myths. Thus you see the childhood of the race lies in the myth. Not only is it the beginning of history but the beginning of science and religion as well. Note, for instance, the myth of Santa Claus, the foreshadowing of the All-Giver, All-Lover. What can be more beautiful? and yet, some of us think children ought to be taught the plain matter-of-fact truth about it, or rather *our* view of the truth of Santa Claus, whereas the myth will of itself lead naturally into the truth.

Thus have we seen how the child of necessity studies the myth. He is also a student of anthropology. He not only studies individual life as in his mother, teacher, playmates, but he studies community life, through the study of his own family, his neighbors, his school fellows. Here also comes in the study of civics, and just the measure of the child's judgment of the democratic, monarchical or socialistic character of the government of home or school, just such will be his judgment of that government in after years.

Again, he studies zoology. Look back into your early childhood and see if you did not study zoology