

nized not as medicine but as food. Sometimes the manner in which food is given to children makes it as distasteful to them as medicine, and this is as much the case with food for the mind as food for the body. But, generally speaking, the child delights in acquiring information. The eye brightens when beholding things beautiful, the ear quickens when it drinks in the harmony of sound, the whole body quivers with the excitement of joy when some pleasant discovery is made by the sense of touch, taste, or smell. If knowledge naturally acquired be medicine, then it is the God of nature who has sweetened the cup into a dainty and wholesome dish for our little ones; and if the joy of such be rendered bitter, it is by some one who does not understand fully the processes of nature. The lecturer then spoke of the pleasure to be found in the class-room. He likewise reviewed the utilitarianism which not unfrequently opposes the progress of the New Education. Two of these theories he designated the "dollar and cent" theory and the "quart-jug" theory, which he humorously illustrated. He characterized the education which some worldly-minded people commended as that process to which old Fagin subjected Oliver Twist and the Dodger, and which made the latter more of the artist than Bill Sykes. True education cannot make a man worse than he is; it must make him better. Other forces are certainly at work which counteract the beneficial influence of a good education in a man, and if he fall, as fall he may, considering the thousand and one temptations to over-reach himself and others, he falls not because he is educated, but in spite of his being educated. The purpose of education is neither to train men to gain money nor to lose money, neither to make them millionaires nor paupers. We certainly desire to imbue them with those moral principles which, if followed, will keep them out of jail and make them besides honorable members of society; and that so-called educated men become either paupers or jail-birds must be traced to that restlessness which society encourages in men by its flatteries rather than to over-education.

Our space, however, will not permit us to extend our report at present. Mr. Harper concluded his able lecture in these words:—

Ladies and gentlemen,—To pause suddenly here on the threshold of the position is to leave our task of investigation only half done. But I have detained you too long already, and have only time, not to draw a conclusion, but to make a statement. It is impossible to assert at this stage of our inquiry that the New Education is a panacea for all the moral delinquencies of society, or that it is the corrective of the deteriorating reaction we see in those other forces which tend to raise society to a harmonized civilization. But this we can assert, notwithstanding the limited sphere of our present investigation: The New Education is founded upon the very constitution of man's nature. It is a science, and like all other sciences, is grandly progressive. As a powerful influence for man's elevation and enlightenment—the associate of pure religion, the ally of true knowledge and industry—it is accomplishing for society a great and mighty reform. As the grandest of all phenomena, it has engrossed the attention of our ablest thinkers and most spirited philanthropists. Like a mighty river, it had its origin in the disinterested philanthropy of a humble citizen. Sometimes the mist of superstition hung over the roll of its increasing waters, but impotent to pollute its current rushing in its majestic career against the strongholds of bigotry and ignorance. Onward it still continues to roll, less often stained with the bloodshed of persecution and intolerance, sometimes swelling into a rapid as it passes over the rocks of a false civilization, but oftener flowing amid scenes of peace and prosperity. Still onward, searching out the uncleans of iniquity and crime, and bearing on its broad bosom the emblem of liberty; if it be not itself the hope of an approaching

unity among the nations. The leper disdained at first to leap into the waters which could promote in him health, strength, and purity; and even yet the sunken masses in city and country refuse to educate they and their children. Then the work of education still stands incomplete. But incomplete though it be, we cannot but marvel at what has been accomplished. Everywhere the achievements of education are being examined in order that a perfection may be attained to, a perfection which has found its development thus far in the New Education.

At the close of the lecture a vote of thanks on motion of Hon. G. Ouimet, Superintendent of Education, and the Rev. Robt. Ker, was unanimously voted to Mr. Harper for his thoughtful, instructive, and entertaining paper.—*The Morning Chronicle*.

VOCAL MUSIC IN THE PUBLIC SCHOOLS.*

The great stumbling-block in the way of systematic teaching of music in our schools is not the inability of the teachers, but the prevalent idea that one requires special musical talent to either study or teach the subject. This is a fallacy. The only talent required is the faculty of imparting instruction to others, which every good teacher possesses. United with a knowledge of the subject, this will enable anyone to teach music successfully. The abstract principles are simple; and any child will understand the characters as readily as algebraic or arithmetical signs. Many ask: "How can I teach my pupils to sing, when I cannot sing myself?" The question shows a misconception. The gift of song is as universal as the gift of speech. A small proportion of the human race have not the capability of speech, or possess it only in a slight degree. But a small proportion have not the capability of song. Then why do such a comparatively small number of people sing? Because the men and women of this generation have not been taught in childhood that they have the faculty, and how to use it. Let not the mistake be made in educating our children. Thousands of school teachers in Ontario possess the "special talent" that they ascribe to a small minority. With a few exceptions, all can fit themselves to teach music. Many say: "I never could sing—I haven't any voice." They deny the existence of that which the utterance of the word proves. All have voice—and the voice in song is the same as that in speech, differing only in use.

"The difference between music and speech lies in the manner of transition from one degree of pitch to another. In speech, the movement is concrete, the voice continually sliding upward and downward, never remaining at one point of the scale except in the monotone. The singing voice passes from one pitch to another by a distinct step called discrete movement."†

Voices differ in volume, quality, and pitch. All cannot have the advantages of a professional elocutionist or orator, and yet this does not deter any teacher from instructing pupils how to read and speak correctly. All cannot possess the perfect vocal organs given to but a few great singers. Should this prevent teachers exercising the vocal organ they do possess? No. It should rather be an incentive to development and improvement of their powers, and the germ that is innate in every human being.