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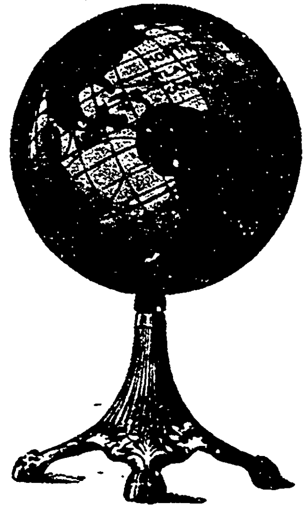

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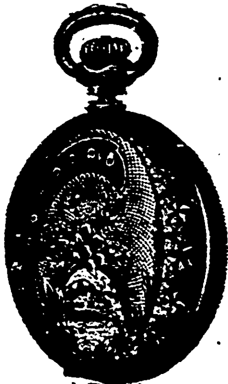

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Replies to contributions will be welcome.

KIPLING.

By Agnes Deans Cameron, Victoria.

(This article on Kipling, by Agnes Deans Cameron, though literary rather than educational in its purpose, so well illustrates an attitude and mode of treatment intended to develope a love for literature rather than the critical air that so much of the pretentious teaching in our schools aims at, that no apology is made for giving it the premier place in this number).

Why do I like Kipling? Well, (to quote the little chap in "Tom-All-Alone's) he's "been very good to me,"—hungry, he has fed me; weary, weak and dispirited, he ministered unto me. He has introduced me to people, such a goodly company, people with rich, red (not blue) blood in their veins, *live people that do things*. And he preaches to me the gospel of work, and endeavor, and determination of sticking-to-it and never-giving-up. He bids me be kindly; and to learn from little children, and assures me of the soul of good in things evil if I will but feelingly distil it out—and he does it all "after the use of the English, in straight flung words and few." Why should I not love him? If other people find him coarse and crude and common and vulgar, I can't help it—theirs the loss.

THE OUTER MAN KIPLING.

Kipling was born on the 30th December, 1865, in Bombay, the city "that gleans all races from all lands." His father was an artist, both his grandfathers parsons. Kipling was the eldest born of his family, and his name "Rudyard" points to the spot where his father and mother first met, a little woodland pool in the motherland- Rudyard Lake. Kipling reminds me a little of Dickens, of Stevenson, of Mark Twain and of Barrie, and yet I can't at all tell why. But when we read of Sentimental Tommy's mother revealing to him the story of her early life, and all the romance of the Den and the Cuttle Well, it requires very little imagination to hear Mrs. Kipling describe to "Ruddie" the charm of Rudyard Lake and all the Staffordshire country, and so "he learned from his wistful mother to call old England home." At twelve years of age Kipling was taken by his father to Westward Ho College, in Devon, but first, boy and man, they enjoyed together a wonder visit to Paris and the Exposition. Kipling, during his five years at college, did not distinguish himself particularly, though he edited the College Chronicle and, by a great spurt, carried off a prize for literature. Then back to India, where his real work began, as sub-editor of the Civil and Military Gazette, at Lahore. In "The Man Who Would be King," Kipling gives us one night of this newspaper life:—"It was a pitchy black night, as stifling as a June night can be, and the *loo*, the red-hot wind

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AN OPEN LETTER

To the teachers who read the Journal, from Russell, Lang & Co., The Educational Booksellers, Winnipeg, Greeting.

We have many new books to speak about this month. First of all there are the new authorized books which we send post free at the following prices:—Goggin's Grammar, 35c.; Syke's Elementary Composition, 40c.; McIntyre & Saul's Literature Selections, 60c.: The Lay of the Last Minstrel, 30c.; Selections from Wordsworth, 40c.; Ruskin's Sesame and Lilies, 40c.; The Twentieth Century Edition of Hamblin Smith's Arithmetic, 60c.; The New Series of "Arithmetic by Grades," books four to eight, at 25c. each; we can also supply books II. and III. at same price, also Teacher's Manuals for the "Arithmetic by Grades," Vol. I., covers, Books I. to IV., price 50c.: Vol. II., covers, Books V. to VIII., inclusive price 70c., or the two volumes complete in one volume for $1.00. We have also Quackenbo's Rhetoric, $1.25: Martin's Human Body, $1.25: Meyer's General History, $1.75: Halleck's English Literture, $1.50; Barrett Wendell's Composition, $1.50; also all the other books for teacher's certificate work.

We are receiving "Tons" of Books these days, including many nice lines for School Libraries. Five of Ballantyne's Books, viz.:—"The Dog Crusoe," "Martin Rattler," "Ungava," "The Gorilla Hunters," "The Young Fur Traders," which have hitherto been in expensive editions, we can now supply in Paper Covers at 20c., or in neat cloth binding, with colored illustration, at 35c. each, or the five, post free for $1.50. Another very popular Book is Bullen's "The Cruise of the Cachalot," a wonderful and true whale fishing story; Kipling says one of the best sea stories he has read, price, paper, 20c. cloth, illustrated, 60c. Other leading Books are: "Squirrels and other Fur Bearers" by Burrows, price 75c.; Long's "Ways of Woodfolk," 60c.; and "Wilderness Ways," 50c. are particularly good. Mr. Daniel McIntyre, Inspector of Winnipeg Schools, speaks of them as being more true to life than Thompson's "Wild Animals I have known." We have hundred of other excellent Books for School Libraries, and shall be glad to send selected lists or make up selections and send them on approval. We give special rates on School Libraries.

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from the westward, was booming among the tinder dry trees and pretending that the rain was on its heels. Now and again a spot of almost boiling water would fall on the dust from the flop of a frog, but all our weary world knew that it was only pretence. It was a shade cooler in the pressroom than the office, so I sat there, while the type ticked and clicked and the night jars hooted at the windows, and the all but naked compositors wiped the sweat from their foreheads and called for water—the telegram we were waiting for would not come and the whole round earth stood still in the choking heat, with its finger on its lip, to wait the event."

Out of such nights as these were the "Departmental Ditties" born *to fill space*, verses being added or lopped off at the mandate of the foreman. And these verses were answered by other young newspaper men in exchanges all up and down the Eastern Empire—Bangalore, Bengal, the Bombay side—as far down coast as Rangoon, and up to Mandalay, and occasionally some lonely one away in the China ports would lift up his unhappy voice among the tea chests and, Kipling says, "we would all be crowing together like cocks before daybreak." So it was ere Kipling was twenty, and of the other voices we have not even heard, and Kipling's fame is empire-wide. But the road from journalism to literature is ever rugged; the newspaper days were long and hot and hard, but in fag-ends of time and in the close hot nights, Kipling "built" a book, his first, containing departmental verses. It was very thin, stiched with wire, bound in brown paper, and tied with tape to imitate a government envelope. It found a small circulation, and afterwards, in a new and enlarged edition came to London with a gilt top and stiff back, and was duly advertised in the publishers' poetry department. "But," Kipling says, "*I* loved it best when it was a little brown baby with a pink string round its stomach."

When Kipling determined to study Tommy Atkins, he obtained from the Indian commander, the Duke of Connaught, permission to go to any military station on the frontier to live with the officers and men; and so were discovered Mulvaney and Ortheris and Learoyd the inimitable. When twenty-five, Kipling packed up his wares literary, and set out to find a market. Hong Kong he tried in vain, San Francisco and New York. Many a lesser man would have been discouraged, but Kipling had faith in himself and went to London and found his own. And *fame* came to him, and a *friend* and a *wife*. Wolcott Balestier (with whom he collaborated in the Naulahka) was the friend, and Balestier's sister, Carolyn, the wife. Then followed three happy married years in the Vermont home, and "Many Inventions" and the "Seven Seas" were born.

KIPLING THE WRITER.

In Kipling's outer man and in his life we find nothing remarkable—he is "even as you and me." When we come to look at him as a writer, three things strike us—his originality, his remarkable versatility and his fertility, Kipling is first and always original; he is a true voice; he neither quotes, copies, follows nor reflects any one else. When we consider him as a sustained novelist, as a poet, and as a short-story writer, we must call him not only versatile, but "the" most versatile writer since the time of Shakespeare. His fertility is a growing marvel. When we look back on what he has created in fifteen years we hold our breaths and wonder what the years will bring forth. Will we have a Kipling epic? Or the great drama that the world has been waiting for? Kipling has exploited five almost if not altogether new fields:—

First of all he is the Bard of Tommy Atkins; he is the exponent of Anglo-Indian life, of Native Indian life; he is the Laureate of the Empire, and a most compelling Voice from the Jungle. And besides all this he is the bard of rail and valve, engine and screw. Note the difference in local color in theme between "Wee Willie Winkie" and "Captains Courageous," between the "Jungle Book" and the "Light That Failed." Think of the same man in the compass of a few years creating the "Barrack Room Ballads," "The Day's Work," and the "Recessional,"—surely here is one man who in his time plays many parts; his is not only talent, it is genius, wide-ranged, sweeping.

TOMMY ATKINS.

I have heard two objections urged against the "Barrack Room Ballads,"—the first is that Kipling got the subject matter largely from unwritten songs and rhymes, the common property of soldiers' quarters everywhere, that he merely amended these and made them presentable. Kipling freely admits this:

"When 'Omer smote 'is bloomin' lyre,
'Ed 'eard men sing by land and sea;
An' what 'e thought 'e might require,
'E went and took, the same as me."

This is no crime, but the acme of virtue from an artist's standpoint. The second cause of cavil is, Kipling's soldiers are rude and rough and profane—they break the laws of Lindley Murray and of Moses. Well, there is no objection to these critics studying their soldiers from prettily-colored prints, where Thomas, from his sleeked hair to the tooth-pick toes of his impossible shoes, stands ever at "*shun*" in all the glory of a spotless uniform; but then, you see, Kipling (who acknowledges that Mulvaney is not to be admitted to the door-mats of decent folk) wants to interest us in real live Tommies; to show that, in the last analysis, they are essentially like the rest of us; to bespeak our sympathy for the rigour of their lives, our respect for the courage that enables them to do earnest work in hard places.

"It's Tommy this, an' Tommy that, an' 'Tommy, 'ow's your Soul'?
But it's 'Thin red line of 'eroes,' when the guns begin to roll.
We ain't no thin red 'eroes, and we ain't no blackguards too,
But single men in barracks, most remarkable like you;
An' if sometimes our conduck isn't all your fancy paints,
Why, single men in barracks don't grow into plaster saints."

Above all Kipling's soldiers—Terence Mulvaney, uncouth, outrageous—will live. Who doesn't love Mulvaney? He is never tiresome, never sickening, and he has just barely missed (has he missed?) being heroic. "Hit a man," he says, "an' help a woman an' ye can't be far wrong anyways," and, unlike some of us, he lived his creed. Mulvaney, the incarnation of Khrishna and the tamer of elephants, shows us another side when, as a god from the machine, he prevents the "e-vasion" (elopement) of the Colonel's daughter—"wan av them lamblike, bleatin' pick-me-up-an'-carry-me-or-I'll-die girls, such as was made for the natural prey av men like the Cap'n," With Kipling, we feel that it is better to sit out with Mulvaney than to dance many dances.

I have not time to touch upon the other two—Jock, who never lied, and Orth'ris, who died to protect the Lieutenant who had struck him—nor to go into those two strong scenes, the madness of Orth'ris and the defence of his private

honor down at the water's edge, where Oulett and he fought even as fought Pip and the pale young gentleman, the stream "convenient for both," washing away the blood stains and all the rancour of resentment.

And not for the British Tommy only does Kipling speak. He honors courage in the enemy; faithfulness in the native auxiliaries. The Soudan Expeditionary Force draws forth this commendation to Fuzzy Wuzzy:

"So 'ere's to you, Fuzzy-Wuzzy, at your 'ome in the Soudan;
You're a pore benighted 'eathen, but a first-class fighting man.
'E 'asn't got no papers of 'is own,
'E 'asn't got no medals nor rewards,
So we must certify the skill he's shown
In usin' of 'is long two-'anded swords;
When 'e's 'oppin in and out among the bush,
With 'is coffin-'eaded shield and shovel-spear,
An 'appy day with Fuzzy on the rush
Will last an 'ealthy Tommy for a year."

Of Gunga-Din, the regimental water carrier, he says:

"'An for all 'is dirty 'ide
'E was white, clear white, inside,
When 'e went to tend the wounded under fire;
I shan't forget the night
When I dropped be'ind the fight
With a bullet where my belt-plate should 'a been;
I was chokin' mad with thirst,
An' the man that spied me first
Was our good old grinnin', gruntin' Gunga Din,
'E lifted up my 'ead,
An' 'e plugged me where I bled,
An' 'e guv me arf-a-pint o' water green;
It was crawlin', an' it stunk,
But of all the drinks I've drunk
I'm gratefulest to one from Gunga Din.
Though I've belted you and flayed you,
By the livin' Gawd that made you,
You're a better man than I am, Gunga Din."

"The Army," says Kipling, "unlike every other profession, cannot be taught through shilling books. First a man must suffer, then he must learn his work, and the self-respect *that* knowledge brings. The learning is hard in a land where Our Army is not a red thing that walks down the street to be looked at, but a living tramping reality to be needed at the shortest notice, when there is no time to say, "Hadn't you better?" and "Won't you please?"

And so the *Military Tales* and the *Barrack Room Ballalds* under all their horse play and noisy fun are didactic. The lesson to the individual is that even in the coarest of men is the primal human element that makes him our kin: and to the least imaginative of nations is forced home the tardy recognition of the manful work its soldiers are doing for it.

From "Mulvaney" to the "Recessional" is a far call, but Kipling gives us these quick transitions—it is his rare charm. Of the "Recessional," I can do no better than quote the criticism of *James Lane Allen* whose own word-painting of the Kentucky hemp-fields dainty and strong and vivid, is fresh in the minds of us all. He says, "The Recessional is virile—nothing he ever wrote ismoreso; yet it is refined. It is strong but it is equally delicate. It is massive as a whole; it is in every line just as graceful. It may be instantly understood and

felt by all men in its obviousness; yet it is so rare that he alone of all the millions of Englishmen could even think of writing it."

The Recessional suggests "The White Man's Burden," which some one has called "The American Recessional," counselling the United States to go forth and civilize the Cuban and the Filipino.

"Your new-caught sullen peoples
Half-devil and half child."
(To be continued)

HUMOR IN THE SCHOOL ROOM.

The place of humor in the school room is a serious subject and I hope these few stray thoughts may lead to a discussion of it.

Some people seem to think that laughter has no place in school, a genteel smile may be permitted once a week, and the pupils should see the fun in the reading lesson in a serious way, but a hearty laugh they believe to be as much out of place in school as at a funeral.

All this appears to me to be a mistaken idea. Life is certainly serious but humor is a gift of the gods, given us to make life more endurable in what so many consider the star of suffering. The man who depends on the labor of his hands for bread does not find existence a huge joke, but he laughs heartily and works all the better for so doing. The little workers in school should be given the same privilege.

There are, to be sure, a few unfortunates who never see a joke. They are to be classed with the deaf and the color blind, 'The puir cratures have a want.' The majority of men, even of Scotchmen, can appreciate humor, and they cannot too early learn to make the most of the royal gift. Children should be made familiar with what is best in this department of literature. There is a children's literature here as well as in serious things. The cultivation of a taste for what is pure and clean is the best remedy for a tendency toward coarseness. Every teacher should be able to recognize a joke without having it labelled. It wonld be well if he could also tell a comic story without beginning at the wrong end. The dangers, limitations, loss of dignity, &c,, connected with this subject, I hope some one better qualified may discuss.

A. McNEVIN.

Leila Ada Thomas: There is no branch taught in the public schools in which it is less possible to "lump" children, to treat them in the mass, than essay writing.

Dr. Daniel Fleisher, Superintendent, Columbia, Pa.: Most of the teachers manifest a professional spirit, and by observation and study try to keep growing in power and efficiency. This is a day of very strenuous demands upon the physical and intellectual powers of the teacher. Few realize what it means to be a wide-awake teacher of the twentieth century. Her position is not one of ease and of leisure hours. In the schoolroom and in her studies and preparation at home, she is using up her vital energies. She is surely entitled to the sympathy and respect of parents and of all others who are in a position to make her burdens easier to bear.

Dominion Educational Association.

The triennial meeting of the Dominion Educational Association met at Ottawa on the 15th August. Many subjects of great interest to all engaged in the work of teaching were discussed, but the attendance at the meetings was very small. The reason for this is not far to seek. In the first place the distances to be travelled are too great and the expense of travelling too high to permit many teachers outside of the Province in which the Association may happen to meet to attend. In the second place the date was unsuitable. It would seem better to hold the meeting at the beginning of the vacation, at a point through which it would be possible to induce teachers to pass as part of their holidays. With the co-operation of the railroads it might be possible to make such a gathering a success. Winnipeg is the point chosen for 1903 and it remains to be seen what western enterprise can do to overcome the inherent difficulties in the way of the Dominion Educational Association. Dr. Goggin, Superintendent for the Territories is President, and Mr. W. A. McIntyre, Secretary.

An attempt will be made to give the readers of THE JOURNAL from time to time a summary of the discussions. This issue contains the address of President McCabe, and summaries of the addresses of Principal Scott, of the Toronto Normal school, on Child Study, Mr. Justice Burbidge on the Parent's Responsibility to the State, and Mr. A. Stephenson of Pickering College, on The Teaching of History. These summaries are taken from the excellent reports of the Ottawa Evening Journal.

OPENING ADDRESS.

President McCabe, Ottawa.

Ladies and Gentlemen of the Dominion Educational Association, it is a great pleasure for me as President of the association, to meet you in convention after a three years' recess. As the best educational thought of each province will be given by its representatives, I shall content myself this evening with calling your attention to a few matters of general importance—matters which naturally commend themselves to the consideration of an assembly like this.

If I were asked what is the leading characteristic of human life at the present day, I would answer unhesitatingly—restlessness—a restlessness looking forward to, and trying to bring about better things. This restlessness is in the educational field as strongly as in the other fields. Thoughtful educators see it, and many of the papers on our programme show me that we are alive to this spirit of unrest, and feel our obligation to deal with it. Ideals in the life of mankind are steadily rising, and it is recognized that the teacher must be a force helping this forward movement.

In the first place we find a strong tendency towards making education more practical—more helpful in fitting our boys and girls for the duties of practical life. In this connection we note the great advancement made in nature study since our last convention. In our Dominion there are now few schools in which something is not done in this field of work, Its effect in moulding the intellectual, moral and esthetic powers of the child are incalculable. We shall see realized Lowell's idea :—

"Before men made us citizens, Great Nature made us men."

Another of the fields of work in which rich harvests are being reaped is manual training. The results here are striking. I am glad to say that we shall hear from those men best able to speak on this matter, interesting and instructive accounts of the progress made in this work in different parts of the Dominion.

With this is closely connected art education. The teachers of manual work recognize the value of first drawing the object in exact proportions, then making it. On this subject also we shall have suggestions from one competent to speak.

The training of our girls in domestic science in all that pertains to making our Canadian homes, the most comfortable and the most happy homes, is now stirring our educational world. While the question of the higher education of women is practically out of the sphere of discussion, the question of training in the best development of the household, the thought making and home keeping faculties holds a first place in educational thought.

In our training for practical life—and this is the key note of educational work of the present day—one must not forget the building up of a strong national sentiment. In this comparatively young country, with its immense possibilities, with people of different races, religious tastes, and aspirations, it is of the utmost importance that the idea of a united Canada be woven through every part of the school work. There, also, our teachers show their appreciation by contributing two papers to this most important topic.

Last, but not least, comes the consideration of the teacher himself. The first change necessary here is, increase of salary. That the large majority of the teachers receive salaries wholly inadequate, is recognized from ocean to ocean, except by a few whose opinion I need not stop to discuss. This is, I know a difficult matter with which to deal, difficult in the light of finding out a safe and effective remedy. We are told that salaries will be increased when public opinion is educated up to this action. I fear none of us present to-night will live to see public opinion committing itself in this way. The interference of governments or educational departments, is, I grant, attended with difficulty and perhaps dangers; but I feel that any improvement in teachers' salaries must be brought about by governmental or departmental action.

The questions: The desirability of Dominion registration for trained teachers, and the establishment of a Dominion educational bureau, are once more so be presented, and will I am sure, once more receive the warm support of the association. The action of the medical profession in this matter of Dominion registration gives us a helpful lesson.

I have no doubt that the programme which has been placed in your hands commends itself to you by the number and importance of the subjects to be discussed. All the sections are to be congratulated on their well selected topics closely related to the success of the work in kindergarten, elementary and high schools and in the fields of inspection and training.

That all our deliberations may result in the upbuilding of our noble profession among the generation committed to our educational care is a prayer in which, I feel all will cordially join.

WHAT CHILD STUDY HAS DONE FOR EDUCATION.

Principal Scott.

1. Child study has freshened and heightened interest in children and has inspired the teacher with a greater reverence for the little lives entrusted to her care.

2. It has shown that many so-called stupid children are suffering from growths in the nose pharynx, causing them to hear imperfectly. These can be removed by a surgeon and the child at once becomes normal.

3. It has shown that fine writing, small straight-hand drawing, the intricate work of some kindergartens, and the use of the fingers in carving in manual training with young children are all contrary to the law written in their nerve centres.

4. It has shown that the strongest potential capacity in the child is that for action; that this capacity for action takes the direction of imitation and hence every one who comes within the ken of the child becomes his teacher.

5. It has shown that each organ has its nascent period and that neglect at any stage of development is always expensive; that periods of interest correspond to the nascent periods of the motor organs; that the time of interest is the time of opportunitp and that neglect of this opportunity results in inreparable damage.

6. It has supplied many useful lessons regarding fatigue; e.g., mental fatigue is sooner induced where work is distasteful; the body wearies quicker when the mind is tired, and the mind more quickly when the body is tired; hence to secure the best results with the greatest economy of time and effort, pupils should work well and frequent periods of rest should be provided, etc.

7. It has demonstrated that formal physical exercise such as drill heightens rather than dispels mental fatigue.

8. It has shown that the time of physical growth is also the time of mental acquisition although of a somewhat confused, indefinite nature and the old notion that rapidly growing children, if normal, should be removed from school, has been thoroughly disproved.

9. It has shown that the period of adolescence is of supreme importance; that youths are now vunerable to all kinds of temptations and that genuine sympathy is necessary at this time to assist the youth into full manhood or womanhood.

10. It has shown what can be taught to a child and that children are much more interested in what an object can do and what it is good for than in its visible aspects.

11. Because some children are eye-minded, some ear-minded and others motor-minded, it is impossible to teach all in the same way.

12. It has shown that it is impossible to teach morality by mere word of mouth and has given the quietus to those who think that what is in the intellect must necessarily be in the heart and find expression for itself in the conduct.

PARENTS' RESPONSIBILITY TO THE STATE.

By Justice Burbidge.

Mr. Burbidge said in part :—

The parent has a responsibility in every way possible to aid and support the state in the efforts it may wisely put forth for the education of all the children in the state. That is a parent's duty, not only as a parent, but as a citizen of the state. And he should realize that the teacher, in a large degree, stands in his place; and exercises a delegated authority. Not only should he realize this himself, but he should make sure that his child realizes it, and he should be careful to support and sustain the teacher in the just and wise exercise of his authority.

How far the parent should seek to supplement the teacher's work in training his child's mind and imparting to its useful knowledge, must depend upon circumstances. But speaking generally, it is the duty of the parent, if he or she have the time therefor, to know from day to day, or from time to time, what work his child is doing, and to see that the child's mind is being developed, trained and disciplined, and that he is growing in knowledge. But whatever view we may take as to the parent's responsibility in this respect, there can be no question as to his duty to be earnest and constant in the work of moulding his child's character. Under our public school system, the teacher is, in respect of the moral training of the children, in a measure the agent of the state, and may be thought to be limited in his work and action by the limits that should be set to the state's action in respect thereof. That it is the states duty and his to

inculcate such principles of morality as have to do with the state's highest interest, such as honesty, chastity, temperance, truth, the evil of revenge, obedience to law, respect for the right of others, and love of country, there can be no doubt. The state of Massachusetts, in one of its constitutions, declares it to be the duty of teachers of schools to impress on the minds of youths the principles of piety and justice, and a sacred regard for truth, love of their country, humanity and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded. Moreover it is added, 'It shall be the duty of such instructors to lead their pupils into a clear understanding of the tendency of the above mentioned virtues to preserve and secure the blessings of liberty, as well as to promote their future happiness and also point out to them the evil tendencies of the opposite views.' In thi respect the parents obligation is greater and more diligently to be served than even the teachers, great and exacting as that undoubtedly is. Happily most of us are agreed that that character is the highest and best that is most Christlike. Unhappily we are not all agreed as to the religious teaching best adapted to attain such a character; and therefore, the teacher in a public school is greatly limited in what he may impart pertaining to the Christian religion in its relation to life and character. Here the parent's responsibility is imperative, and scarcely, if at all, divided with the teacher."

Alluding to the value of the kindergarten in training the mind, the speaker said that Ottawa is very fortunate in this respect, and owes a debt of gratitude to Miss Bolton for her painstaking and successful work in the mental training of her children. In conclusion he quoted the words of a recent writer in the Nineteenth Century, "We must one and all fulfill our due part in the great national duty in providing, not for our sons and daughters only, but for all the sons and daughters of our country, the noblest education that the wit of man and the love of God can together produce and inspire."

THE TEACHING OF HISTORY.

By Mr. A. Stevenson, of Pickering College.

In order to arouse and maintain more interest in the subject than is sometimes found, the speaker urged the use by the teachers and students of copies of important original documents, annals and diaries, such as the Arber reprints and the "Old South Leaflets." High school libraries ought to be well stocked with the best historical novels, and pupils should be directly encouraged to read them by reference from the teacher. To quicken the understanding and appreciation of the events of the past, light should be thrown upon it by the study of current history as presented in newspapers and periodicals. The process of translation from democracy to imperialism in Ancient Rome becomes clearer and more interesting after observing the beginnings to-day of an apparently similar process in the United States.

It will help to put life into the class work in history if the teacher keeps well in mind some of the ends that should be attained by the pursuit of this subject of study. The value of a wide knowledge of historic facts as mere information is not to be despised, although perhaps too much has been made of this to the exclusion of other more important uses of the subject. One of these is the training of the critical faculty in weighing the evidence for and against the truth of statements regarding character, conduct and public policy, whether of individuals, parties or nations. This process has not only intellectual value, but high moral value as well. Then the teaching of history should do much to broaden the vision and clear the mind of local and even national prejudices. History stands next to pure literature as a culture subject, and in general importance as material of education. It should serve as a guide to civic and political duties, for a nation is made up of individuals and moral law and order prevails in the lives of nations as of individuals. Nations reap as they have sown; it is well that they should know what and how to sow. History gives us the wisdom of the ages, it is the philosophy of national conduct in a concrete

form. Instead or removing prejudice against foreign nations, the teaching of history too often it helps to create or conform prejudices, and when friction arises the cry is that war is "inevitable." If it be inevitable it is because of the ignorance and stupidity, the misunderstanding and misrepresentation that prevail in either or both nations before the war played on by unscrupulous men to serve their own ends. If teachers of history and literature would do their whole duty the world over, peace, and not war, would be inevitable, and international quarrels would be settled by arbitration instead of by wholesale duelling.

There is a danger of narrowness when only the history of our own country or empire is studied. We learn to think too much of ourselves in a national sense, to indulge in such boasting as the Gentiles used, and to unjustly deprive other peoples. While there is much in the history of the progress of freedom and of the peaceful arts in our country of which we may be justly proud, we must not forget to allow discredit to other countries, ancient and modern.

The teaching of history should tend to prevent the formation of class and social prejudices and should show that the highest greatness of a country is in the morality and prosperity of the peoples as a whole. Such a spirit should be developed in our students that when they come to take an active part in citizenship they will foster all movements tending to the elevation of the common people and resolutely oppose any that would tend to their degradation. To produce such result the teacher must have his own human sympathies deeply developed. To this end he should be well read, not merely in history in the ordinary sense, but also in humanistic literature of other classes, such as poetry, biography and fiction, and should be a keen observer of the lives of men and the conditions of their living.

With minds instructed and judgments developed by a study of the facts of the past, and with spirits animated and wills directed by tender human feelings kindled by teachers of broad sympathies, our young people will become more and more able and willing to do their share in furthering the Divine purposes and working out the betterment of mankind.

"They are never alone that are accompanied with noble thoughts."
"Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they're said."
"Boys flying kites haul in their white winged birds;
You can't do that way when you're flying words."
The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.—*Bovee.*

Let no man or woman lose personal identity in his or her vocation. After all, the man is more important than the work. There is a significant epitaph on a French tomb, "He was born a man, and died a grocer." There are too many teachers and lawyers and preachers and doctors and business men who are nothing else. Let us all keep in reserve something of ourselves for humanity at large.

The work of teachers is always under the supervision of eyes which keenly notice every action of theirs and who are ready to imitate those actions. I think if I were a teacher I would always be afraid that I might do something which some younger one might imitate to his disadvantage.—*J. T. Hawke, Moncton, N.B.*

There is a kind of training—and the very best kind too—that can come only from long experience in the schoolroom. Normal training cannot, and does not attempt to, fill the place of long experience, but it can, and does, give the young teacher the element of success.—*Edward H. Long.*

Fidelia Jewitt: The desks in our schoolrooms too often show that we have not taught respect for public property nor proper care for things not our own.

Editorial.

EXAMINATIONS.

The departmental examinations held in July last, if the comment of examiners is to be relied upon, show that many students are still doing their work in a very superficial way. There is a great want of ability to interpret even simple questions, a great lack of ability to say in simple and straight forward English what the candidate wishes to say, and great want of power to arrange and develop a subject in orderly fashion.

The remedy for this is to be found in the careful daily training in accurate thinking and expression on subjects within the scope of the students ability to deal with. The daily recitation affords ample opportunity for training in the exact use of words, and the formation of the habit of direct and full expression of an idea should be one of the leading aims of every exercise. A question that might be fully answered in a paragraph of half a dozen lines has three or four pages given to it, and matters not at all relevant are discussed, because in the mind of the student there is some distant connection between them and the matter to be dealt with. This is the direct result of bad teaching, teaching that has not made use of its opportunities to develop power in the pupils, but has been engrossed with the effort to communicate information regardless of the educational effect of the process.

These and kindred weaknesses with the corresponding strong points may be revealed by the examination, but the real life of the school, the essential quality of the education, the examination is powerless to show. Kindliness, consideration for others, courtesy, refinement in speech and manners and taste, faithfulness to duty, fidelity to trust, loyalty to friends, industry, application, these are among the highest products of education, but their discovery is beyond the power of the examination test. A system of education may produce excellent examination "results" in the sense in which the term is usually employed and yet from the point of view of what is of real worth the result may be a negative quantity.

It is not, therefore, gratifying to those who are laboring for the real aim of education to find school boards magnifying the less important side of school work by passing complimentary resolutions to the teachers because a considerable proportion of the students of the school have been successful at the examinations. The inevitable outcome of such a course is to degrade the aim, lower the tone, and sap the life of the schools. Any one by taking thought can anticipate the examiner and coach his students upon what is examinable in a given course, but one must be a man and live the life before he can round the characters and influence the lives of his students, and this is the real work of one who pretends to be a teacher.

We regret to announce that Miss Bastedo, the Editor of the Primary Department of THE JOURNAL, will no longer be able to continue the work. We hope by next issue to have some arrangement made for a continuatian of this Department. Our readers must thank Miss Bastedo for so long and faithfully conducting the work, with such great satisfaction to all those teaching primary classes.

WESTERN TEACHERS' ASSOCIATION.

The Western Teachers' Association always has a good meeting, and this year an exceptionally strong programme is presented. Mr. Clark is already known to Manitoba teachers through his series of articles in the Victorian Readers, but very few of them have heard him speak and read, and he is acknowledged to be, because of his high literary taste and his wonderfully rich and musical voice, one of the most entertaining and instructive lecturers in America. Teachers will be delighted to see that he has taken for his first lecture, "Literary Interpretation as the Basis of Vocal Expression." Notwithstanding the fact that all over this province, this point appears to have been more emphasized than any other, there yet appear to be a marked defect in the reading of school pupils—more particularly those of the senior grades. Vocal expression seems to be largely mechanical. It does not correspond to the thought and feeling in the mind of the pupil. No matter what play of feeling, no matter what change of thought is being experienced, the voice keeps on with its monotonous drawl as if saying the words were all that was necessary to reading. The idea of the necessity of harmony between impression and expression does not appear to be clearly understood. Those who have heard the reading of candidates at teachers' examinations will understand this. Of course this is only one side of the question. There is a natural reserve about most people, even people of the highest culture and discernment, which forbids them to give public oral expression to feeling; and moreover there is with most of us a lack of training of the vocal organs and a consequent roughness and unpleasantness in speech. This question has more than one side. Fortunately in teaching the old-fashioned method of getting expression by marking selections "slow up here," "go loud at this point," "mind your stops," &c., is being discarded, though in some junior classes we still hear such injunctions as "name those words more quickly," "now don't read so fast as that," &c.

The programme is as follows:—

Thursday, Sept. 26—9.30 a.m.—Literary Interpretation as the Basis of Vocal Expression, Prof. H. S. Clark; 2 p. m., The standards of criticism in vocal expression, with illustrative readings from Manitoba readers, Prof. S. H. Clark.

At 8.30 Prof. S. H. Clark will give a mixed programme of readings in the opera hall.

Friday, Sept. 27—9.30 a.m.—Aims and Methods of Teaching Literature, Miss A. K. Murray, B.A.; 10.30 a.m., Reading discussed, (a) How to create a desire to read, Inspector Lang; (b) How to retain the natural child's voice, Inspector Rose; (c) Suggestive points arising from Prof. Clark's address, Mr. C. K. Newcombe and Dr. MacLean. 2 p. m., History; 3.30, Business meeting.

Railways will give a rate of fare and a third if 25 visiting teachers travel over their line, and a single fare if the number reaches 100. Teachers should get a receipt from the agents where their tickets are purchased in order to secure the reduction.

THE LATE PRESIDENT McKINLEY.

The assassination of President McKinley—the gifted, popular, God-fearing president of the United States—is the cause for mourning not only in the great republic who owed him so much, but throughout the whole civilized world. The attack may have been the result of the misguided imagination and reason-

ing of a single individual, but behind his act was the teaching of an organization that opposes law, order and religion. We have as yet but little of the spirit of anarchy in our land, and if in home and school we are true to our missions we can forever keep ourselves free from organizations such as those which seem to flourish in the older lands. If we are really convinced that without the yielding of the individual will to the higher will there is no education, and if in home and school government we live up to this, in the spirit of the article by Dr. Harris in this issue, then there will be a natural mingling of races, classes and creeds, and a natural and voluntary yielding to constituted authority. The greatest question in school teaching is not *instruction*, it is *government* in the sense of training the impulses so as to produce right character. Let us so govern that every pupil may grow up with a conscious knowledge of his relation to his fellows, his chosen rulers, his God. Then there will be no anarchy. For if there should appear to be any injustice in society, in the distribution of wealth, happiness or honor, the cultivated mind will understand and will know how to deal with it. The untrained, ungoverned souls knows only how to rage and murder. Order was heaven's first law. God save us from disorder and anarchy. And in this awful hour let our sympathies go out to the bereaved people, and particularly to that sorrow-striken women who mourns a husband, devoted, true and tender.

DR. BLAKELY RETIRES.

Since the last issue of THE JOURNAL Dr. E. A. Blakely, chief clerk of the Department of Education resigned that position, to assume the provincial managership of the Continental Life Insurance Co. No one connected with educational work in the west is better or more favorably known than Dr. Blakely. After teaching for some seven or eight years in Ontario he came to Manitoba in 1881, and was placed in charge of one of the Winnipeg schools.

For several years he was principal of the Central school, then and for many years afterwards the largest school in the Province. On the organization of the Department of Education in 1890, he was appointed chief clerk, a position which he has held since that date. In all these positions, by his knowledge of his work and his untiring energy Dr. Blakely gained an enviable reputation, and his withdrawal from educational work is regretted by those associated with him. The Advisory Board of which he was Secretary passed a complimentary resolution, regretting the severance of his relations with them, while the esteem in which he was held by the teaching profession was shown by the presentation of a complimentary address and a handsome clock as a souvenir of many years of pleasant intercourse. Dr. Blakely carries with him the best wishes of the teaching profession for his success in his new field.

THE NEW CHIEF CLERK.

Mr. W. P. Argue, B.A., succeeded Dr. Blakely as chief clerk in the Department of Education, on the retirement of that gentleman at the end of July. He is a graduate in Arts of the University of Manitoba, having prepared for College in the Winnipeg Collegiate Institute and taken his undergraduate

course at Manitoba College. His professional training was obtained at the Manitoba Normal School, during the time of Dr. Goggin.

Mr. Argue taught for some four years in the rural schools of the province, was principal of the Intermediate school at Neepawa for two years, had experience as Mathematical Master in the Brandon Collegiate Institute at Brandon, was principal and supervisor of the public school work in Brandon, principal for two years of the largest school in Winnipeg, and for the past six years principal of the Collegiate Institute at Portage la Prairie, and superintendent of the school system of that town. No man in Manitoba has had a greater range and variety of experience, and it has all been successful experience. Mr. Argue thus brings to his new position a thorough knowledge of the conditions of every class of school, gained by actual personal contact with them—excellent preparation surely for the official on whom the Department of Education has to rely for expert advice.

He is a man of excellent judgment and fine executive ability, and those who know him well—and he is known to many—feel sure that the school system of the province will be wisely administered.

That man, I think, has had a liberal education who has been so trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logic-engine, with all its parts of equal strength, and in smooth working order; ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.

—*Huxley.*

Selected.

THE ISOLATION OF THE SCHOOL: HOW IT HINDERS AND HOW IT HELPS.

An Address delivered by Dr. William T. Harris to the National Council of Education at Detroit

One of the earliest points at which educational reform begins to attack whatever it finds to be established as the order of school education for its day is the isolation of the work of instruction and discipline from the home life of the child.

There is a separation more or less abrupt between the occupations within the home and those in the school. There is a contrast in manner of behavior; the school expects a degree of self-restraint on the part of the child, a considerate attention to the demands of the task before him, not only as to its demands upon him, but also as to its demands on his fellow pupils and on his teachers.

He leaves behind him in the home a certain spontaneity of action and becomes self-repressive and sometimes painfully conscious of all his little impulses and tendencies. He must inhibit such action as will interfere with the grand purpose of the school.

In his six years of life he has already accumulated a stock of interests that relate to the members of his family and the possessions of his household. He has supplemented this by experience in his neighborhood and discovered very much that goes to supply wants or needs in the stock of interests in his own home.

At the age of six he enters the school and commences to study letters an numbers as his chief business.

The school seems bent on changing him from an ear-minded person to an eye-minded person—from one to whom language consists only of spoken words heard by the ear to one for whom language consists of printed or written words, or of characters such as the Arabic notation furnishes. All his home and neighborhood interests are set aside in the school room, or at least subordinated to new disciplines of a comparatively abstract character. For reading and writing deal with arbitrary characters conventionally used to represent not words, but sounds. The child knows words by ear, but he has no theory of elementary sounds; they are not observed by him because he does not get so far as to analyze his words. Letters, printed or written, and also the sounds that they represent, are alike strange objects to the child. But eye-mindedness will mean to the child the possibility of holding the word with such a firm grip that he can think more precisely than he can with words known orally, but not visually. It will mean that he can get beyond his merely colloquial vocabulary of a few hundred words of a loose and uncertain meaning, and master new vocabularies invented by poets to express all the shades of feeling and character that human nature is capable of, and other new vocabularies invented by specialists in science to collect and combine all the facts that man knows about nature and man.

Civilization depends on the written and printed word. It has long appeared to be a necessity of society that the child should go to school, just for the sake of becoming eye-minded. But the work of the school is very different from the occupation of the child in the family in his first six years. It is isolated from the home life, and only refers to it incidentally for illustrations and examples; for applications and rudimentary experiences that help him to understand the lesson of the day.

Whenever a topic comes up in school that relates in any way to the child's experience, the good teacher always appeals to this body of original observation

as a sort of apperception fund of information—a fund of direct information which helps explain the subject presented in the school lesson.

So, too, the kindergarten has been invented, and a series of games and occupations offered to younger children as a method to connect more closely the school and the home. But the child does not find the home life continued in the kindergarten—not the home life of caprice and wild play. He has come into a social whole and he must conform to the regulations necessary for the existence of a social whole. He must play the game chosen by the teacher and work at the occupation set for his class. Everything is prescribed for him. His occupations are not such as he has seen at home. They deal with elements that enter certain processes of manufacture that exist in his neighborhood, but they are almost as abstract as the letters used to spell words.

This fact has been well observed by educational reformers, and Pedagogy has received the fruits of their first labors to improve its methods.

The isolation of the school from the home life is made less by turns of skill in methods of instruction, or in methods of discipline ; by invention of a long series of short steps and easy gradients that place it within the power of the child to climb to difficult heights.

Were the child taken from the home entirely and kept in the school room constantly it would pretty effectually quench what the child had acquired of individuality in home life.

This has been a great evil in a certain class of boarding schools and in orphan asylums.

But, as a fact, the ordinary primary school takes only five hours of the day, five days of the week, and forty weeks of the year. This gives one-ninth of the entire time to the school room. If the child consumes four-ninths of the time in sleep and four-ninths of the time in continuing his home and neighborhood life, he will have, in the average case, sufficient elasticity to react against the cramp which is threatened by school life.

The concentration of mind on the part of the professional teacher to invent means to lesson the step from home life to school life has tended to make him lose sight of the educative value of what is peculiar to the school itself. The school is sometimes regarded as a sort of necessary evil which it would be well to eliminate entirely from society if a suitable substitute could be found. Sometimes, too, it comes to seem as if the home life of the child contained all that is truly desirable. The one who holds this point of view is prone to fall into the same error in regard to the state. He will think that the family should be all in all, and that the state—that is to say, the political life of the people, should be dispensed with, and thereby an enormous saving effected in the life of man.

Something of this trend of thought in modern pedagogy is found on a large scale in the thought of Europe in the last century. It was put into application on a grand scale in France. It was a sort of object lesson for all that part of mankind that read and think. The French revolution had been for fifteen years a spectacle to all Europe of a people trying to clear up its mind with regard to the relation between the individual and the state. In the Reign of Terror all Europe made the discovery that with mere individualism each person of necessity comes to suspect every other person. In such a condition society becomes a mob and the individual finds no safety from suspicion and violence. The reaction in France from the time of the Reign of Terror led further and further away from mere individualism, and not only from this, but from any mere life of nature. There came to be an insight into the necessity of the government, the institution of the state, as the guarantee of the life and liberty of the citizen. This insight came with more force to the thinkers living in other countries, and especially in Germany, than it did even to the people in France. In Germany it began to be seen that not only the state, but other institutions, such as the church and the community of productive industry, and the family, are institutions which are needed to make possible the life and liberty of the citizen.

The ideal nature of man gets realized in his institutions. The family is an organization which protects the individual in his immature years of infancy, in his old age of decrepitude, and, in other words, equalises the difference of sex, age and condition of health, etc. Civil society is organized so that by division of labor each worker becomes skillful and can accomplish a maximum of production, and yet each person depends upon others in his community, and, in fact, upon all the race, for the variety of articles which he needs to supply his wants.

By commerce this dependence is converted into independence. Each citizen is made independent of want by belonging to a social whole. The state protects the weak against the strong, and secures justice, not by the individual which would be private revenge, but by the state. The state is the reality of the rational self, which is only partially realized in each individual. Again, the church devotes itself to the preservation of the wisdom of the past. It teaches a view of the world as one in a rational purpose; it offers a summary of this wisdom to all the people whether mature or immature; it applies this wisdom more or less perfectly or imperfectly to the practical issues of the day in the life of each individual.

The relation of the individual to this larger self incarnated in institutions is that of obedience to authority. The institution, which is a social whole in one of its forms, prescribes to the individual, and he obeys. In all lower and lowest conditions of civilization the punishment of death is most frequently awarded to the individual who deliberately disobeys this authority, vested by institutions in responsible officers, or chiefs; in the family, in civil society, in the state, in the church.

With the phenomena of the French Revolution before them, European thinkers saw how this element of authority comes by and by to be questioned by an educated or enlightened people. The authority seems to be alien to the rational will of the individual. Hence, one school of thinkers came to call this rational world, embodied in institutions, the world of self-estrangement (*selbstentfremdung.*) The individual who becomes intensely conscious of his personality, in the beginnings of a scientific education, comes to attack all authority as a foreign or alien affair. He does not see that it embodies the realization of his greater self. He does not see that to obey institutions is to obey his rational self. To him it is a matter of blind obedience to what is irrational.

Mind, as it appears in infancy and childhood, is the potentiality of man, but not the reality of man. In order to become man in his maturity, the immature child must estrange itself—become foreign to what it finds itself to be as child or infant—and it must study the grounds of the commands of authority until it gets an insight into their rationality. Then it returns out of its estrangement and becomes at home in the forms of reason that have been realized in the long course of the history of the human race. The child or infant has no longer the intense delight in his immediate environment, but he delights in finding again and again a new province of rationality at first strange or foreign to him, and mastering it so that he becomes at home in it and becomes able to add its strength to his strength.

Man thus goes from a state of weakness and feebleness, and of consequent subordination to his environment, over to the condition of mastering his environment, conquering nature and making it his instrument of self-estrangement. He eats his daily bread and meat and assimilates or digests it as a foreign material, making it over into a tissue of his own body. Thus, too, he takes the wisdom of the race, both its forms of doing and its forms of thinking, its scientific and spiritual insights, and, so to speak, digests or assimilates them by seeing their rationality and learning how to do or act in right forms, and understand those forms. All the while the little individual is growing in might by this process of assimilation. He is reinforcing his little will power by the will power of the race; he is reinforcing his feeble intellect by the aggregate intellect of man as a social whole.

Quite frequently the philosophy of education has followed this way of looking on the institutional world as a world of self-estrangement, and the individual

infant or savage is regarded as the point of departure, as an already complete world of reason, and the institutions are regarded as something less real and substantial than the various parts of education—namely, that of the family—in the etiquette that makes possible the life of the individual in the family or home; the conformity to the law of the state, which makes the individual into a citizen, and the spiritual purification and holiness that comes from obedience to the church, all these kinds of obedience are looked upon as something alien, as something isolated from the substantial and real life of the individual. According to this there is an isolation in the school, in the education of the state, and the church and the family, and in the training for one's vocation; these are all species of isolation. But it is better to turn this view around and look upon the individual himself when an infant or savage as isolated from his true rational being.

One would better say, therefore, that all education, whether in the school or the family, or the state or the church, or in any other institutions, that all education is an attempt to overcome the isolation of the undeveloped individual, the immature specimen of the human race, the infant or the savage, who is only the possibility of complete manhood, for the child or the savage is isolated from the rational outgrowth of his true being. His thought is feeble because he cannot reinforce it by the thought of the race. His action is feeble because it is not reinforced by the action of all humankind. Education strives to emancipate the individual child from his isolation.

Self-estrangement as a principle helps one understand many things in education that are otherwise enigmatic; how that the culture of all races proceeds by a mastery of a classic literature; the study of Confucius and Mencius in Chinese education; the study of the code of Manu, the Vedas, the Hitopadesa, among the East Indians; the study of the Koran among the Mohammedans, and the study of the Bible and of Greek and Latin classics among modern Christian nations. It a sort of vicarious living over again of the far-off world—far-off from the present world of the home life and the life of the business world.

The child cradled in his immediate present takes it for all in all and for an independent complete whole, but his education teaches him that it is not independent, but that it is in casual relation with all its past, and in a casual reaction with all that exists, however distant from it in space. Finding himself mistaken as to the completeness of the present in this isolation, the youth begins to take his steps with increased wonder and delight at finding new worlds that were before invisible to him, but when once seen help explain to him what is here and now. Every intellectual nation in the world, beginning with the Persian, the Egyptian, the Greek and the Roman, has set its youth to study not only its own classics, but also such elements of abstract science as it had come to possess—such as fragments of mathematics and astrology—and has undertaken foreign travel as an element of education. The school has sometimes symbolized its isolation or its difference from the every-day life of the immediate present by the adoption of certain formal usages, the wearing of some special garb to distinguish its order from the rest of the community; the adoption of some mode of life different from that of the family of the average citizen.

The student, perhaps, has been aided in, rather than hindered from, mastering the strange and far-off phases of the life that his people have lived through, by these matters of immediate garb, and by the community life in the school or college. He takes pride in thus celebrating his conscious arrival at a step removed from the commonplace life which he held as immature youth to the school in which he is to be enlarged in his life by the addition of the will and intellect of the race. He takes some pleasure in making this distinction visible by a cap and gown, and by a life in a system of barracks rather than in the family life adopted by his civilization.

All culture begins with this first estrangement of the immature individual out of his surroundings, material and spiritual, and commencing to make himself at home in what is at first strange and different, but which he will soon render familiar by study.

He will begin to see, step by step, his own rationality, the purpose of the life of his race. He will make over for himself a second nature in these other stages of rational life, isolated by time and space from him.

He will increase proportionately in his ability to think and to do. He will not be surprised when he sees the first difference from his family or neighborhood. He will not be astonished at the habits of doing and thinking which he sees among foreigners, but will explain it all by the light which he gets from the study of different manners and customs and modes of doing things. He will be able to criticise his own manners and customs and methods of doing, and will see how to reform them in such a manner as to bring about an insight into their rationale.

In connection with this process of self-estrangement a new series of phenomena arises which take on the character of reaction against the ordinances of the institutions of culture. It is marked in the entire history of the race that the culture world, the world that overcomes the self-estrangement of the mere individual, as organised in the school and the church, and also in the state and in the family, always assumes the attitude of authority and demands implicit obedience on the part of the child or the individual citizen. The obedience is insisted upon to such an extent as to threaten to produce the effacement of the individual. In the ancient education the individual had to be effaced before he became a participator in the intellect and will of the social whole. He was effaced before he was reinforced. Reforms in modern pedagogy save the child from a too wasteful repression of individuality.

Isolation of the school thus seems to mean something deeper than the mere lack of continuity with the home life, or even with the life of civil society in which the home life moves. It means the emancipation of the youth from the immediate sway of what is near and the bringing of his mind into an appreciation of what is far off in time and space, but which, nevertheless, has been powerful in making the present world what it is.

It is a process of correcting the judgment of the individual as to what his true self is, and as to what is of permanent value in human endeavor.

THE EDUCATION OF A CHILD.

By President G. Stanley Hall. LL.D.

I have been waiting for ten years for a Rockefeller or a Carnegie to start my ideal system of education, but, meanwhile, the ideas are being disseminated, and in very many places portions of the scheme are being worked out. My theories, by the way, are based on many years of child study, and, far from being impractical, are especially designed to fit the nature and needs of childhood. The existing system, you know, doesn't do this st all.

I would have my boys and girls together until they are twelve or fourteen years old, until, in a word, the period of adolescence begins to exert its influence upon them both. And up to the time the children are about six I would have them at a kindergarten, but one in which toys and games should take the place of the Froebelian gifts and occupations. These games and plays could be sequent and far more suited to the American child than Froebel's system. I would have, too, more of the mother and less of the metaphysician in the teacher of the kindergarten, more attention to body, you see. The soul at that age will take care of itself.

When the child gets to be seven I'd ease up a bit, for at that age the average youngster has a sick year. The teeth are changing, and the various minor ills to which childhood's flesh is heir are apt to be active. From eight to twelve is, however, a steady pull, a time quite by itself, a unique stage. Here the watchword is habituation, drill, mechanization. I don't want the child to learn to read before he is eight unless he learns quite easily by himself. Instead,

I want him to have nature study. But at this eight to twelve period he should learn very many things. This is the golden time for verbal memory. It is the best time, too, to learn foreign languages. A child who has learned a language before he is eight muddles the idioms; if he does not learn the language till after he is twelve he seldom pronounces it perfectly. So, as I have said, this is the time of times to acquire foreign languages.

Of course, there should be much exercise, large numbers of plays and games and manual work in which toys should be made, and some practice in the construction of simple athletic apparatus gained. But the child should not do things for the sake of the process, only for use. Then I'd have much study of the vernacular, but never any time spent on languages per se, never, you understand, any attention to speech as such. Language is best taught by talking about something in which the child is interested. Indeed, this is the only right way to teach it.

I would have much book work. It would all be done by what I call the short circuit, the mouth to the ear, things talked and heard. The eye and the hand is the present way, a long circuit. In this long and wrong circuit lies the explanation of the bad English of to-day. The lazy teacher says, "write it out," with the result that the modern school is besotted with writing. This, of course, breaks down the vernacular, consequently we are getting to speak a barbaric jargon.

And everywhere to-day we have "methods" about things, a "method" of drawing, a "method" of music, the result of the curious kind of educational philosophy now rampart in this country. This philosopy is an exotic, Scotch, with an admixture of German, and all the theory is in the created "methods," of which every publishing house has its own pet assortment that it is anxious to foist on the market.

In music, for instance, we have to-day the logical, rather than the psychological, presentation. People sang before they knew the theory of music at all, and in the German schools the child of ten is familiar with some half a hundred beautiful folk-songs, though he knows not a note of the scale. Music should be used to educate the sentiment of home and affection, and it should be taught to the young child as beautiful sound, and not as theory. Geography, as we teach it to-day, is another abomination. Where we have four or five hours a week now on geography, I would have in my school a little talk about primitive man, animals, plants, and so on. The modern geography is a hash of about twelve sciences; government, topography, science, astronomy, botany, and so on. I recently had one of these geographies analyzed, and found that in it the twelve sciences were broken up into about 270 fragments.

The modern geography resembles science as a sausage does a snake. It makes for mental confusion and sins grievously against the unity of a child's mind. Yet my idea is not to eliminate this study but to reduce it to its several elements. The foreign language I would have taught with native teachers and with objects. In a German school that I remember, the children had their English lesson over lunch, speaking in English about the food as they ate it. Naturally, this fixes the vocabulary. The modern languages I would have taught a couple of years before the ancient, and as I have said, this would be done almost wholly by oral methods.

In teaching the ancient tongues, which are, of course, dead languages, more book work and writing would, however, be necessary. Yet even here there is a vastly better way of teaching than we in America have reached. In Germany the teacher is the pony. The German teacher aims to transplant knowledge. He teaches instead of setting lessons. Always he goes over with his pupils the pages of Greek or Latin allotted for the lesson, with the result that the child finds the text like a wood with paths rather than like a trackless waste. The American teacher just gives out the lesson—that is so much easier.

I would begin arithmetic later and introduce geometry earlier than the schools now do. I would, indeed, approach mathematics as a unit. In arithme-

tic, as in geography, there is now a great waste, the principle leekage coming from too much recitation. There is time enough for all the subjects that I have mentioned. The thing has, indeed, been carefully worked out, with the result that we have demonstrated its practicability. We get, you see, a great deal of time that is now worse than wasted by foolish devotion to "method."

My ideal teacher will be a capital story-teller. This branch of the profession should be made a fine art. It isn't so many generations since there was no writing, and all legends and tales and history came down through the minstrels and bards and sages. Literature, then will be taught at this stage of my school by means of story-telling. A child has no right to have gone through the grammar school without having met the story roots of the old Greek mythology, the Nibelungen, and Dante. There is no way like this to mould the soul. Biography would be taught in the same way, by accounts of the doings of great men. As for religion, at this stage at any rate, that should come through contact with nature. I would not say the child should be told no word of Jesus or Santa Claus, but there should be nothing formal, nothing forced about his religious training.

And now we come to the time of the separation of the sexes, the adolescent stage. The child is growing, he shoots up a couple of inches, and since so much of his energy is taken up in physical expansion, mental lassitude naturally follows. At this period the sentiments and emotions are born. Children begin to feel the music that they have studied, and all sentiments connected with love take their rise. It is a time of real regeneration, a second birth of mind and body. Before children have been selfish because all currents have gone to them. Now they develop unselfishness and sympathy.

How to teach the child at this period is a great problem, but it seems to me that it might be partly solved by enlarging freedom. The power to appreciate and understand was never so far in advance of the power to express as now. Things are sinking in, though they sometimes seem not to be. The teacher must cast his bread upon the waters; he must dispense with examinations in great measure. The child has lost his power of accuracy, he is clumsy in his mind as well as in his feet and hands. The teacher then must let up on accuracy, accuracy, the pedagogue's pet. He must suggest, hint, give everything. There shonld be many electives at this stage, and a course adjusted to all individual tastes, and there should be much matter and far less method than obtains in the schools of to-day.

I believe in a great deal more separation between the sexes than there is now. Boys and girls need to learn different things, and even when they are learning the same things they can do better work at this period if they are separated. Socially, I would have young men and young girls see something of each other, but to my mind it is better for both to be in separate schools from fourteen or so on. For the boy, the present college seems to do fairly well, but I am of the opinion that the girl's college is pretty much all wrong, for in it a woman has a constant temptation to use up more energy than she can supply, and she overdoes, with the result that the next generation will be the sufferer.

You must make woman effeminate and man masculine. The education of every woman should be planned with a view to marriage at twenty-five years of age. Only thirty per cent. of girls graduated from college marry, and of these only a very small per cent. have children. For this, the exhausting career is undoubtedly responsible to a large extent. The college girl exhausts herself too early and marries too late. Science has proved that if all women married at twenty-seven the human race would die out. Dewey has said that of the children born of college graduates after they had graduated three years, twelve per cent. died in infancy. But while we have these figures we do not know what the result may be. Certain it is, however, that the race will become extinct if the race of reproduction declines further. And if the best class of man decays, there is great danger.

There is the utmost depths of pathos for the highly educated mother whose health seems undermined after the birth of one child, and this is frequent among the highly educated mothers of New England. It seems, too, that the better educated women are, the fewer children they have. I plead for the higher education of women, and welcome them to every opportunity available to man, but I would open to them another education which is more favorable to motherhood. They should study womanhood.

Women's colleges have done little or nothing for the proper education of women. No one of them is making any research to-day in the line of bringing out the pyschological differences between the sexes. While I sympathize with the claims of women, and yield to no one in admiration of their work in colleges, it looks as if these colleges were training for independence and support and celibacy, and that they let motherhood take care of itself. These college women are often in every way magnificent. But they are not mothers. And to attempt to marry them is one of the too-frequent tragedies of married life.

The cultivated woman must explore the work of her sex and give out the results. Woman must solve for herself the problem of woman's education, but that we should educate primarily and chiefly for motherhood in the girls' colleges, I, for one, am certain. This college should be an institution for the training of girls between fifteen and twenty-four.

Near the college there should be water for boating, and plenty of gardening, forests, and good roads for walking and wheeling, as well as plenty of nooks in which to be alone with nature. It should not be too far from the city, but the first aim should be that of health. The new hygiene of the last few years should be supreme. Food should be abundant, plain, varied, and easy of digestion Nutrition is the law of health and happiness. Sleep should be regular with the curfew, perhaps, with open windows and bath. Dress and the toilet should come down to a fine art, and each student shonld have three rooms and plenty of exercise.

Swedish gymnastics should be banished. Out-of-door walks should have precedence. There shold be free plays and games; boating and basket ball should be allowed. Dancing, figure dancing, train the mind, and the pantomine should be introduced. I would have fine manners taght, too, for manners that are real are sometimes minor morals. I would revise the rules of the drawing rooms and parties, though these should not be neglected. Regularity should be exercised. Idleness should be cultivated and revery should be provided for in every way. The greatest individual liberty should be allowed. The cottage home should take the place of the dormitory. There should be a religious tone, and it should come from one whose body and soul are given to wifehood and motherhood, and whose has less respect for purely intellectual culture than for the normal woman life.

Bookishness is a bad sign in a girl, and I would keep nothing that will not be practical, never burdening the soul with the impediments of the library. Religion ought always to have a prominent place. For whatever else religion is, it is the simplest poetry of the soul, and in every springtime services and teaching should gently encourage the natural revival. The minister recruiter should, however, be excluded from the walls of this ideal girls' college. Mathematics should be taught in its rudiments, and chemistry should have a subordinate place. Physics should be kept in its rudimentary stages. In botony more serious work should be done. Flower gardening and excursions should not be forgotten, and zoology should be taught, with plenty of pets, for woman has domesticated nearly all the animals. Specialization should have a picnic, but if it comes it should come later.

You see, I quarrel with the accepted editors along the line. Nevertheless, they are scattered throughout this country teachers enough in intelligent sympathy with these ideas of mine to start my school in a year if I had the means at my command. And I am sure the school, once started, would be a mecca for pedagogs. Plenty of them realize that things now are far from right, but they don't know what the matter is or how to mend it. When my Carnegie turns up, I'll show them that to teach properly is simply to get as close as possible to the demands of nature.—*Boston Herald.*

AN EDUCATIONAL PROBLEM.

Miss Lewis has taught school for nineteen years. She has kept abreast of the times as well as health, time and money would permit. She had studied modern methods, had attended summer schools and institutes; had availed herself of all the lectures and good things that promise a coveted rise of salary, a greater influence and better results.

Most of all she had gained a local reputation for teaching literature to children. Good literature was her pet hobby; and, of course, she had a hobby—most teachers have. She knew by heart many poems, old and new, classic and modern, that are proper and best to teach a child between the ages of eight and twelve. She knew many prose selections of great value suited to children. She long ago abolished elocutionary effects, ornamental affectation of speech, forced artificial utterances in her school. Such false fluency should not be for her or for her pupils. Whatever others chose to teach, she would have no tragic gestures or affected mannerism in her school. Real, true, sincere expression was what she advocated. She urged this, too, long before the great educational leaders of the country declared it was the one true way.

Now, it was her summer vacation. In July she accepted an invitation to visit a married cousin. There had never been a close sympathy between them. Miss Lewis was ever happiest with her books, while Cousin Mary was in her happiest in a whirl of social happenings. But Mary had a little girl nine years old—a sweet, thoughtful child. Miss Lewis mentally noted the budding promise of a strong, lovely character in the child.

One of her first questions to nine-year-old Grace was, "Where do you go to school?"

"I go into the city every morning; it is only two miles, you know."

"What do you study?" was the next question.

Little Grace gave a most satisfactory account of her studies, and then added, "And I take lessons in elocution now."

"Oh!" ejaculated Miss Lewis, "you do?"

The mother of the child then said, "Grace, can't you recite one of your pretty pieces for Aunt Ellen?"

Schoolmarm Ellen half groaned inwardly, but said, "Have you learned some pretty things from Lowell or Longfellow you can recite to me?"

Little Grace looked somewhat puzzled, but her mother, still smiling fondly in anticipation of a new pleasure to be given to Ellen, said, "Grace has some pieces she can speak." And with a knowing little nod to her daughter she settled comfortably back among the couch pillows and looked with pride upon Grace, who in glad obedience came forward into the center of the room, gracefully arranged two chairs in a satisfactory position and stepped backward.

Immediately her simple, childish manner, so charming and natural, changed into an affected, grown-up manner, most unattractive and unnatural. She began her selections in an attitude of welcoming some imaginary guest. An artificial smile was about her mouth as she stepped forward, saying, "Oh! it is you, Miss Boredom! This is indeed a very great pleasure!" Then, with a most distressing little scowl and a long breath, aside she said softly, "How can I endure this dreadful bore again so soon?" Immediately changing her countenance, she turned to the supposed guests again with eyes dilated with apparent pleasure, and motioning to a chair, said in silvery tones: "Do take this chair. *This* one, please. We keep that chair *just* for show. We never sit in that. It was bought to match our carpets." With more frowns and head turned she tapped her little toe impatiently on the carpet and said in an undertone, "I wonder how long the old woman is going to stay this time!" Quickly turning to the guest she assumed a look of loving anxiety, saying tenderly, "I'm so

anxious to know how you are!" This was followed by the words and gestures at one side. "How I do hate to hear her talk of her ailments!"

As Grace glanced aside this time her eye chanced to catch a glimpse of Miss Lewis, who sat with countenance immovable, betraying no sign of her real disappointment—nay, disgust.

Then there came a pause. It was a long pause. Grace stopped speaking. She looked steadily out of the window, stood perfectly still, and her whole attitude was one of thoughtfulness, rather than one of anxiety to recall words. She gazed far down over the meadows to the long hills far away. Her thoughts were not of that piece.

Her mother said, "Grace, why do you stop? Go on, dear! You know what comes next. I'm sure you know it. You've said it hundreds of times to us. Why, Grace, I never knew you to forget like this before! How strange you act! What is the matter with you?"

Still Grace did not move her lips. She stood perfectly still as if a sudden realization of the worthlessness of that recitation was dawning upon her as it had never done before.

The beautiful, intelligent and sincere face of Miss Lewis, her earnestness and truth, impressed the child. Miss Lewis did not approve of the selection, although she had not said one word, but her heart felt genuinely heavy, sad and grieved to hear such a recitation. Little Grace had felt this mental atmosphere keenly. She knew Miss Lewis would have no "chair for show," nor would she say one thing to a guest and inwardly feel another. The little girl of nine felt that moment an overwhelming sense of injustice done her in being compelled to memorize and recite such a deceptive, false selection. Presently her eyes began to fill with tears. She turned her head away from Miss Lewis, shook it sadly, and then with eyes full of tears she said, "Mamma, I can't speak that piece any more."

"Her mother, in ignorance of the child's true nature, said, "Why not, dear!" It's one of your best pieces, I think."—*Winconsin Journal of Education.*

Book Notes.

THE SECOND BOOK OF BIRDS.

Those who are familiar with the First Book of Birds, by Olive Thorne Miller, will welcome this second book by the same author. It considers the many families of North American birds, excluding game birds, explaining clearly and succinctly why these birds are thus grouped and how the families may be distinguished. The most prominent and interesting members of the several families are chosen to represent them, and personal accounts of these, their habits and customs and anecdotes concerning them are given. The book has been made comprehensive by selecting in a family an Eastern, a Western and a Southern bird; or one bird to represent the family where that bird is common to all sections. The illustrations are numerous and excellent, many of them drawn in color by Louis Agassiz Fuertes.
(Boston. Houghton, Mifflin & Co. $1.00.)

The social liberties of the American child are one of the evils of this country. Children's dances and other parties, once given in the afternoon, have intruded into the evening, and are sending thousands of our children to their beds in a state of excitement which means no good for their future. It stands to reason that no child can, with his or her unformed strength, burn the candle at both ends.—September Ladies' Home Journal.

In an early issue of THE SATURDAY EVENING POST, Doctor Nansen, the eminent Arctic Explorer, will describe the various pole-seeking expeditions of the year. The importance of this paper lies in the author's comments, and his predictions as to the success of the different parties.

You may have a whole school or a large class where the tone of honor is so high that the boy who comes into it is from the first moment lifted from the vileness and squalor of a miserable home. And the purity, courage, truth and generosity of the teacher do more for the pupil than the study of any code do, though the code were written by Archangels.—*Edward Everett Hale.*

The public school is the place to which we should turn chief attention in our effort to promote a more beautiful public life in America. The schoolhouse and schoolgrounds should be beautified, and the child should be surrounded by the beauty in the schoolroom from first to last. Trained in the habit of seeing beauty and knowing it, he will come instinctively to hate ugliness in the home and in the street as he goes out into life.—*Edwin D. Mead.*

Department of Education, Manitoba.

The following is a list of the Inspectoral Divisions of the Province:

The Western Division, to comprise the following Lands:—The municipalities of Ellice, Birtle, Archie, Miniota, Hamiota, Wallace, Woodworth, Pipestone Sifton, Arthur. S. E. Lang, B.A., Esq., Virden, Inspector.

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The North-Western Division, to comprise the following lands:—The municipalities of Dauphin, Ochre River, Clanwilliam, Harrison, Strathclair, Shoal Lake, Rossburn, Silver Creek, Russell, Shell River, Boulton, and all the territory North of these municipalities. A. W. Hooper, Esq., Dauphin, Inspector.

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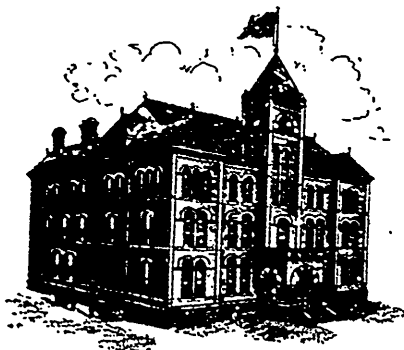

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