

kind upon their own characters. It has taken long to learn the lesson that education is something more than "doing sums" or parsing, but many in these days are conning it. When it comes to be fully and generally understood that the proper work of the schools is the development of all that is best and highest in child-nature, the world will soon become much better than it is.

VOL. I, No. 1, of "Monographs of the Industrial Education Association of New York," contains two noteworthy articles. The first is, "A Plea for the Training of the Hand," by D. C. Gilman, LL.D., President of John Hopkins' University; the other a paper on "Manual Training in the Public School," by H. H. Belfield, Ph.D., Director of the Chicago Manual Training School. Both papers are able and valuable contributions to the discussion of an educational movement which is making wonderful progress, and is clearly destined to work a great, almost radical, change in the methods of public school instruction. Both writers insist upon the fact that manual training is in itself a part and an important part of education. We are inclined to think that even more stress might be laid upon the point that a sufficient amount of attention to the training of the hand is not only not incompatible with a mental training as thorough as has hitherto been imparted, but may even be made an important auxiliary in such training. The question is not one of less brain and more muscle training, but of a more thorough and harmonious development of both brain and muscle.

AN exchange says that private schools are becoming so much more popular in Massachusetts than public schools that the Governor of the State has felt it to be his duty to refer to the matter in his message. The Governor thinks the State should exercise some sort of supervision over the private institutions now, for, as he explains, the future of the country depends largely, if not solely, upon the character of the education the children are receiving. We are inclined to think such solicitude quite unnecessary. Parents who provide private schools for their children have usually a reason for so doing and may be trusted not to provide an inferior article. We have no doubt that as the country grows older and parents understand better the nature and value of true education and their own untransferable responsibility, they will take the matter more and more into their own hands. The fact is, that in the average public school the classes are much too large to admit of the best educational work, no matter how able the teacher. He must be a poor educator, indeed, who cannot do more for each of six or ten children in private than the best public school teacher can do for each of forty or fifty, not to say a hundred.

A GOOD deal is being said and written just now about the evil involved in the turning away

of so many young men in the country from farming and other industrial pursuits to city and professional or mercantile life. There is, it is to be feared, some truth in the oft-repeated assertions that the under current of influence in our high schools and colleges sets strongly in the latter direction. This is wrong. The moral influence of the schools and courses of study should be thrown, as far as possible, upon the other side. Teachers should aim to impart truer conceptions of the dignity of manual—our pen slipped into "manly," and we should, perhaps, have let it stand—labor, and above all, of tilling the soil. The land is the source of all our wealth. To develop its rich resources to the utmost, is a work demanding and worthy of the highest intelligence. Agriculture, horticulture, stock raising, etc., are really scientific pursuits. Poets and men of refined and elevated natures have always delighted in the sights and sounds, and often in the occupations, of rural life. Only a higher standard of taste is required to make farming one of the most popular and fashionable, as it is always one of the most independent and healthful of pursuits. Teachers and professors should do much to cultivate this taste.

THE following advice, once given by Emerson, is excellent:—"If your pupil, in a proper manner, doubt the correctness of your statement or opinion, and a discussion follow, never attempt to silence him by your mere assertion, but hear his reasons patiently and pleasantly. Welcome the doubting spirit and the zeal in arguing that prove the thinker. Encourage his enquiries, and if he convince you that you are wrong and that he is right, acknowledge it cheerfully, and—hug him." That teacher must be very insecure in his position who cannot afford to admit the possibility that he may be in error on some point of fact or logic. The true educator will welcome, as Emerson says, "the doubting spirit," provided always that the "zeal in arguing" gives evidence of being, in some measure at least, the offspring of love of truth, not mere fondness for cavilling. It is a too common mistake of the teacher, especially the young teacher, to think it would never do to let the pupils know he was wrong. Such an idea does little credit either to the judgment or to the moral sense. It also greatly underrates the average pupil's shrewdness. If the teacher is wrong in a disputed matter the sharp pupil is pretty sure to find it out, and to let his fellow-pupils know it. The loss of prestige in such a case is vastly greater than any which could result from a frank admission of doubt. The latter, too, often becomes an excellent lesson in candor and conscientiousness, setting before the school, as it does, a concrete example of the spirit in which truth should be sought and revered. But the average school-boy in these days will hardly be got to believe in the teacher's infallibility, nor is it desirable that he should.

Educational Thought.

THE primary and fundamental qualification for teaching is generous scholarship, a confirmed love for the scholarly vocation, and a high degree of intellectual training.—*Prof. Payne.*

"THAT which every gentleman desires for his son, besides the estate he leaves him, is contained in these four things:—*Virtue, Wisdom, Breeding, Learning.* . . . I place *Virtue* as the first and most necessary of those endowments that belong to a man or a gentleman, as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself."—*John Locke.*

THE empire of this country is no longer in the hands of the large cities, if it ever were. It is in the hands of those large country towns where the best men lead the town, direct its education, its local government, and give tone and courage to its people; towns without rings, towns not governed by bar-rooms. It is the men from these towns who are pushed forward into important public life, and loyally sustained by the American people.—*Edward Everett Hale.*

CHILDREN are very much what their teachers make them. I find plenty of deleterious and detestable influences at work, but they are influences of journalism in one place, in another influences of politicians, in some places both the one and the other; they are not influences of teachers. The influence of the elementary teacher, so far as my observation extends, is for good; it helps morality and virtue. I do not give the teacher too much praise for this; the child in his hands so appeals to his conscience, his responsibility is so direct and palpable. But the fact is none the less consoling, and the fact is, I believe, as I have stated it.—*Matthew Arnold.*

IF, then, we can not contain long the information we receive, what is the use of acquiring it? The answer is, that the man is greater than his memory. Even though the memory let slip the fact, it has made its impression for ever upon the man himself. Hence the value of all miscellaneous reading, of running through all sorts and conditions of books on history, travel, geography, science, biography, philosophy, and religion. It is not necessary for me to keep in my mind that the population of China is three hundred and sixty millions, or that the death rate of that vast empire is a million a month; but it is very advisable that I should once have looked at that figure, pondered it for a moment, as it went by me on the page, and allowed its significance to sink into my mind. Now it exists for me not as a mere number, but as an impression of vastness, solemn and terrible. It has not gone into the mathematical part of me, but into the soul of me; and the word China has henceforth a new interest and a new awe.—*Drummond.*

"THAT 'a little knowledge is a dangerous thing' was a saying that got currency as a proverb stamped in the mint of Pope's versification—of Pope, who, with the most imperfect knowledge of Greek, translated Homer; with the most imperfect knowledge of the Elizabethan drama, edited Shakespeare; and, with the most imperfect knowledge of philosophy, wrote the 'Essay on Man.' But what is this little knowledge that is supposed to be so dangerous? What is it 'little' in relation to? If in relation to what there is to know, then all human knowledge is little. If in relation to what is actually known by somebody, then we must condemn as 'dangerous' the knowledge which Archimedes possessed of Mechanics, or Copernicus of Astronomy; for a shilling primer and a few weeks' study will enable any student to outstrip in mere information some of the greatest teachers of the past. . . . I say, then, that so far from a little knowledge being undesirable, a little knowledge is all that on most subjects any of us can hope to attain, and that, as a source not of worldly profit, but of personal pleasure, it may be of infinite value to its possessor."—*Mr. Balfour, St. Andrew's.*

COURT the fresh air, day and night. "Oh, if you knew what was in the air."—*Iowa School Journal.*