which are to be derived from the accepting of Departmental standards. Studies and work not upon the ordinary High School curriculum, but telling directly toward manly and capable living, find full recognition in residential schools. The refining influences of instruction in music and art, the inestimable practical and educative value of "manual training" in wood and metal work, systematic physical culture, and direct teaching in Christian ethics are some of the distinctive advantages which a well-equipped residential school has to offer to those who come within its walls.

In his remarkable book, "Anglo-Saxon Superiority," Edmond Demolins credits the English boys' schools with exercising an immense influence in the development of that virile British manhood which has made for progress and power at home and abroad. "Man is not a mere intelligence," he says, "but an intelligence attached to a body. We are, therefore, to train the pupils in energy, will-power, physical strength, manual skill, agility." For such a training he considers the properly conducted residential school (not the huge examination-cramming internat of France) beyond question the most efficient means. Nowhere, surely, than in such an institution are boys prepared better for the duties and responsibilities of manhood. daily life with one another the principles of true democracy and independence are unconsciously inculcated. law and system, without which democracy is but anarchy, become as firmly implanted. There is an individual "ascent of man" from the condition of complete dependence upon others to that higher plane of living upon which the distinctive characteristic is "the doing for others." To attain to this final state of independence and altruism it is necessary that there should be a transition stage in which actionless dependence gives place to individual self-reliance. Under no conditions, I believe, can the growth of such self-reliance be more favored than within a residential school.

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