

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADA
EDUCATIONAL MONTHLY.

DECEMBER, 1902

THE WORK OF THE TEACHER

By The Rev. Canon S. M. Taylor, M.A.

Psalm xxxiv. 12, "Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

A preacher who at all realizes his position must feel a deep sense of responsibility as he mounts the pulpit steps and looks down on the lines of faces that stretch before him. He stands there, whatever his shortcomings and limitations in mind or character, to teach on the highest of all subjects, that which strikes deepest into our nature and touches the very springs of life. He has to speak for God.

But sometimes, besides this, it is the nature of his audience that especially moves him. It is so with me this evening.

It is difficult to measure the influence of anyone over his fellows. We always, I think, underestimate it. But even the dullest mind can grasp the thought that among the most influential of all are those who have to do with the daily teaching of the children. It is the most im-

pressionable time of life that they deal with. It is also the most trustful. And no one, outside the home circle, has more opportunity and more power in the forming of the man and woman that is to be than the teacher. The forming of their character, I mean; for that is the real self. Do teachers always realize this? Perhaps not. From my own personal experience as parish priest, I am sure of it.

And you, who are pupil-teachers, are teachers in the making. Already you have begun your great and serious work, each with your own widening circle. What, then, is the immense power of influence that is contained in this gathering now?

Try to grasp the full meaning of your calling. You stand by the cradle of the future. Into your hands will be placed the young life of the many thousands whose knowledge and principles and convictions will virtually govern the land.

Even from the lowest and most worldly point of view, then, we do well to recall ourselves from the folly of despising one of these little ones. There they sit in rows. Small heads bent over the slate; with just

A sermon preached at St. Saviour's Collegiate Church, Southwark, at a Special Service for Pupil-Teachers, October 24, 1901, by the Rev. Canon S. M. Taylor, M.A.

the unfoldings of thought and judgment; the quick and dull, the painstaking and the careless. And there they play, in complete forgetfulness of the difficulties of ten minutes ago, or of the ten minutes to come, shrieking and sliding in aimless exuberance of animal spirits, till the bell brings a sudden calm. And it is for you to remember that the greater number of all that crowd will grow up to play a man or woman's part in the world; not really lost in the multitude, though lost to your sight; but individual centres of light or darkness, happiness and pain. It does not need a strong imagination to catch a glimpse of the importance of the teachers function over that mass of palpitating life and possibilities. But familiarity, the daily round, may dull the edge of the idea. It may vulgarize our point of view.

Anyone may take a vulgar view of their life-work—you of yours and I of mine. And the only way to be saved from dropping down into it is to set a high ideal before yourselves, and to cling to it. Whether it be high or low it will, without your knowing it, color all your actions, affect all the tone of your life. What should yours be? Shall it be this? "My life-work is to get my pupils to satisfy examiners, to earn the largest grant, and ultimately to preside over one of the most important of schools." There is nothing in that but what you may wish with an honest ambition desire. But it is a narrow aim. And, even if all here present could attain it, which in the nature of the case cannot be, I think it is not the aim that you, with your hearts' young and generous, would be satisfied to set before you as the end of it all.

Or, there is another ideal. "I

have to train the faculties of these children, to refine their tastes and manners, to mould their tempers, to aim, as far as my reach goes into their lives, at building up in them the highest type of character that the world has ever seen—the Christian type." There is no nobler aim for a life's work than so to spend and be spent for God and man.

Will you, then, set this before yourselves now? For now is the time. Not to wake up later to feel, "Well, I have gained this and that, and I stand where I wanted to be; but I could have done better, yes, if I had the years over again; I would lay down my honored place just to be as this one or that, whose name is not known like mine, but who, God knows, will leave the world better than he found it."

Set the highest ideal of your work that you know before you—the divinest, "To the glory of God," written in gold all across it. And then you will yield to no one in your desire and effort that every child shall have the opportunity of the best means of getting knowledge; but education will for you always mean something deeper than that. It is a poor cramped view of a great profession that would lead you to think that your part is to store the brain with facts, and let others pay attention to disposition and conduct. You cannot separate life off into compartments like that, even if you wished to. All the day long you are affecting morals as well as mind. These are not clever animals you face, with their quick observant eyes. Through those eyes there looks out on you a living soul, with a future that stretches beyond what is seen and temporal, able "to glorify God and to enjoy Him for ever."

And be sure you will not think arithmetic or geography or history of small importance, because you know that it is more important still that they should feel the meanness of lying, and the nobility of a life that follows the example of our Saviour Christ, and is being made like unto Him. The head and the heart—both are to be trained. You cannot be satisfied with less. It will please you to see this boy with his hands full of certificates when he leaves you, but your satisfaction will be far greater if you know that you have helped to furnish him with the truths of the Christian creed, the only stable foundation for a moral life, that will help him to keep his feet in the tide of selfishness, filth, and profanity which will flow round him as he goes out to work in the world. It is not that in a Bible half-hour you have drummed into his head the stories of the patriarchs, or the plagues of Egypt, or the journeys of St. Paul; it is the atmosphere of Christian thinking that you have brought close to him, by contact with you, by a word dropped here and there, and so colored his whole view of life and conduct—it is this that will help him then. In a word, it is you yourself; what you are, not what you say only; escaping in all sorts of ways (we sum it up in the word "tone" sometimes) this that may be, and should be, the best part of all the education you help to give. "Come, ye children, and hearken unto me, and I will teach you—the fear of the Lord"; so your life will be saying, if you have grasped the highest ideal, though your lips may never utter it in so many words. But before you can teach it, you must yourselves know it. Here is the point on which it all hangs.

In you, whose own life is opening, still unfixed, still forming, is "the fear of the Lord" as we find it explained in this Psalm xxxiv, the love that fears to offend, the love that is full of reverence—is that an influence in your heart? Do you pray? Do you believe in Christ as the revelation of the Father, and the Saviour of the world? Do you believe in the Holy Ghost, and devoutly receive the Sacrament that He makes full of grace for your soul? Do you value your membership in the body of Christ, and know what it means? Believe me, you cannot impart Christianity from books merely. You must be living as a Christian, loving God, repenting of sin, realizing by faith the things that are spiritual and unseen, if you would teach that.

You will need all the support of your Christian belief to face the difficulties and trials of your way. It is a hard work, as well as a responsible. "Many boys," said Thomas Fuller, "be muddy-headed, till they be clarified by age." It is true of those of the nineteenth century, is it not, as of those of the seventeenth? The ideal child—so bright and docile and grateful and good tempered—exists in the speeches of the sentimental, and in a certain type of book; but the real child is often slow, and sometimes sullen and rude. "How interesting!" a visitor says of the work, as he sees a model lesson given to some proficient standard; but "How laborious!" would be the title of the companion picture that the teacher could supply. I marvel at and admire the patient cheerfulness that is to be found in the teachers of the schools all over the land. You will have a good tradition to

live up to in that respect as in so many others.

"They have their reward" may be said, no doubt, of those living bravely this responsible and laborious life. All good honest work has; all work with a high motive. But, as with the majority of the clergy, that reward does not come in coin of the realm. The charities we are asked to help this evening tell us that. It is a touching list, the candidates for annuities—so many more than can have them. They have mostly been, it seems, in country schools. It is a time of much talk about old-age pensions. If they are deserved by any, they are deserved by such cases as these. The Education Department has

sometimes touched on the subject; but meanwhile help must be given. Men and women who have been teaching thirty, forty, fifty years. "Age, and failing health and sight"—so they appeal to us. It must move not only those of their own profession, but all who have the spirit of Christ. These are the poor who, because of their education and position, will keep shrinking from the appearance of poverty to the very last. The whole land is debtor to them. And we, who know how through the long years they have with a good conscience fulfilled their calling in its fullest sense, teaching our children "the fear of the Lord," we are called upon to "esteem them very highly for their work's sake."

BATHS—PART II.

Edith M. M. Bendeley, Montreal and London, Eng.

In the last paper we discussed the theory of cleanliness, and arrived at the conclusion that a daily bath was both a necessity and a pleasure, contributing largely to our health, well-being and comfort. For purposes of cleanliness the warm bath (i.e., 95 to 98 degrees Fahr.) is the most efficient, and it should be taken at night, as, owing to the relaxation of the cutaneous vessels and the flow of blood to the skin, caused by the warm water, there is grave risk of chills if it be taken in the morning. Many a severe chill results from warm baths taken at public bath houses.

The bath should be taken quickly, plenty of soap used, and a rough towel brought to bear with energy upon the glowing skin. If a

flannel wrapper and warm slippers are then donned, and the bather retires between the bedclothes before the warm glow has passed off, he will sleep soundly and rise in the morning refreshed.

A cold morning bath is only desirable if it agrees with a person. Not a few doctors deprecate it entirely, especially for women. It may, however, be very good if the bather experiences a warm glow afterwards. If, on the other hand, the cold water causes a shock, and there is no reaction, it may be safely affirmed that it is undesirable for such constitutions. Persons who feel "shivery" and have cold hands and feet after a cold bath should not take them. In such cases, however, the face and neck, back and chest should be well

sponged every morning with cold water, and a vigorous rub given afterwards, to tone the skin, and improve the circulation. A cold bath should always be taken quickly. If soap is used, it should be rubbed on before entering the cold water, and then the stay in the water should be very brief, the whole body sponged quickly, followed by a brisk rub with a rough towel. Cold baths should be begun in the summer, and only continued in the winter at a temperature of 60 to 70 degrees, and if the proper reaction ensues. There is no merit in being able to take cold baths, though at one time it became fashionable to boast of having broken the ice in one's morning tub.

For the majority of people it is quite sufficient to sponge the face, neck, back and chest with cold water on rising, and in the cold weather this is very useful as a protection from cold, neuralgia, etc., on going out into an atmosphere which perhaps is below zero.

A hot bath, i.e., 98 to 105 degrees, is only necessary in cases of sickness. If a person has taken a chill, and is experiencing all those miserable sensations which indicate it, they should take a bath of this temperature; drink some hot water meanwhile, and when thoroughly steamed, get straight into bed without any delay whatever. Once there, it is a very good plan to take a glass of hot lemonade with honey. This should be made fresh, the lemon juice squeezed on the honey and hot water added. During the night cold water may be drunk if thirsty, and after the profuse perspiration which follows this treatment, great care should be taken on getting up again.

Here the tepid bath comes in most opportunely to remove the waste and close the pores. Salt should be used in it to harden the skin. Many a life might be saved if only people would take a cold in hand at once and help nature to recover its equilibrium, remembering always that it is through the skin we take cold, and that it is best and quickest got rid of that way also. Sea bathing is excellent, provided the following rules are observed :

1. Not to go into the water for two hours after eating, nor on an empty stomach.
2. Not to remain in after the first sensation of cold or fatigue.

Swimming combines the advantages of bathing and exercise, and the salt in the water is most salutary for the skin and the cutaneous nerves. A sudden plunge into very cold water is dangerous unless one is hardened to it, and is, of course, more so in fresh than in salt water. Many cases of death from "bather's cramp" are due to the benumbing and depressing influences of cold on the vital organs, for the water around the swimmer is constantly being changed, and each layer of water abstracts a considerable amount of heat. The care of our hair is a very serious consideration, seeing that a good supply of it, besides being a protection, is a great beauty, and more durable and far less costly than fine hats.

We have got past believing that each individual hair is a tube, out of which it is possible to lose a certain amount of vital fluid. We used to singe the ends carefully to close them up, and so make up for nature's carelessness in leaving them open.

A hair is composed of horny cells, and is formed from the epidermis. It lies in a pit—the hair follicle. The wall of the follicle passes deep into the skin, and is formed of dermis lined by epidermis. This forms the sheath of the root of the hair. At the bottom of the pit the dermis rises into a vascular papilla, and by the multiplication of the cells over the epidermis the hair grows. As new cells form, the older ones become corneous, or hard, and are thrust outwards; so the hair grows. The shaft of fully formed hair consists of a pith or medulla, loose in texture, enclosed by a cortex of dry, horny cells, covered by a cuticle of scales.

The sebaceous glands near the hair roots supply the necessary oily material, so artificial pomades are quite unnecessary.

Some people used to cherish the idea that washing injured the hair. I venture to think this is a mistake. Dirt, dust, stale oily matter cannot be good for the scalp. It is not needful or possible to wash the hair as often as the body, but it is quite impossible to keep the head as clean as it should be in smoky or dusty places. Therefore, it is reasonable to consider our brush and comb as the register of cleanliness for the hair, and when either shows a less than clean appearance to wash the head and get rid of the strange assortment of dust, dirt, smuts, microbes, which we have gathered from the surrounding atmosphere. The head should be washed in the evening, or at all events, when we are not going out again. Warm water and castile soap should be used, and the scalp gently rubbed with the fingers. Then the hair should be well rinsed

from soap, and in cold water. It is a very good plan to add some salt to the water, as this lessens the chance of catching cold, and is in no way injurious to the hair. We have only to notice the thick hair many seamen have to see that salt cannot be harmful. The head should be well dried with a soft towel and the hair left loose to dry. It may be brushed dry if one has time for such attention. The water and soap will, of course, remove all natural oil, and this would render the hair brittle, if we did not brush it well to increase the circulation and consequent secretion of oily matter. The hair should be well brushed every night both for cleanliness and to remove scurf, and increase the activity of the skin. If this is done, no harm can result from washing, and in the case of persons who perspire freely, it is even more necessary than in instances where the skin is naturally drier. Perspiration is ruination to the hair, and many people lose it from this circumstance. Anything which produces perspiration of the head is bad for the scalp, hence hot and heavy hats are very bad wear for women, and we see the results of continually keeping the hat on in the bald heads of so many business men. The natural growth of hair does not fail in the case of the savage, the gipsy, and other out-door dwellers, to whom the hair is the natural and only head covering. Probably in primitive times baldness was very rare, else why did the small boys make merry over Elisha's lack of hair? The youth of the present day are too accustomed to this deficiency to see any joke in it. The condition of the hair is very largely determined by

the health, and in cases of its falling off it would often be better to improve the general condition of the body than to use local treatment. It would be well to cut short, or even to shave, if the hair seems inclined to come out very much, and if a hair tonic is necessary, it would be better to get one from your doctor than to experiment with washes, which, according to advertisements, are intended to cultivate enough hair for three heads instead of one.

With regard to the nails there is little to say, save to keep them clean and short. Infection has often been carried under the nails by doctors in the times before the deadliness and ubiquity of the bacteria were realized, and antiseptics brought into such general use.

The mouth and all mucous orifices should be kept most scrupulously clean. The teeth should be cleaned twice a day, and no matter allowed to collect in or between

them. Pins and needles are not good implements to remove bits of food, and if teeth have holes in which food collects, no time should be lost in getting them stopped. The ears should be well cared for, and no implements used to get out wax. If this collects, pour in a little warm glycerine and water, and let it soak for a few minutes. Many cases of deafness are only due to an obstruction of wax, and many more are due to the dreadful habit of picking the ears with hair-pins, etc. In this latter case the ear is often permanently injured.

In conclusion, allow me to say that the body responds well to such little careful attentions with regard to cleanliness; that they take little time, and are no trouble if habitual. We reap the results in a nice soft skin, a good head of hair, which will render expensive hats quite needless, and a general sense of well-being coupled with a pleasing and refined personality.

CONCERNING GROWING OLD

Constance Plumtre.

Among the many admirable essays written by Lord Bacon there is one—not quite to be reckoned of the best, perhaps, since it errs a little on the side of over-brevity—called “On Youth and Age,” in which the author summarises, in the pithy manner characteristic of him, the distinctive marks of these two periods of life. Like Shakespeare, Bacon had the gift of discerning the essential, rather than the accidental, qualities of human nature; so that the comparison he draws between the two applies as fully to the young and old of our generation as of his own.

“A man that is young in years,” he says, “may be old in hours if he have lost no time, but that happeneth rarely. Generally, youth is like the first cogitations—not so wise as the second. For there is a youth in thoughts as well as in ages; and yet the invention of young men is more lively than that of old, and imaginations stream into their minds better and, as it were, more divinely.” Again he says: “Young men are fitter to invent than to judge; fitter for execution than for counsel; and fitter for new projects than for settled business. The errors of young men are the ruin of

business; but the errors of aged men amount but to this,—that more might have been done, or sooner. . . . Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period; but content themselves with a mediocrity of success." Whereas, "Young men, in the conduct and manage of actions, embrace more than they can hold; stir more than they can quiet; fly to the end, without consideration of the means and degrees; pursue some few principles which they have chanced upon absurdly; care not to innovate, which draws unknown inconveniences; use extreme remedies at first, and, that which doubles all errors, will not acknowledge or retract them;—like an unready horse, that will neither stop or turn." I think that it will be granted generally that this description of the virtues and failings of youth and old age are those of human nature. They apply equally to all periods and all countries; and the faults commented upon by Bacon are precisely those against which the young and old should endeavor, so far as possible, to guard themselves.

Yet there is another period of life, which one regrets that Lord Bacon did not see fit to discuss and illuminate with some of his pregnant criticisms—Maturity. Or perhaps this period is itself capable of being subdivided into early and late maturity. The first embraces the third and half of the fourth decades; and is, or should be, comparatively free from the shoals and quicksands of extreme youth and extreme age; especially should we have learnt by experience to discard the rashness and conceit of youth. By the time we have reached the

third decade we shall probably have made so many mistakes that our self-esteem will be distinctly less. "We are none of us infallible," remarked Professor Jowett one day to his class; "not even the youngest among us!" Yet while we are shaking off from us by degrees the fetters of that youthful conceit, which is largely the result of inevitable ignorance,—since we have lived so short a time in the world as to make it impossible to compare ourselves with those better and wiser than ourselves,—yet vigorous life remains in us still. We ought to be growing free from the temptations and perils assailing the young, while those affecting old age are still too far from us to be any source of danger. But Maturity has its late period. It includes the fifth decade and the latter half of the fourth:* a period in which, though we are not exactly old, we are conscious that we are growing old. Even if we are still mentally in our prime, we are not so physically. The joyous blood of vigorous youth no longer courses through our veins. We are past the meridian of life, and I suppose that it is but natural that we should regret it. Now and then, perhaps, at increasingly long intervals, when we are in bracing air on breezy moors or surrounded by frolicsome young folk, when we are away for the Easter holiday—for I think all life seems younger in the spring,—fresh young spirits seem to arise in us, and for the time we forget our years. But the exuberance is but transitory. We return to our normal duties. With the cessation of the holiday has ceased also the revival of the feeling of youth. We are growing old, and we cannot disguise from ourselves the fact.

There must be also, I imagine, something akin to sorrow when we come to find ourselves among the elder generation; when there will be none left to remember us as we were in childhood and youth; when we have ceased to be the connecting link between the young and old. This period of course differs in different individuals. "Somehow," said an old lady of sixty-eight once to me, "I cannot exactly feel old while I am still able to talk to my father." Her father did not die till he was ninety-six, and his daughter was seventy. But still, these cases are very rare. By the time we shall enter the sixth decade there are few, I imagine, who will have any of the elder generation left to remember them as they were when children. And how much lies in the point of view! How differently, for instance, must we be regarded by the old servant who nursed us when we were infants, and who is still betrayed at times into the familiarity of calling us "Master Frank" or "Missy dear," as the case may be; and the young servant who has never known us save under the position of authority

* I need scarcely say that these divisions of life into its different periods are not intended to be taken in any arbitrary or literal sense. Of necessity they can but be approximately true. As children develop into maturity more rapidly in the East than in the West, so do men and women age earlier in the hotter climate than in the cold.

as her master or mistress! What an entirely different aspect must we wear to the parents or uncles and aunts, who still order us about as if we were children; and to the

young folk who, we cannot avoid suspecting, are beginning to regard us in the unflattering light of "old fogys."

Yet all ages—save, of course, the period of senility, which is as painful to contemplate as to witness—have a certain charm and happiness of their own. As Tennyson says—

It seems to me somewhat difficult to explain a fact which nevertheless will be more or less familiar to most of us, that there are very few aged persons who on enquiry express any desire to live their life over again, and yet almost all would renew their youth if it were but possible. Is it that the time of youth is really so very much happier than the whole after period of life? Or is it that memory throws a halo over that far distant date, making it appear happier than the reality? I am disposed to think this to be the truer interpretation. All ages are apt to idealize; and as the youth anticipates from the future happiness impossible of realization, so old age sometimes enshrines the past with a glory and sacredness hardly warranted by the facts. Nevertheless, there is a physical buoyancy in youth which their elders seldom experience, and which in itself constitutes a certain joy of life. Moreover, youth is largely occupied with the anticipation of happiness; and anticipation is always greater than the reality. On the other hand, youth is acutely sensitive and feels disappointment keenly. By the time that we have arrived at maturity we shall have probably been taught by experience not to expect too much; and this lesson properly learnt saves us from many a disappointment. Yet

I am inclined to think that early maturity is on the whole quite as full of pleasurable sensations as youth, though the pleasure is of less intoxicating a nature. The happiness of youth is largely made up of the mere physical delight of high animal spirits; that of maturity lies deeper. It is a fuller time of life, and the delights are largely emotional and intellectual. To every time there is a season, and it is well that youth should be joyous; especially should childhood be so. It seems to me that gaiety and sportiveness are as necessary for the environment of childhood as sunshine is to plant life: they help them to expand. As sings Wordsworth—

“Thou child of joy
Shout round me; let me hear thy
shouts, thou happy shepherd
boy!

Ye blessed creatures, I have heard
the call

Ye to each other make; I see
The heavens laugh with you in
your jubilee;

My heart is at your festival,
My head hath its coronal,
The fulness of your bliss, I feel—
I feel it all.

Oh, evil day! if I were sullen
While the earth itself is adorning
This sweet May-morning
And the children are pulling
On every side,

In a thousand valleys far and
wide,
Fresh flowers; while the sun shines
warm,

And the babe leaps up on his
mother's arm;—

I hear, I hear; with joy I hear!”
And yet Wordsworth impresses
upon us the great truth that the
graver feelings of maturity contain
also true happiness: less joyous,
perhaps, but more sublime.

“The thought of our past years in
me doth breed
Perpetual benediction: not indeed
For that which is most worthy to
be blest;
Delight and liberty, the simple
creed
Of childhood; whether busy or at
rest,
With new-fledged hope still flut-
tering in his breast:
Not for these I raise
The song of thanks and praise.
But for those obstinate question-
ings
Of sense and outward things:
Fallings from us, vanishings,
Blank misgivings of a creature
Moving about in worlds not
realised.”

Early maturity has a happiness of
its own, differing in kind, yet in
degree as great—perhaps even
greater than that of childhood and
youth.

But in late maturity—in the
period under discussion, the period
of growing old, there is, I think,
a certain vein of sadness connected
with it from which probably the
other periods are comparatively
free. The peace of age has hardly
come upon us, while the delights
of the intellect are losing their first
freshness. We seem to have learnt
so little; our small achievements
seem so very small by the side of
that vast remnant still remaining
unconquered. With Omar Khay-
yam we feel inclined to lament—

“Myself when young did eagerly
frequent
Doctor and Saint, and heard great
argument

About it and about; but ever-
more

Came out by the same door as in
I went.”

Even so great a genius as New-
ton's is said to have been over-

weighted by the consciousness of the vast ocean of the undiscovered, in comparison with which the realm of the discovered hardly exceeds in size the pebble we pick up from the beach.

Nay, even physically, I think early old age a more attractive time than late middle life. The latter may be compared to August, with its dull level of faded green; the former to October, with its rich autumn foliage and diversity of tint. "What is prettier than an English old lady," asks Dickens, "save an English young one?" But then she must be a veritable old lady, wearing her own white hair and not ashamed to don the garb of age. I think it is Talleyrand who is reputed to have said that everyone should learn the art of growing old gracefully. Frenchmen have generally a keen sense of the external fitness of things. There is no need, indeed, to meet old age half way. Let us be up and doing, so long as we have

strength granted to us. Let us, above all, keep our affections young and our sympathies warm; but the assumption of youth that we do not possess acts as a caricature and parody of our true youth. It is better to get through the period of "growing old" as speedily as possible. Of the two extremes, it is wiser to anticipate age a little than to linger too long in departing youth. The white hair and pretty cap seem to me to adorn an elderly face far better than the juvenile attire so much in favor just now with English ladies.

With but a difference of detail, the same remarks apply to elderly men as to elderly women who assume the manners and appearance of youth. For what is contemptible in women is detestable in men. But whereas the latter belongs almost to an extinct species, the former, I grieve to say, seems to be increasing upon us to an alarming extent.—
The Indian Magazine and Review.

THE ENGLISH EDUCATION BILL

The London Daily Mail has given an excellent summary of the English Education Bill now before Parliament which will enable our readers to comprehend the significance of the present religious and political party differences in the controversy:

The elementary schools of England and Wales are:

First—Voluntary schools (of all religious denominations).

Second—Board schools.

A voluntary school is an independent private school, created by

private subscriptions, conducted under the terms of a trust deed by one or more managers; and controlled by the board of education. On complying with the "Conscience Clause" of the Education Act of 1870, it is recognized for the purposes of State aid as a public elementary school.

A board school is a public school provided by a local rate, managed by a local school board elected by the ratepayers for that purpose, and controlled by the board of education. On complying with the "Cowper-Temple" clause of the

education act of 1870 it is recognized for the purposes of State aid as a public elementary school.

There are 14,294 voluntary schools.

There are 5,857 board schools.

The voluntary schools are mainly, but not entirely, composed of Church of England schools. They are divisible as follows:

Church of England schools	11,731
Roman Catholic	1,053
"British" and miscellaneous	1,052
Wesleyan	458

In the voluntary schools there are, in round numbers, 3,200,000 children.

In the board school there are, in round numbers, 2,600,000 children.

The "Conscience Clause" of the 1870 act makes it compulsory on every school which seeks to obtain a grant for efficiency from the State as a public elementary school to refrain from requiring the children to attend church or chapel; and it further requires that any time assigned for religious teaching must be clearly marked off and separate from the time assigned to secular education.

This clause in the case of the board schools was overridden by the "Cowper-Temple" clause, which runs thus:

"No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school."

The annual average cost of the maintenance of the schools, if reckoned per child, is:

	Per head.
In board schools to	£2 17s. 7 1-2d.
In voluntary schools	£2 6s. 4 1-2d.

The annual State grant won by the efficiency of these schools (the minimum of efficiency being secured

by the inspection and examination of the children under various regulations and codes) amounts:

	Per head.
In board schools to	£1 11s. 1 3-4d.
In voluntary schools	
to	£1 10s. 6 1-4d.

The attendance of the children's averages:

	Per cent.
In board schools	82.8
In voluntary schools	81.6

The finance of all elementary schools, whether board or voluntary, may be briefly summarized by saying that the financial support they receive is of two kinds:

- (1) Central financial support.
- (2) Local financial support.

The central support is made up of the efficiency grants from the exchequer, which are paid principally out of indirect taxation, upon the report of the government inspector.

But the central support is, as will be seen from the figures we have quoted, not sufficient by itself. It has to be supplemented by local support.

In the case of board schools this local support is under the heading of the school board rate compulsorily provided by the ratepapers.

In the case of the voluntary school the deficiency in revenue is voluntarily provided by those benevolent persons who are in sympathy with the objects of those schools.

The first object of the education bill of 1902 is to abolish everywhere, save in London, all existing authorities for elementary and technical education, and to establish one local authority for the education of the nation.

The proposers of the bill contend that, as regards elementary education the tendency has been to institute a sort of rivalry between board schools and voluntary schools, and consequently to tempt the board schools to spend more than they are justified. As the school boards levy the rates they are capable of doing this if they are so minded.

This new local education authority is to be the county council or the county borough council.

The absolute control of the funds is given to the local education authority in order to insure their being distributed in proportion to the importance and necessities of the various branches of education.

The oversight of the education work within any area is to be handed over to the education committee appointed by the councils; but the spending of the money will be left in the hands of the councils, which alone possess the power of levying it.

No member of the education committee responsible for the educational work of the new authority is required by the bill to be a member of the local council; but Mr. Balfour has expressed his willingness to make it obligatory that a certain proportion of the members of the committee shall be members of the council which is the local education authority under the act.

The third part of the bill—that which deals with elementary education and the voluntary schools—is the main subject of the present contention between parties.

The provisions regarding the voluntary schools may be described in the following terms:

The government asks the managers of voluntary schools:

1. To provide buildings rent free.
2. To keep them in repair.
3. To make such alterations as the authorities, local and central, require.
4. To comply with the provisions for secular education.

The government also insists, on the other hand, that the local educational authority shall—

1. Absolutely control the secular education in all the voluntary schools.

2. Inspect the schools and audit their accounts.

3. Appoint two out of every six of the managers of the schools.

4. Veto the appointment or secure the dismissal of teachers if unfit on educational grounds.

In return for all this the government under the new bill provides for three-quarters of the cost of education from the State exchequer, leaving the local education authority to provide the remaining quarter out of the local rates.

This bargain is objected to on two grounds—

1. That the voluntary school managers appointed by the supporters or subscribers to the up-keep of the schools are in the majority of 4 to 2.

2. That rate aid is granted to denominational instruction.

These objections have been met by the reply that—

1. The secular instruction in the voluntary schools is absolutely controlled by the local education authority, and is further controlled, as to the standard of instruction, by the board of education.

2. That rate aid is not given to denominational instruction because the distinctive religious teaching in the voluntary schools does not cost more than one-twenty-fifth of the total cost of maintenance, and amounts therefore do not cost more than £175,000, while the rent value of the school buildings—now given free for the purposes of instruction—is estimated at not less than £715,000.

The new grant will be paid as follows :

1. The government will continue to give its grant for efficiency to all schools on receiving a favorable report from its inspector.

2. The government will continue to pay the "fee grant" to all schools, which is in lieu of the fee paid before the days of free education.

3. The Government will pay a new "special aid grant" of nearly £2,000,000 a year to the new education authorities for the general purposes of education.

But in respect of these three grants—"efficiency," "fee," and "special"—the Government will in no case pay more than three-fourths of the whole expenditure of the local education authority on elementary education, the local education authority providing the other fourth out of the rates.

It only remains to add that, as regards higher education, the local education authority has a free hand, and can develop the education of its area through all the recognized stages of secondary, technical, and higher instruction. In this is included the power of providing facilities for the training of teachers.

DR. CREIGHTON.

We have before us now two posthumous works by Dr. Creighton, the late Bishop of London, One is "Thoughts on Education;" the other is "Historical Essays and Reviews;" Longmans, London, 1902. They are not marked by much brilliancy of style; but they are strikingly dignified, notably thoughtful, and obviously sincere. They suggest constantly and consistently that most serious problem which modern educationists will not seriously face, but which is an eternal truth and will not down, viz., the line of separation which divides intellectual cultivation from

moral training, a division which results now, as it has always resulted, in untold misery for humanity. We had occasion lately to quote from Mr. Herbert Spencer's last volume—the last, he tells us, he will ever publish—the following remarkable statements:

"So long as it will hold together a society wicked in the extreme may be formed of men who in keenness of intellect rank with Mephistopheles; and conversely though its members are, stupid and unprogressive, a society may be full of happiness if its members are scrupulously regardful of one an-

other's claims, and actively sympathetic. This proposition, though a truism, is little regarded.

* * * * *

"Everywhere the cry is—Educate! Educate! Educate! Everywhere the belief is that by such culture as schools furnish children, and, therefore, adults, can be moulded into the desired shapes. It is assumed that when men are taught what is right they will do what is right—that a proposition intellectually accepted will be morally operative. And yet this conviction, contradicted by everyday experience, is at variance with an every-day axiom, the axiom that each faculty is strengthened by exercise of it, intellectual power by intellectual action, and moral power by moral action.

* * * * *

"Were it fully understood that the emotions are the masters and the intellect the servants, it would be seen that little can be done by improving the servant while the masters remain unimproved. Improving the servant does but give the masters more power of achieving their ends.

* * * * *

"But I must limit myself to the issue implied above—denying the commonly supposed connection between intellectual culture and moral improvement, and giving evidence that a society is not benefited but injured by artificially increasing intelligence without regard to character."

Curiously enough there are also like opinions expressed by men of the same philosophical class as Mr. Herbert Spencer. Mr. John Stuart Mill tells us in his St. Andrew's rectorial address that "it is a very imperfect education which trains the intelligence only, but not the will. No one can dispense with an education directed expressly to the moral, as well as the intellectual part of his being." Mr. Froude, on a like occasion, deprecated intellectual education which was not accompanied by industrial training. "I doubt very much," he said, "whether the honesty of the country has been improved by the substitution, so generally, of mental education for industrial; and the three R's if no industrial training has gone along with them are apt, as Wm. Nightingale observes, to produce a fourth R. of rascaldom." And again he said: "The Ten Commandments and a handicraft, made a good and wholesome equipment to commence life with." The insistence on moral training is marked among all who have given serious thought to the subject of education.

Bishop Creighton, with whom we have just now to do, was deeply interested in the question of education. Having been a tutor at Cambridge for some years, an examiner and a rector in charge of local schools, he had a good deal of very practical knowledge of his subject. His views have at times a startling reactionary character like those of Mr. Froude; and like Mill and Spencer he insists on moral teaching, first of all. As a bishop he naturally emphasizes the

need of religious teaching; and being a churchman, he naturally and properly insists on the need of dogmatic teaching. How morality can be inculcated without religious sanction, and how religion can be taught without dogma—i.e., a precise and authoritative statement of the meaning and effect of what is taught—are problems that do not admit of easy solution for logical minds. Nevertheless, many people try to solve them, though with indifferent success. Bishop Creighton, in 1892, in a sermon at Leicester, used the following language: "What is the point in the child's mind from which we are to begin our teaching? Shall we say to the child—'Learn, that you may earn wages and get your daily bread; learn, that you may compete with your fellows!' Can we hope to produce great results in the world by such motives? Will they tend to produce great and noble men? Shall we ever have a hardy and sturdy stock, such as were the Englishmen of the past, if we bring up our children with no higher appeals, no nobler motives than those of self-interest, of success in this world. Not so were our forefathers trained, nor so must our children be trained." Curiously

enough, this is the very thought which Herbert Spencer at the opposite pole of the intellectual magnet from the Bishop expresses even more sternly. He says: "I detest that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce. In the politico—economical ideal of human existence there is contemplated quantity only and not quality. Instead of an immense amount of life of a low type, I would far sooner see half the amount of life of a high type." Here, then, are two of the wisest men of our day—among many others who are of like mind—who looking at life from opposite points of view yet agree in opinion on the most important of all questions. Nevertheless, the world goes its own way, persistently excluding morality from its proper place in the training of the young, and continually putting the material view of life and education before the moral and the spiritual. The result has been bad in time prior to our own. It is bad so far as we can observe things under our own eyes. What evils will result in the future we cannot calculate.—*Montreal Gazette.*

The public discussion of certain alleged friction between the New York Board of Health and the Board of Education over the matter of the Health Board's medical inspection of school children has called forth one proposition which strikes us as eminently worthy of adoption, namely, that physicians should be appointed to teach hygiene in the public schools. It

is now taught from text-books of so-called "physiology," prepared to conform rigidly to the tenets of the Woman's Christian Temperance Union and with little regard to the facts that conflict with those tenets. It is not probable that oral teaching by medical men could be so hampered.—*The New York Medical Journal.*

THE CRISIS OF DEMOCRACY.

Chancellor Andrews, LL.D., University of Nebraska.

Concurrently with the disappearance of free arable, and working like that to wedge the extremes of society further apart, has arisen, in an equally normal and inevitable way, the phenomenon of monopoly production and distribution. The sure result of this is or will be to carry up selling prices from the level where competition, if it existed, would place them, to the higher plane fixed in each case by the tolerance of the market. The monopoly price of a commodity always tends to stand, and in the long run, will stand, at that figure the further elevation of which would lower profits by diminishing the market. Whatever cheapening of production may occur general prices will never again be as near cost of production as we have known them. In case of any mere luxury the price-level determined by market-tolerance is not greatly above that which competition had it continued would fix; but with every necessity of life the distance apart of the two levels cannot but be considerable.

In judging trust prices you must compare them not with old-time competitive prices, but with prices as they would probably be now had competition continued.

If all consumers were at the same time monopoly producers one's gain from the elevation of prices through monopoly would fairly well set off another's; but that is not the case. Large numbers of industrious and worthy citizens must still produce and sell competitively, while at the same time all the things they purchase must be paid for at

monopoly rates. Monopoly is thus a mighty, and so far as present obstacles to it go, an irresistible pry to crowd the fortunate upward and the fortuneless the other way.

Free land, competition as a determinant of prices, and the porosity of society were so many natural sources of equity among men. They are gone. Democracy had the benefit of them, but can have this no more. Legislation must take their place; reason must succeed to mechanism; a new step must be taken in upward human evolution.

We thus unearth, it seems to me, the true causes of the decline of democracy to-day: Free land and competition are gone, and men have to live close neighbors.

But there is a proximate cause for democracy's paralysis, in the wide remission of philanthropy now pervading society. The fact of social unity having in large part disappeared, the sense of unity follows. The love of many waxes cold. Converts to Friedrich Nietzsche multiply. Could that strange teacher look up to earth from where he is it would be like ice water upon his parched tongue to see his doctrine spreading—the doctrine that might makes right, that Jenghis Khan, Timur, Alexander, and such conquerors, are the model men, that to love all, forgive injuries, help the poor and lowly, and sano on is a religion fit only for slaves, that Christ's great words have already lost all power over superior races and individuals and must soon completely and forever pass away. And it would not much

lessen the Antichrist's joy that, like Nicodemus, most of his disciples are such secretly, and repair to his shrine only by night.

Few men think it articulately, fewer avow it loudly, but very many are in fact now cherishing a notion quite akin to that of slavery's defenders before the Civil War, that God has organized society aristocratically, the multitude being ordained to live ignorant, poor, in servitude to the elect. The victory of civilization, so many a contemporary argument implies, is to be judged by its consummate flower rather than by the number and distribution of its flowers, the state and fate of the common man being of little consequence if only wealth is adequate to the perfecting of culture in however few individuals.

In churches, and generally outside of clubs, the stock phrase still is, that the utmost good of men ought to be sought. Whatever our philosophy of ethics, if we have any, when we come to formulate the task of philanthropy, to say what we are bound to do in external act for the human race, most of us admit in words the duty of working for the greatest possible good of all. But how is this phrase to be taken? Should our thought of the greatest good emphasize compass or degree the more? Is extension of good the great thing, or intension? One country has herds of paupers and half paupers, yet wealth enough to give it a high average of comfort. Another enjoys the same average, with no very poor people and few millionaires. Is the highest good realized equally in the two? If not, is that end approached the more closely in the one whose grade of comfort is an

average of far extremes, or in that whose average is widely representative?

There is a strong tendency to regard solely the height of the average weal, ignoring the character of that average. Upper-class liberalism itself is rapidly drifting to this position. It is curious that *laissez faire*, which was at first the cry of social liberty, a plea on behalf of the masses for free career, has shifted to be mostly the watchword of those who care nothing for men one by one. People identify good with conspicuous economic and æsthetic good. The social wreckage occurring all about they mind no more than they would the flying sawdust in seeing rough logs turned into the fair wainscoting of a millionaire's best room. If of such as actually compete, we refrain from saying "the devil take the hindmost;" the thriftless and the worthless we certainly consign to him without compunction, if not with positive glee. The survival of the strongest is referred to as always the survival of the fittest, and praised as a beneficent law.

Peculiar gloom is in the sky because most of democracy's official guides seem unaware of the changed conditions which the cause now confronts. A distinct source of democracy's present illness is an evil drug administered by its own leeches, the extract of antediluvianism.

Curiously, in proportion as men have forgotten the old meaning of democracy there has arisen an abject reverence for old watchwords and a servile clinging to old policies, no regard being had to altered times and circumstances. Often when measures proposed are good the logic used to support them is drivel.

Platforms are framed with insufficient consideration of present social and economic facts. Jefferson and Jackson are cited not only to certify democracy's spirit and general aims, which is wise, but for methods and detailed aims. As well might the court physicians have searched Galen for recipes to cure Edward's perityphlitis.

Famous among the old democratic war-cries was *laissez faire*. That government is best which governs least. State surveillance over industry, state touch of men's business, is to be kept down to the strictest limits. The ideal function of the state, so the theory ran, is simply to protect life and property. If it ever needs do more than this the extra office must be regarded as temporary and relinquish at the earliest moment.

Command to the state not to meddle with private industry was based on the maxim—happening to be true and important a century ago—that such policy was best for human character and progress. Stupidly reasoning: Good once, good forever, most of us, bond-servants unto Shibboleth, continue insisting upon non-interference, even when industrial changes cause that policy to grind and enslave instead of helping. The great majority of democrats oppose all enlargement of state work as stubbornly as if the last ten decades of history were canceled. That times change and that society with its structure, business with its methods, changes with them, is not appreciated.

Men have found out that freedom and the absence (or the minimum) of legislation do not mean the same thing. Since society has become congested, economic forces do not evolve or even, as a rule,

tend to evolve fair play between man and man. Monopolized industry, for instance, the economic phenomenon of our time, many of whose forms hurt us, all admit, is the direct, the inevitable product of that *laissez faire* practice which Hunker democracy lauds as divine. Few, if any, of our monopolies owe to legislation their essential power as monopolies. The greatest owe it nothing. Combinations of capital are in substance a perfectly normal growth. You cannot kill them and you should not try. You can never legislate economic life back to old-fashioned competition any more than to stage coaches and canal boats. But normal growths usually need pruning. The liberalist spirit which, in Smith's time, ordered the state's hands off business that it might prosper, ought now, in many cases, to prompt the reverse commandment, favoring some sort of public regulation. You rip off the legislative shackle, formerly a mere uncomfortable collar about your neck, only to find that some great "combine," no creature of law at all, possible only because the legal path has been swept clear for it, has come forward to choke the life out of you. In such instances individual initiative, that priceless force for social uplift and advance, so far from being promoted by the absence of legislation, is painfully stifled.

Since we can never restore the old, go-as-you-please mode of industry, society's method of dealing with the economic sovereignties now threatening must be one of two—socialism or judicious regulation. But socialism the masses themselves do not want and will never tolerate. Careful legal regulation remains—not public owner-

ship save in extreme and perfectly clear cases, not promiscuous law-making, not leveling, least of all any war on wealth—for wealth is in itself perfectly legitimate, even indispensable; more of it is needed, not less—not expropriation, not the discouragement of just enterprise in any way, but the resolute redress and prevention of abuses, the casting off of those clogs which now handicap ordinary producers desiring to compete for the prizes of life.

In like manner most Democrats, harking back to Cobden Club voices, and forgetting that "new occasions teach new duties" in more senses than one, continue to denounce all protective tariffs as necessarily vicious, advocating tariffs for revenue only. But the increasing prevalence of industrial syndicates international in scope, and the possibility of such in any main branch of business, deprives the classical arguments for a merely revenue tariff of almost all relevancy—such as the danger of that commercial cowardice which our restrictive tariff legislation has bred.

When a foreign trust, controlling a commodity important for us, shows the power and will to crush out an industry here, or when a foreign government threatens to do the same, either by a real export bounty or by a virtual export bounty worked through irredeemable paper money, why should we disuse protection then? I know that tastes differ; but, as for me, if I must be robbed either by a foreign or by a domestic syndicate, I prefer to stand and deliver to the domestic one.

Quite as readily ought we, of course, on the other hand, to vote down any tariff which helps a home combination to work extortion, pro-

vided we can be reasonably sure that, protection gone, no international syndicate will be formed to continue the same charge, or, perhaps, impose one more merciless. That in case of almost any important import this would forthwith follow the abrogation of protection seems to me as good as certain. The prophecy which I made in 1880 bids fair to come true earlier than I thought, that in case of each main commodity a syndicate is going to fix ere long in every market on earth where the commodity is sold the selling prices, thus rendering government-made protective tariffs null and void and gradually driving them out of existence.

Democracy still further suffers from a morbid infranationalism. The Monroe Doctrine receives malinterpretation. "America for Americans," that doctrine says; and we all agree. This is the actual meaning of the old utterance; let it stand forever! But, by a perverse inference, Monroe's reverend dictum has for many come to mean also: "Europe for Europeans"—so far as we are concerned; "Asia for the Asiatics," and so on; the United States being bound to abstain world without end from all participation in international politics save what is thrust upon us. The humiliating assertion is made by some that there are certain offices, like guardianship over undeveloped peoples, imperatively needing to be shouldered by some nation or other, for which a republic is in its very nature unfit. What is that but proclaiming popular government inferior to monarchy!

The weal of Americans cannot remain a passion among us when the weal of men ceases to be such. In 1823, warning against entangling

undertakings by this nation abroad was most wise. Even now any "jingo" or "Crown Colony" policy on our part would be imbecile. Yet only stupor prevents us from modifying, in the light of modern development and events, that mythical portion of the Monroe Doctrine. Steam and electricity are rapidly reducing the size of our globe. Nations jostle one another like pedestrians on a crowded street. Strictly there is no such thing as a "foreign" nation any more.

The Monroe Doctrine itself, cannot be maintained permanently save by a foreign policy which dares look abroad. Territory lying near us will sooner or later tempt hither the old world's powers, when we shall be forced either to abandon the doctrine or fight to uphold it. Alliances will then likely be welcome even should they threaten to be "entangling" and in spite of ourselves we shall become parties to the European system.

Should we in some kind and conservative way lift the stars and stripes near enough to Central America to put all Europe's national colors in the shade there, the act would not necessarily have an immanency, and emphasizes certain others, moral meaning. A number of the Spanish-American governments have done very well since they ousted Spain, but not so with all. Few if any of those between Mexico and the Isthmus have shown appreciation of liberty. They make no progress. They do not develop the immense natural resources of their territory. The rights of individuals among them are little regarded. Revolutions follow one another there with shocking rapidity. Land titles are uncertain. The

amassing of capital is fatally discouraged by bad laws and feeble administration.

The original Monroe Doctrine was wise. From a re-imposition of the Spanish yoke anywhere on this side the Atlantic nothing good was to be hoped. But, viewing the negative results of freedom in the middle regions of Spanish America, I wonder that some historian does not arise, trying to make out that the policy of the Holy Alliance was after all kindly and wisely meant, and that, could it have gone into effect and not been thwarted, by our President Monroe with his cruel "Doctrine," these states would have been by this time much more prosperous and even much more free than they are. It is strange, I say, that some one does not broach and seek to maintain such a thesis. One arguing so could make out a considerable case. Now, clearly, by whatever verisimilitude such a contention would have, in that degree the United States would appear as the actual foe of the republics which by uttering the Monroe Doctrine we pretended to befriend. Should the power wishing to take hold of them be England instead of Spain, our insistence on the Monroe Doctrine would be morally indefensible save on the condition that we ourselves should undertake, in some friendly way, to start upon an upgrade the almost desperate fortunes of those states.

I do not wish conquest or believe that it will be necessary, yet, let the emergency suggested come and we shall act as boldly as need be. The alternative clearly being: the Union Jack shading our southern border as it now does our northern, or a more scientific southern frontier for ourselves, the people

of these United States, sons of the sires who, in field and in legislative hall, helped the immortal Washington to become Father of a Country, sires who boldly acquired Louisiana, Florida, and Texas, sires who, on yon blue Lake Erie water one day met the enemy and he was ours, a victory repeated at New Orleans, sons of those sires, I say, called to decide between more British bunting before our windows and a more spacious residence for ourselves, will make quick and honorable choice.

Well, then, has democracy seen its day? Has its sun gone down forever? Is there, for the common man, no hope of securing progress or a decent life by reasonable and conservative agitation, so that, for chance to better his lot, he must become some kind of a revolutionist?

I do not believe so. Pessimists and cynics, I know, are abroad. The bacillus "croaker" is epidemic now. Moreover, he is lively and of a malignant type. Fight him. Despair of the Republic is akin to treason. If any man attempts to haul down the American flag, shoot him on the spot. Make it dangerous even to approach the halliards. Some cry that heartless plutocracy, others that brainless anarchy is our sure lot. Each of these fell spirits is no doubt within us, and each is a kind that goeth not out save by prayer and fasting. But both of them can be, and surely will be, exercised by a due use of means.

While the old, happy-go-lucky sort of democracy can never again lift its head, the kind that with no policy of its own occasionally gained power through the enemy's follies, I dare to predict a new age of

democracy, a strenuous, studious, wide-*visioned*, progressive, daring liberalism. I expect renewed enthusiasm for humanity, to come from the insights, that the aim of social striving now, the weal of man, is as hopeful as ever, and that a promising method of promoting it, neither radical, revolutionary, nor otherwise dangerous, is open to society and awaiting use.

Fully appreciating, I think, the difficulty of elevating common mankind to a rational life, I cannot but regard it astounding that so many so readily renounce the task as hopeless. Properly, no very serious effort to that end has yet been made. Society's infinite resources for the uplift of its lowest lie as good as untouched. Despair, so soon, is criminal. Shame on us, brothers of the Third Estate, if we let go the hands of our Fourth Estate kith and kin struggling to rise! We are no more deserving than they, only more fortunate, or, perhaps, less scrupulous. For myself, spite of the painful, staggering evidence *contra*, I still believe in men's brotherhood, in the essential nobility, by nature, of every man, wherever resident, however occupied, wearing a crown, carrying a dinner-pail, or begging his bread; and because I hail them all, without a single exception, as of my own blood, I cannot believe that the stronger will leave the weaker to perish.

Altruism is in penumbra now, not extinguished. Men will see it shine full orb'd again, as when it was burning slavery out of existence. Economic motives contributed to that end, but the change was not mainly economic. Philanthropy led in it. And philanthropy led in the enfranchisement of the Third

Estate. Benjamin Kidd lays right stress on this. The vast, arbitrary power, first of feudalism, then of royalty, gave way not so much because overwhelmed by the rising might of the people, as because of enrichment in human character. Kindly feeling between men extended to so many members of the privileged classes, that these classes could no longer present a solid front. The power-holding orders in France at the Revolution would have had their way had they still possessed the savage spirit of early feudalism; but they had this no longer. "Educated," as Michelet says, "in the generous ideas of the time, they applauded that marvellous resuscitation of mankind and offered up prayers for it even though it cost their ruin." Miracles like that will occur again. Some now hearing me will live to see the use of great wealth and legal and political talent to promote the public good against rapacity, as fashionable as it has ever been for greed to cut pounds of public flesh with best legal advice in sharpening and plying its knife.

Nietzsche does not rightly interpret Darwin. I grant you that popular ecclesiastical altruism needs to be rationalized. At points we can applaud Nietzsche for having banished altruists' follies, a good work parallel to that which Ingersoll did for the Christian faith. No doubt men and women daily do with benevolent purpose things which increase pain and darkness instead of relieving them. Such as side with Jesus, Tolstoi, and Kant against Nietzsche must see to it that professedly altruistic codes are revised to be truly so.

And when that is done Nietzsche's error will clearly appear.

Rational altruism, whether in a man or in a society, does not spell weakness, but strength. It alone will let the really fittest as against the brutally powerful come to the front and bear sway. Society must not be ruled by the effete rich and their lawyers and foremen. The fact that such are at any moment dominant no more proves their fitness than does the temporary dominance of thistles in a field. Help blue grass and white clover grow there; Darwinism will not be set aside, but re-applied to better effect, as it will be in society when forces of justice, fairness, and humanity shall take the place of cunning and greed.

It must become manifest before very long that the sacrifice of democracy's literal programme need not in the least sacrifice democracy's aims or spirit; nay, that the programme must be modified to realize the spirit. "What is the chaff to the wheat!"

Not only can democracy take a hand in world affairs without ceasing to be democracy, a real interest in "abroad" is the sole condition on which democracy can live again. At home we may extend never so largely the state's activity without at all slackening individual energy or losing the precious benefits of personal initiative.

No man of intelligence thinks legislation a universal panacea. It can never take the place of common sense or of morality. Law-making at a venture, passing a statute just to see what will come of it, is quackery, not to be recommended, but in every way discouraged. What is urged is:

1. That, as a matter of historical fact, human freedom has not lost, but gained, as the public power has

received larger and larger attributions; men's liberties and men's laws multiplying in a direct ratio one to the other and not in an inverse ratio.

2. That, at present, certain specific evils, recognized by all as grave and threatening, yet almost beyond question remediable by sane, well-studied legal measures, are allowed to remain and plague us merely or mainly because *laissez faire* has become such a fetish.

3. That the studied legislation thus referred to as desirable need not greatly extend public ownership, need not take aught from the rich, discourage any productive enterprises, repress individual initiative, or have the slightest leveling tendency; but may, on the contrary, be so shaped as to set free the matchless and invaluable force of individualism as has never been done yet.

4. That the execution of a just and careful programme of legislative reform in the interest of the common producer, by removing obstacles now in his way, by making him more of a man and less of a drudge, would vastly increase his productiveness and thus the nation's wealth, removing never a penny or a privilege from any who possess wealth already.

5. That the wise execution of such a programme, so far from tending toward socialism, would have precisely the contrary effect, preserving the state, as apparently nothing else can, upon its ancient and present foundations of personal intelligence and character, individual freedom, private ownership of goods, and individual effort.

6. That the aim and end of social agitation should continue what it has so long been, the elevation of individuals—the many, indeed, not

the few—yet the many man by man and not masswise, collective action being used resolutely when needed, yet temperately, as a means, and never save when it is certain to do what individual action could not achieve.

Reform by such means, while in appearance counter to orthodox democracy, so far, that is, as regards the doctrine of *laissez faire*, yet leads to the same end that *laissez faire* was meant to attain. It cannot, therefore, when understood, repel liberal hearts. It is, in another respect, the exact carrying out of all the original liberal manifestoes. It is the realization of freedom and progress along political paths. Not indeed by the quick "open sesame" which eighteenth-century pedants deemed available, yet no whit less really, the franchise is to enfranchise. Freedom's trail is often circuitous, but it nevertheless advances, not once returning upon itself, often as it may seem to do so.

This slowly but surely awakening insight, that the firm intervention of law, if it is only not wholesale but discreet, may accomplish now, for the setting free of healthy individualism and the consequent furtherance of all high social interests, the identical good results which the snubbing of officious lawmakers once accomplished—this *aperçu*, I say, is soon going to be the inspiration of liberal souls the world over. These old battle-peals: "the rights of man," "liberty, equality, and fraternity," will echo again. In response, hosts unprecedentedly vast will rally to humanity's standard. The war will be bloodless but decisive. Socialism in the offensive sense will not be enthroned, but all unsocialism, appertain to whatever class it may, will be dethroned forever.

NOVEMBER AND DECEMBER.

November and December, and again
 November and December as before ;
 Dead season on dead season, o'er
 and o'er,
 Till leaflessness becomes most leaf-
 less. Then
 Naught for the lips, except the sad
 Amen,
 Naught for the eyes, except the
 darkened den,
 And for the pleasant Home of Leaves
 no more
 The Summer breezes with their high
 refrain.

November and December—Ah, I
 hear
 Like unto heavy, sobbing winds,
 the old
 Novembers and Decembers moan
 aloud.
 No red leaf lights the darkness of
 the year,
 But only fire that grips the heart
 of cold,
 And stars that burn behind a world
 of cloud.

From poems by Ethelwyn Wetherald.
 Publisher, Richard G. Badger, Boston.

EDITORIAL NOTES.

Deliver not the tasks of might
 To weakness, neither hide the ray
 From those, not blind, who wait
 for day,
 Though sitting girt with doubtful
 light,

That from Discussion's lips may fall
 With Life, that working strongly
 binds—
 Set in all lights by many minds,
 So close the interests of all.

A Merry Christmas and Happy New
 Year to all readers of the Canada Educa-
 tional Monthly.

For the past twenty years, the con-
 ductors of this Magazine, under all condi-
 tions and in all circumstances, advocated
 a non-partizan political control of our
 educational affairs; an independent com-
 mittee of educational experts to recom-
 mend the authorization of our school text
 books; increase of salary and full personal
 freedom to our teachers as to the best
 mode of doing their work for the children
 in our schools; the absolute necessity for
 the constant use of the Bible and what it
 adumbrates in order to preserve and in-
 crease the wholesome life, public and pri-
 vate, we now possess.

These things we did independently—
 hew to the line, let the chips fall where
 they may—seeking not to give offence to any.
 In the future we hope to follow the same
 course with greater efficiency and power.

Happy days to the restricted
 workers. It is one of the many
 blessings of life in Canada, that
 wherever one many live, east or
 west, he can, at small expense of
 time and money, gratify the craving
 to escape from his surroundings
 and spend a few days or weeks in
 recreation.

“Sweet recreation bound, what doth
 ensure
 But moody and dull melancholy;
 Kinsman to grim and comfortless
 despair,
 And at her heels a huge infectious
 troop
 Of pale distemperatures, and foes
 to life.” —Shakespeare.

INCREASE SALARIES.

We note with pleasure the sup-
 port the country is giving to our
 advocacy for the betterment of the

position of teachers by increasing their annual salaries. Many of the public prints of the province heartily support the proposition. Every public journal that touches the question at all acknowledges that the salaries now paid are totally inadequate—are, in fact, a disgrace to the country. The remedy which seems to find most favor is that no teacher should teach for less than an annual salary of \$400.00. The laborer is worthy of his hire! the wages of work people have been increased in every description of work; the work of the teacher is most onerous and far-reaching; his salary should be increased for the sake of the good of the children. Let it be done.

THE ENGLISH EDUCATION BILL.

In this issue we give the brief but valuable synopsis (London Daily Mail) of the Education Bill now passing through the Commons in London.

The main principle of the bill is to entrust the education of the people to the people themselves. The bill decentralizes national education. It is the most democratic measure, in the best sense, submitted to the Houses of Parliament for a century.

The bill "annexes" the Church school; for in reality the Board Schools are not abolished, as some people (let us hope, in ignorance), say, but enlarges their sphere of activity under the control of the Government. The Church school is now in this position, that unless it places itself under the control of the local education authority, it loses all means of subsistence. Government grant, aid grant and

fee grant are all swept into the purse of the local authority, and the choice before the managers of Church schools is starvation or submission. Churchmen are too wise and patriotic as well to refuse three-quarters of a loaf because they cannot get the whole loaf. We feel inclined to forgive the unreasonable, as it seems to us, opposition which has been so strongly waged against the bill in England, especially during the summer recess, and chiefly by those who, for the sake of brevity, are called Dissenters; for by their lack of insight they have compelled the leader of the House, A. J. Balfour, first minister of the Crown, to lay aside his air of "hardly worth while to attend to politics," so that the Empire now sees him in his fighting form, earnestly contending for the principles of his bill, and with rare judgment, leading the large Government majority in support of the measure, which it is fully expected will be passed all the stages before Christmas.

A. W. Stratton, B.A., Toronto, '87, Ph.D., John Hopkins, 1895. This promising young man was born in Toronto, took a full course at the common school, attended the Collegiate Institute, Jarvis Street, where he was carefully prepared for the University of Toronto; graduated in 1887, leaving an honorable record to his name of the highest honour; throughout his whole course, and died at Gupnag, Kashir, India, a short time ago, at the age of thirty-eight. He was registrar of the University of the Punjab at Lahore, and filled the chair of Sanskrit in the Oriental College. For a time after gradua-

tion he taught in the collegiate institute in Hamilton and resigned that appointment to take a post-graduate course at Johns Hopkins University, where he was made a fellow in Sanskrit, Greek, and English in 1893, and received the degree of Ph.D. in 1895. In 1894 he was additional assistant in Sanskrit at that university, and in 1895 he was appointed associate professor in Sanskrit at the University of Chicago. He left Chicago for India in 1899 to accept the appointment which he held at the time of his death.

FAILURE OF THE COMMON SCHOOL.

The above words express a very common opinion now held in the United States of America. This view is so generally held that it is unnecessary to give any names to support the assertion.

No doubt there has been much searching of heart, leading to close scrutiny, to ascertain, if possible, the cause of the late strike—civil war, it really was. This careful examination has been made and conducted by some of the ablest, most experienced, and wisest men and women of the United States of America.

The case is put thus: Our common schools have been at work now nigh 300 years; they have been enthusiastically supported by the whole country, by the general government, and by the governments of the different states. All our people have gloried in them. But what are we made to look upon in this year 1902? This, in one of the oldest, weathiest, and best regulated States of the Union during the whole of last summer, 147,000

men refusing to work to support themselves and families; grave disorder, harsh violence, life taken by lawless men. To such an extent did all these things prevail that the governor of the State was compelled for the sake of safety of life and property to call out all the troops of the State, fully armed.

One writer states the result of his investigation into the merits of the education given by the common schools, and uses the following language:

“Unbridled and unblushing conceit pervades the school atmosphere of to-day. The well-meant efforts of teachers in the lower schools to lead children to express their ideas freely, and the encouragement given to any attempt, however feeble, have established a precedent according to which the pupils demand perpetual tribute of enthusiastic praise. These children are individually the centres of their own universe; and the laws of nature and of man sink into insignificance when in conflict with their good pleasure or convenience. The delusion is so extreme as to be almost a mania, and it permeates and poisons the very essence of their work and character. The belief that all their lessons should be made pleasant and easy for them is so deeply rooted as to have the authority of an axiom, and whatever controverts it is either reduced to an absurdity or causes consternation and righteous wrath.”

Another writer attributes the failure to the too wide and exclusive attention given to intellectual studies, and the almost, if not entire, neglect of moral and spiritual studies. And in support of this

view, we here quote a decision of the Supreme Court of the U.S.A.:

"In an action to enjoin and restrain teachers from reading the Bible in the public schools in the State of Nebraska the Supreme Court, on October 10, held that the reading of the Bible, supplication to the Deity, and singing of sacred songs in the public schools of the State is prohibited by the constitution.

"The case came up on an appeal from the district court of Gage county, and the ruling is a reversal of the lower court. All the judges concur in the opinion, voicing, they say in their comment, not their individual wishes or opinions, but the plain constitutional law as it is written." *School Journal, N.Y.*

Our readers will please note that the judgment is based upon the constitution of the State. Does this decision throw any light on the failure of the common school to mould the character of the citizens of the Republic, so as to respect each other, to pay proper homage to law and order? Many of the most thoughtful and wisest in that country think and believe that such is the case.

We do not write thus to depreciate the people to the South of the Great Lakes. Far otherwise. The spectacle that country presented to the world is unique in the history of the human race. The Chief Magistrate of the whole people meeting a few of his subjects and asking them as a favor to come to terms of peace. We rejoice with the people of the United States that the President was successful. We deem it the greatest victory that a President could gain; more glorious it is than a triumph over an armed host. But our main purpose in writing is that we Canadians may be wise, take time by the forelock, and insist upon having in our educational work through elements which the experience of men has proved to be absolutely essential to the bringing into existence and sustaining the growth of a strong, dependable character. The only course we know when this high purpose is steadily kept in view is the Bible. We must take care lest we make boys and girls into mere machines for money-making, and thus miss the virtue which is profitable for the life that now is and for that which is to come.

COMMENTS.

Eskimos as Scholars.—Mrs. Mary Bernardi recently closed a several months' term of school as teacher of the Cape Prince of Wales natives. She taught at the village of Kingegan, having an enrolled attendance of 147. In spite of the many difficulties encountered, she says she rather enjoyed the novel experience of teaching the young Eskimo idea how to shoot.

The most distinctive feature in

the Eskimo character, Mrs. Bernardi says, is a superabundant curiosity.

The natives, especially those who arrived at the age of "discretion," are of a prying, not to say enterprising, cast of mind, and what they cannot understand—and that would fill many volumes—they are inclined to look upon with suspicion and disdain. However, Mrs. Bernardi says that the younger people are anxious to learn; they are

patient to a degree, and as a rule, are bright and quick to learn. The hardest task of the teacher, perhaps, is to teach them discipline; that is, that they must be subject to certain rules of government. The younger can with patience be brought to see the necessity of this, but practically to try to subject the older pupils to any form of discipline is well-nigh impossible.

Mrs. Bernardi, who is well-known in Seattle, as well as Alaska, went to Cape Prince of Wales last October in the capacity of teacher. Of the 147 pupils, one-third were over twenty-one years of age, and it was not at all times a primrose path which she found while trying to enlighten their benighted minds.

The younger children made steady progress. They learned to read and cipher with a degree of rapidity, and appreciated what was being done for them. They were taught many things unknown to Eskimo domestic economy, and were grateful.

In winter the school was conducted in a large igloo, roughly equipped as a school-room, but with many school-room accessories wanting. When the spring days came and the sun began to be felt, the work was conducted on the sea beach, where the sand made a floor and the blue canopy of heaven a covering.

Among the many wise things Ruskin has written we note the following:

"What do you think the beautiful word 'wife' comes from? It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of

'femme.' But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or house-moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Whenever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who, else are homeless."

But, while Prof. Perry boasts that teachers are nowhere in comparison with engineers, we adopt for our teachers what Dr. Albert Shaw says about American teachers (Educational Review for September):

A large part of the progress of our times, even in the field of wealth production, has been due to research and study by men who were actuated not in the least degree by the motives of gain. But the greatest example of all is afforded by what is now the foremost of all our professions, namely, the profession of teaching. Here we find scores of thousands of men and women, rendering noble, unselfish, and indispensable service to the community on the basis of fixed, moderate stipends, removed almost wholly from the competitive sphere of activity, and inspired to diligence and efficiency in their work by a sense of duty and responsibility."

Why Is the 'Sky' Blue?—Scientists are questioning to-day the opinion put forth by Tyndall as an answer to the above question. He said, "Because there is a predominance of the smaller waves of light, which are blue, reflected from the minute corpuscles in the atmosphere." But it must be remembered that the air is not blue, otherwise pure white light would not come. A cloud looks white, its corpuscles of vapor are large enough to throw back light waves of all sizes. But in the upper strata of air there predominate numbers of particles so small that they cannot throw back the larger waves of light, but only the smaller, that are blue, and hence this is the prevailing color of the sky, though not exclusive.

M. Spring, however, at the annual congress of the Swiss Society, according to the Boston Transcript, has called this accepted theory in question. He reports that "he has experimented with luminous rays under almost all conceivable conditions, injecting them into agitated solutions;" but although he could obtain red, yellow, violet, and the rest, "under no conditions could he obtain blue until, by the aid of electricity, he secured a pure atmosphere, in which blue was clearly discernible." Hence M. Spring comes to the conclusion, whatever it may mean, that "the blue of the sky is purely chemical in origin, and is an essential quality of the air."

Duval County Plan.—There were, six years ago, in this county, forty-five rural schools of one teacher each, for white children, established by former administrations. The work of these schools in general

was so unsatisfactory and the per capita of expense ran so high in many of them, that the present administration determined to reduce the number to fifteen schools of three teachers each.

In choosing sites for the centralized schools, the ones having the greatest number of school children within a radius of one and a half miles have been preferred. Five of these schools are now in operation, each accommodating the children of about sixty to one hundred square miles of territory.

Others will be planned and established as rapidly as funds will permit. The concentration of the children into these new schools is accomplished by means of waggonettes, specially designed for the purpose, and provided by the Board of Public Instruction at public expense. They are of such capacity as to carry eight, ten, twelve, fourteen, sixteen, eighteen, and twenty pupils, respectively, and cost from \$70 to \$100 each.

Twenty-seven of these comfortable vehicles are now running at an average cost of \$23.50 per month each.

These twenty-seven conveyances enable us to close twenty-four of the old one-teacher schools, the current cost of which had previously been not less than \$45.50 per month for each.

Hence the transportation system now in operation produces a current saving of \$462 per month over the old method.

Taking from this \$225, the increase in salaries for eight assistants at the centralized schools, and there is still left a net saving of \$237 per month which will pay for twenty waggonettes annually if the term be only six months.

Financially, therefore, transportation in Duval county is a very decided success.

Professionally there seems to be nothing objectionable, and of the many advantages the following are the more important:

First—The teacher's work is so well organized that the average recitation period is trebled.

Second—The effort of the teacher is more effective by means of more adequate equipment.

Third—The health of the pupils is preserved in rainy weather.

Fourth—Truancy is wholly eliminated.

Fifth—The country maiden may continue her education without fear of molestation by vagrant vagabonds, and the youth prolongs his school days because he can progress.

Sixth—Average attendance is increased 12 1-2 per cent., giving a corresponding increase of school funds from the State.

Seventh—Many children, formerly so isolated as never to have access to any school, are now accommodated.

Eighth—One or two large families cannot "freeze out" the teacher.

Ninth—The farmer and his family are more content with their self-sustaining occupation.

Tenth—Ethical culture is obtained free from the dissipations of social life as manifested in cities.

Eleventh—The development of the art of teaching by young teachers is more feasible to the superintendent, who, at sight of the old, abandoned school-houses, thinks of Whittier's lines —

"Still sits the school-house, by the road,

A ragged beggar, sunning,"

each a fit monument to a ragged, beggarly rural school system now departed from old Duval, but not lamented.—Supt. G. P. Gleason.

CURRENT EVENTS.

Mr. D. McDougall, B.A., ex-classical master of Dutton High School, has been chosen classical master of Brandon Collegiate Institute, at a salary of \$1,000 per annum.

Mr. E. T. Young, Head Master of Queen Victoria district of the Hamilton Public Schools, has resigned his position to take charge of the educational work of the W. J. Gage Co., Toronto.

Mr. J. C. Saul, M.A., English master in the Winnipeg Collegiate Institute, has accepted a position with the Geo. N. Morang Co., Toronto. His work will be chiefly

in the text-book department of the company. Winnipeg papers speak highly of Mr. Saul's ability.

Reorganization of national school systems seems to be contagious. The latest country is Denmark, where the Government has submitted a bill in which the universities, the secondary schools, and the elementary are treated as branches of one organic system. The delightful part of the bill is that it is not the product of politicians alone, but has been examined in its minutest details by a committee of educational experts and representatives of the professions and trades.

There has been completed at Assouan, in Egypt, the greatest dam ever constructed. It is made to store up against the day of drought a thousand million tons of Nile water. The dam is now completed. It is built of stone. Its total length is one mile and a quarter. Its greatest height is 130 feet. Total weight of masonry over one million tons. Navigation is provided by 4 locks, each 260 feet long by 32 feet wide. The contract was let to Sir John Aird & Co., of London, in February, 1898. Two months after signing the contract the permanent works were commenced, and before the end of the year thousands of native laborers and hundreds of Italian granite masons were hard at work. On February 12, 1899, the foundation stone of the dam was laid by the Duke of Connaught. Many plans were considered by the engineers and contractors for putting in the foundations of the dam across the roaring cataract channels, and it was finally decided to form temporary rubble dams across three of the channels below the site of the great dam, so as to break the force of the torrent and get a pond of comparatively still water up stream to work in. Stones of from one ton to twelve tons in weight were tipped into the cataract and this was persevered with until finally a rubble mound appeared above the surface of the water. The first channel was successfully closed on May 17, 1899, the depth being about 30 feet, and the velocity of current nearly 15 miles an hour. In the case of another channel the closing had to be helped by tipping in railway wagons loaded with heavy stones, and bound together with wire ropes,

making a mass of about 50 tons, the great mass being necessary to resist displacement by the torrent.

There was a great pressure at times to get a section completed before the inevitable rise of the Nile, and as much as 3,600 tons of masonry was executed per day, chiefly at one point in the dam. A triple line of railway and numerous trucks and locomotives were provided to convey the materials from quarries and stores to every part of the work. The maximum number of men employed was 11,000, of whom 1,000 were skilled men.

When the river is rising the sluices will all be open, and the red water will pass freely through, without depositing the fertilizing silt. After the flood when the water has become clear, and the discharge of the Nile has fallen to about 2,000 tons per second, the gates without rollers will be closed, and then some of those with rollers; so that, between December and March the reservoir will be gradually filled. The reopening of the sluices will take place between May and July, according to the state of the Nile and the requirements of the crops.

At Assiout, also, a dam of large size has been built to help out the work of irrigation. The result of these immense works will be to increase the productivity of Egypt perhaps 50 per cent.!

“All Red Line.”—At length the telegraphic girdle has been laid around the world. Sir Sanford Fleming, who has been closely identified with this enterprise for the past twenty years, started a dispatch from Ottawa to Lord Minto at Ottawa and sent it around the

world. It performed its journey of 24,000 miles in ten hours and twenty-five minutes. In that time it went from Canada to England, and thence to South Africa; from South Africa to Australia, and from Australia to Canada—to Lord Minto at Ottawa. A second message was started by Sir Sanford Fleming from Ottawa to British Columbia, and thence to Australia, South Africa, and Great Britain, and back to Ottawa. This message went round the world "with the sun" and arrived in due time at Ottawa. Congratulations have been exchanged between the different Governments, and great satisfaction is expressed in all directions. Rightly Sir Sanford Fleming has been prominently named in connection with the completion of this enterprise, for it was he who originated the idea, and who by his persistent, intelligent and patriotic advocacy has led the Canadian and British Governments to undertake the work, with the cooperation of New Zealand and Australia. After protracted negotiations, and notwithstanding the interested rivalry and opposition of a very powerful corporation, the actual laying of the cable commenced a year ago last September. The cost of the cable is \$12,125,000. The length of the cable laid, is very nearly 8,000 miles (7,966). Connection by cable will doubtless tend to develop trade between Canada and Australia, and also prepare the way for closer association in the development of the Empire.—Ex.

While speaking on the need of more money for Public Schools before the Connecticut State Teachers' Association, in New Haven, recently, President Eliot, of Harvard, charged our common-school system with inadequacy and moral

inefficiency. The gist of his charge was as follows: "For millions of American children systematic education stops far too soon; and for millions of adults the mode of earning the livelihood affords so little mental training, and becomes so automatic, that mental growth is seriously hindered, if not arrested. Shall we not agree that from this point of view the American schools have thus far been much less serviceable than they ought to have been, or, at least, than we want them to be? The industrial wars which so seriously diminish the productiveness and prosperity of the country are evidences that the common schools have grappled unsuccessfully with the tremendous problem put before them; and this remark applies just as much to the employers as to the employed. When I use these industrial conflicts to illustrate the inadequacy of American schools I am impugning not the motives of the combatants, but their intelligence—an intelligence which such education as the country supplies has left seriously defective. For more than two generations of men we have been struggling with the barbarous vice of drunkenness, but have not yet discovered a successful method of dealing with it. This is an accusation not against the moral disposition of the majority of the people, but against their reasoning power; and it is precisely that reasoning power which good schools ought to train." Other national shortcomings which education has failed to overcome, according to President Eliot, are gambling, the prevalence of crime and lynching, a fondness for vulgar plays, a depraved taste in books and newspapers, political corruption, and a general tendency to embrace absurd delusions.

NATURE STUDY.

J. B. Turner, B.A.

The place that nature study should occupy in an educational system is occupying a prominent position in the discussion of educational topics at the present time. It is not, as some would appear to claim, a panacea for all the educational ailments of the day, but there is a legitimate place for it and an important work that can be better done through it than in any other way. Like every new movement or revival of an old one, it is in danger of suffering, and that seriously, from the excessive zeal of its so-called friends. If we are to judge by the books issued in connection with the subject and called *Guides to Nature Study* there is the greatest possible divergence of opinion among the writers as to what the scope and object of nature study is. From one author it would be inferred that nature study consists in the gathering up by the pupils of a mass of information, often of a very insignificant kind, about some of the common natural objects to which the learner has access. In such cases neither the matter nor the method at all adequately compensates for the time consumed. The next author conveys the impression that the subject with which he is dealing consists in imparting information with regard to the objects and phenomena of nature and drawing of inferences therefrom that are quite beyond the range of pupils for whose benefit nature study is intended. The trouble seems to be that the writers fail to draw the distinction between nature study on the one hand and

object lessons and formal science on the other. Occasionally, too, one gets the impression that it is intended that each pupil shall be provided with the particular textbook under examination. This would doubtless be a very nice arrangement for the authors, but scarcely in the interests of the pupils. Whatever else nature study may or may not be, it is certainly not a study of a book. A good book for the use of the teacher is desirable, but only as a guide or for reference. The work in this subject should be spontaneous and suited to the locality in which it is being conducted.

Certain points will have to be cleared up before nature study can take the place it should have, or accomplish the good that it is capable of. There must be a clear distinction made between nature study and object teaching. The information product aimed at may be the same, but the method of the one is quite distinct from that of the other. There must also be a definite understanding with regard to the relation of nature study to formal science. When these points are settled we shall then be in a better position to settle other questions in connection with the subject, such as the time in the pupil's school-life when a beginning should be made in nature study, the grades in the school through which it should be continued, and at what stage of advancement in the pupil's progress it should give place to the study of science as it is usually understood.

SCHOOL HYGIENE.

Helen MacMurchy, M.D.

Sir Francis Lovell has returned from his tour of the tropics made for the purpose of securing the support of British residents in behalf of the London School of Tropical Medicine. His mission was very successful; the welcome from authorities, the profession, merchants, and others being sympathetic and their interest being practically proved by contributions and promises of active support. At Bombay a wealthy Parsee contributed 100,000 rupees. In Ceylon a committee of medical men was formed to raise funds, as was also done in Singapore. In Japan and Canada it was found that the time was not yet ripe for application to the Government for aid. Altogether the result of the mission was cash to the amount of nearly £10,000, and promises of subscription of £1,000 yearly. In addition to this Sir Francis has obtained for the school the right of appointment in perpetuity to the office of Director of the Research Institute recently established at Kuala Lumpur by the government of the Federated Malay States. This appointment, which is of the value of £750 yearly, with free furnished quarters, may be regarded as a liberally endowed scholarship offering exceptional opportunities for the study of tropical diseases. It is tenable for three years. The London school has secured the continuance of the valuable services of Sir Francis Lovell by electing him its dean.

The Philadelphia Medical Journal announces in its issue for November 8th, 1902, that The Therapeutic Monthly will hereafter be incorporated with The Philadelphia Medical Journal, and that a special Therapeutic Department will be published once a month.

American Medicine for November 8th, 1902, contains, among other interesting articles, one by Dr. Nicholas Senn, on "Medical London in Summer. The brief editorials under the heading of Editorial Comment in this Journal are of great value.

The New York Medical Journal for November 8th, 1902, is an excellent number and contains many items of general interest as well as original articles on professional subjects. Special essays on practical medical subjects are published monthly in connection with the Journal's prize competitions.

The Journal of the Sanitary Institute, London, England, contains in its current quarterly number a large number of lectures and addresses given at the recent Sanitary Congress at Manchester. These form a volume full of information and statistics of the most important kind. Probably the address of most value to our readers is that by Prof. Sherrington, on "The Hygiene of School Life."

BOOKS AND MAGAZINES.

To accommodate readers who may wish it, the publishers of THE CANADA EDUCATIONAL MONTHLY will send, postpaid, on receipt of the price, any Book reviewed in these columns.

The November number of *The Century Magazine* begins a new year with a most attractive table of contents. The much talked-of *Confessions of a Wife* is concluded; but serials by Richard Whiteing and Anne Douglas Sedgwick are begun. The illustrations include seven reproductions in color of the striking work of Maxfield Parrish. The short stories are scarcely as good as the serials, although they include one by E. W. Thomson, with whose work Canadians are familiar. In this instance Mr. Thomson has allowed himself to be captured by the Boers. The story is more likely to be approved by an American than by a Canadian audience.

The *Book Buyer* for November contains an important criticism by W. C. Brownell on Paul's Arnold and Frederic Harrison's *Ruskin*. The frontispiece of the number is a reproduction from G. F. Watt's portrait of Matthew Arnold.

Serials by Mrs. Wharton and John Fox are promised for the new year in *Scribner's Magazine*. The charming *Little White Bird* is finished. In the present number will be found a short story of great interest by Mrs. Wharton, called *The Lady's Maid's Bell*. But it is a pity that it should recall so completely Mr. Henry James' work in ghost stories. F. J. Stinson has a remarkable and not very pleasant New England story, called *Jethro Bacon*, of Sandwich.

The November number of *The Atlantic* is a particularly notable

one, although a reviewer hesitates to say so, remembering how seldom *The Atlantic* is anything but notable. There are two important articles on Strikes and Arbitration, one of which, *A Quarter Century of Strikes*, by Ambrose P. Winston, is a permanent contribution to labor literature. The *Book in the Tenebment*, and *A Possible Glimpse of Samuel Johnson* may be selected as representing the articles dealing with more purely literary interests; while *The New Ethics* and *The Care of the Eyes* illustrate the wideness of the field covered by *The Atlantic*.

The *Education Bill*, by Sir John Goss from the *Nineteenth Century and After*, is the leading article in *The Living Age* for November 8.

The contents of *The Studio* for October—an excellent number—contain: *A Cosmopolitan Painter*, John Lavery, by James Stanley Little; *Designs for Cottages*; *Some Notes on Indian Pictorial Art*; *Student Life in the Quartier Latin*; *An Appreciation of the Work of Anne MacBeth*; and *An Italian Painter*, Gaetanio Previati.

The November number of *The St. Nicholas* opens with a serial, which it must have given the editors of the magazine the keenest pleasure to announce. This is no less than *The Story of King Arthur and His Knights*, by Howard Pyle, illustrated by the author. The illustrations and the story recall the *St. Nicholas* of old days. We can only hope that children now will be

as happy with this new serial as children of other years were with the famous illustrator's stories and pictures then.

The Westminster in its new form is doing well in the present, and promising well for the future. The contents for November include Illustrated Interviews; Sir Sarford Fleming, by W. L. Grant; Behold I Stand at the Door and Knock, a poem by the Khan; an instalment of Ralph Connor's latest story; and The Bible as Literature, by Prof. J. E. McFadyen, besides a number of other contributions.

The complete novel in the November Lippencott is called The Other Man the name of its writer is Frederic Reddale. Among a number of interesting short stories may be mentioned a particularly curious one, entitled Her Spirit Husband, by Dorothy Richardson.

After Kim the Just-So Stories; and fortunately in this case there is no need of saying that one is better than the other, for each in its own way is the good work that is its own best reward to the writer, and one may say this confidently, even remembering the amount of money which Mr. Kipling will be likely to get for his new book. It would be hard to find any one in the writing world who should be paid more liberally than Mr. Kipling. He opens the door again into an enchanted country so readily and so often. But to return to the Just-So Stories: Read them to an average, healthy child, and he will tell you what he thinks of them; they are quite as good as plum-cake, Christmas, and running away at its beginning. To anyone who has

grown-up, and who has been able to keep something of a child about him, they will be almost as good, or better, according to the individual child or man. The stories are separated by charming bits of verse, which sometimes strike a note that well deserves to be called poetry.

"Of all the tribe of Tegumai,
Who cut that figure, none remain,—
On Merrow Down the cuckoos cry—
The silence and the sun remain.
"But as the faithful years return,
And hearts unwounded sing again.
Comes Taffy dancing through the fern,
To lead the Surrey Spring again."

The book, which is illustrated by the author, is published in a very attractive form by George N. Morang & Co., of Toronto.

The Song of Hiawatha. Arranged for School and Home Theatricals. By Miss Florence Holbrook. 15 cents. Houghton, Mifflin & Co., Boston, U.S.A.

Youth's Companion Series: Strange Lands Near Home. 25 cents. Ginn & Company, Boston, U.S.A.

Examples in Algebra. By C. O. Tuckey, B.A. Cam. 3s. George Bell & Sons, London, England.

These examples are intended to provide a complete course of elementary algebra for classes in which the book work is supplied by the teacher. With or without answers.

The School Anthology. A Selection of English Verse from Chaucer to the Present Day. By J. H. Lobban, M.A., General Editor of Blackwoods' English Classics. In two parts. Price, 2s. each; and in one volume, price, 4s. Prize edition 5s. William Blackwood & Sons, Edinburgh and London.

We desire to draw the attention of our readers, especially of teachers, to this interesting and representative selection of the best English verse from Chaucer to the present day. The volume contains, we are informed, much copyright matter from such writers as Swinburne, Kipling, and Dobson. Teachers have often to direct their pupils to commit to memory the best lines in English verse, for the praiseworthy end, they will find valuable help in this well selected and well printed book.

"For deeds do die, however nobly done,

And thoughts of men do as themselves decay;

But wise words taught in numbers for to run,

Recorded by the Muses, live for aye."

Horace Odes, Book II. By C. G. Botting, B.A., Cam. Bell & Sons, London, Eng. Notes, Gram. Constructio., and Vocabulary.

Commercial German. By Hein & Beaker. 3s. 6d. John Murray, London, England.

This volume is founded on the natural or direct method of acquiring the knowledge of a foreign language, which has been found to succeed well in the acquisition of French. This volume is further

evidence of the activity in the Homeland, that they are not to be second in the commerce of the world.

Gage's Phonic Primer. W. J. Gage & Co., Toronto.

This new Phonic Primer is beautifully illustrated, and based on the phonic system.

Pitt Press Series. Historie d'un Conscrit de 1813. By Erckmann Chatrian. Edited with introduction, maps, and notes, by Arthur Reed Ropes, M.A., Cam. 3s. At the University Press, C. L. Clay & Sons, London, Eng.

A good school book of a French classic, this is.

An Elementary Greek Grammar. By J. A. Allen, M.A. Oxen, Oxford. The Clarendon Press, Henry Frowde, London.

This Greek grammar is by the author of the Elementary Latin Grammar, widely used in schools, and published by the Delegates of the Press.

Mechanics. By W. W. F. Pullen. Longmans, Green & Co., Paternoster Row, London, England. 4s. 6d.

Mr. W. W. F. Pullen, in his wide teaching experience, has found that students were very defective in their knowledge of Elementary Mechanics. Therefore he attempts, and successfully, we think, to prepare a text-book on the subject, including in the discussion the three-fold aspect of Mechanics, viz., the theoretical, experimental, and applied. Master and students will find in the book much valuable assistance in the prosecution of their study of mechanics.

From the Same—Elementary Biology (descriptive and experimental). By John Thornton, M.A., Head Master Central Higher Grade School, Bolton. 3s. 6d.

The reader will recognize the touch of the master accustomed to examinations and the preparation of pupils for examinations. The information is timely and presented methodically. We commend it to the profession, and also to students not attending any school.

Flower Legends and other Poems. By Miss Alma Frances McCollum. Cloth, gilt top. \$1.00. William Briggs, Toronto.

This is a book of verse about flowers and children, of 116 pages. There is one poem in it which is the "salt" to save it from utter condemnation. We mean "Am I my Brother's Keeper?" This poem promises of much better work than we have in this volume. We hope Miss McCollum will cultivate the gift indicated by "Am I my Brother's Keeper?"

Chronique du Regne de Charles IX. Par Prosper Merimee. Adapted and edited by Ernest Weekley, M.A. John Murray, London, Eng. 1902. 2s. 6d.

This book marks a new departure in a series of French Readers on the "direct" method of teaching modern languages. Both text and explanatory notes are in French and assist research rather than discourage it while elucidating difficulties. This is the first and best of French historical novels, though it appeared as long ago as 1829. The story is of the time of St. Bartholo-

mew's Massacre. The characters are the elementary natures, the strong men of action, whom Rudyard Kipling has reintroduced into English literature, after Walter Scott. Subjoined is a sketch of the life and works of the author. The typographical work is beautiful and sustains the high reputation of the publisher.

The Romance of Canadian History. Francis Parkman; edited by Prof. Pelham Edgar, Ph.D. Geo. N. Morang & Company, Toronto.

It is now a matter of history how Parkman prepared himself for his great work: getting his materials by years of patient toil in the New World and in the Old; subjecting himself to times of privations and dangers in following the wild tribes of America in their journeys through the savage wildernesses of the unexplored lands of North America. The result is these volumes, a monument more enduring than brass. The editor thus states his aim: "The effort has been made to present a succinct and continuous narrative of early Canadian history, based upon the masterly volumes of Francis Parkman. The editor has sought to preserve the picturesqueness of the incidents which Parkman has so graphically described, and to this end has not deviated from the actual language of the original, save to furnish the connecting links." These connecting links have been well and fittingly done. We can highly recommend this handsome volume to teachers, scholars, and the public of Canada. The history of Canada should be a fascinating story to the people of Canada.

After considerable study of the opinions of modern men of science, Mr. A. B. Norton has contributed an article on "The Care of the Eyes" to the *Atlantic Monthly*. Some of the precautions he recommends as to school children and school buildings are worthy of note. He advises that the eyes should be periodically examined during school life, and the process repeated year by year till the mind and body have attained their full development. The paper and type used for school-books should be carefully selected, the paper should be of dull finish, and the type equivalent to long primer. The architectural plan of buildings should be most carefully considered, and the rooms should be so flooded with light as to have sufficient illumination for reading on a dull day in the darkest corners. The distance of surrounding structures should be twice their height, and the window surfaces should never fall below one square foot of glass for every five square feet of floor space. He advocates pale green, grey, yellow or blue for the prevailing tint of walls and furniture. The ideal light should come from the left or the rear of the students, and all cross lights should be guarded against. The faulty construction of the school desk, which causes the pupil to bend unduly, Mr. Wilson declares, is no small factor in the increasing myopia of school life.

500 TEACHERS WANTED.

READ THE FOLLOWING:

The World's Book of Knowledge and Universal Educator. A complete 20th Century Cyclopaedia of useful information.

You can make big money securing orders for this book during off hours and vacation. The price is low and the terms and special inducements extra liberal.

No charge for outfit if you mean business. Send 25 cents to pay postage, and deduct this amount from your first order.

WILLIAM BRIGGS;

Methodist Book and Publishing House, TORONTO

If
You
Want
To
Be
Sure
You
Are
Right
USE

AN IDEAL CHRISTMAS PRESENT

Useful. Reliable. Attractive.
Various Styles of Binding.

The New Edition has 23,000 new words. 2304 quarto pages. 5000 illustrations.

The One Great
Standard Authority

Let Us Send You Free
"A Test in Pronunciation" which affords a pleasant and instructive evening's entertainment.
Illustrated pamphlet also free.

G. & C. MERRIAM CO., Publishers,
Springfield, Mass.



WEBSTER'S

INTERNATIONAL DICTIONARY



ATLANTIC TO PACIFIC

The "whole unbounded continent" endorses the De Brisay analytical method of Latin and French.

Mr. L. McMillan, Victoria, B. C. — "I am exceedingly well

pleased with the whole course."

Mr. A. J. Wetzel, Caraquet, N.B. — "I find your method exceedingly practical and very easy to learn."

Mr. J. McGrath, Arichat, N.S. — "I am delighted with your course. It is an ideal course for teachers and students."

We have students everywhere learning by mail. Calendar free.

ACADEMIE DE BRISAY, Toronto and Rochester

Am J.