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No. 7.

School Room Experiences.

A LESSON IN DISCIPLINE.

When I first entered upon my duties as a teacher I had among my pupils two boys from the Orphans' Home. The younger of the two, who was about nine years of age, had, while attending another school, organized a gang for the purpose of driving the teacher from the school.

Of all their misconduct I was duly informed and instructed to use the strap freely. Whether influenced by their advice, or zealous of my authority, or through a determination to maintain order without knowing the proper means, I have been unable to decide, but in the course of nine months I had administered corporal punishment to the younger upon three or four occasions.

Upon the last occasion I had kept him in after four, and when leaving the room after having received his punishment he made an impertinent remark. I called him back, and told him to sit down while I took a few minutes to consider the matter. He ventured to explain that he had work to do at home and that there was no end of trouble in store for him if he was not there to do it. Here, then, was an excellent opportunity to apply the principle of the discipline of consequences. Just keep him there and he would suffer the consequences of being late for his work. The thought then came to me that the trouble was between myself and the boy and we had better settle it, so I permitted him to go without further delay.

During that evening I undertook to solve a problem involving the following factors, *i.e.*, the boy's home surroundings, his disposition, his offence, and his punishment.

The following day we had a confidential talk, which resulted in the question of discipline becoming a question of self-control.

From that day that boy was the best behaved and most industrious pupil in the school.

W. A. B.

VERY, VERY NATURAL.

I once had an experience which was, to me, quite laughable. I might say also that it was profitable on account of the insight it gave me into boy nature.

There were in my school two small boys, who professed a great contempt for the girls. Such insignificant creatures were quite beneath their notice—at least so they always pretended.

However, one day I happened to overhear a conversation which took place between the two under my window. Ernest, the younger boy, was offering to tell Allison a secret, on condition that he never—no, never,—breathed it to a living soul. Of course I should have gone out of ear shot, but, being a true daughter of Eve, I

must confess that I stayed where I was. The conversation ran in this wise:

Ernest—"If I tell you something will you never tell it?"

But Allicon wished to hear the secret without promising, so he said:

"O what is it? Go on. Tell me."

"No, not till you promise."

This went on for some time, until finally Allison promised.

"All right." I won't tell. Now what is it?"

"Well—I—I do like the girls."

I. G.

A PROFITABLE EXPERIENCE.

The first year of my teaching was spent in a rural school. The school was a frame building of some years standing and needed painting in the worst way. The trustees decided to have this work done.

One day the work was going on in the school and the painter was outside on the roof doing his work, having left his pails of paints and oils on the ground at the side of the school.

Soon I heard a knock at the door and, going to answer it, beheld the painter in the doorway. One glance at him sufficed to tell me that something was wrong. It did not take him long to tell me that "Johnnie" had upset his oils and paints. A minute or so before I had allowed Johnnie to leave the room, and knowing him to be a boy who loved to play pranks and practical jokes I at once concluded he had done the mischief. As a punishment I told him he must remain in at recess and also after four, then I would have a talk with him.

Four o'clock came; the other children had gone and I had not yet spoken to "Johnnie" when a young lady from the farmhouse directly over the way came in and informed me that she had been sitting at her window and saw the paints upset, not by "Johnnie," but by some of their own domestic animals that had wandered into the school yard in search of food.

I was much relieved by this intelligence. I had cautioned the children not to interfere with any of the painter's belongings and was feeling a little angry all afternoon because they had, as I then believed, disobeyed the caution. So this was good news to me. I learned from this experience never to punish a child when angry and also never to believe a child guilty of any act without knowing all the facts and having all the evidence bearing on the case. Needless to say I apologized to Johnnie and immediately let him go, but the painter's apology is yet forthcoming.

K. E. D.

SHOULD THE TEACHER PLAY GAMES?

When I went to my first school the secretary told me the pupils were very badly behaved, because the former teacher had been too free with them. He meant that the teacher should not play with the pupils in their games. Of course I was young and inexperienced, and believed. One day, a couple of months later, I heard one of the boys remark that he wished I would come out and play baseball, and I went. Nearly every day I played for a short time with them and I began to understand better. I never found that it made any change for the worse in their behaviour, and if there was any change at all it was for the better,

BETTER TO RULE BY LOVE THAN BY FEAR.

I remember in my last school a little girl whom I often found telling untruths and trying to deceive me. At first I talked kindly to her after the rest had gone, and she always seemed sorry, for what I now believe was more of a failing than fault. At last, I told her I would whip her for the next offence. She was not long in giving me an opportunity to carry out my threat and I found when she came up to the front at recess that she was quite willing to suffer the punishment. She told me, with tears, that she could not remember, but that she knew she deserved the whipping.

When I found how hard she had been trying to do what she knew was right I had to change my attitude towards the offence, and instead of inflicting the punishment which I knew now she did not deserve, I gave her what encouragement I could, and told her of God above who likes to hear little girls tell the truth and who always finds it out when they do wrong.

I never had any more trouble with her, in that way, and I frequently told her that I was pleased to see that she was a better girl. She seemed after that to take a pride in owning up to every wrong she had done.

This little experience taught me that "it is better to rule by love than fear," not to have set punishments, and that I had not taken into consideration that some natures are much more easily tempted in some ways than others.

A FUNNY ANSWER.

In one of my schools it was my custom to take the physiology lesson up with the whole school at once. One day I was taking a lesson on bones. I asked the class what use they were to us, and what we would be like without them. A little girl of six held up her hand, and in answer to my "Well, Katie!" said "A rotten potato."

Contributions.

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Replies to contributions will be welcome.

THE EDUCATED MAN AND THE STATE.

An Address Given Before the Central Teachers' Association at Portage la Prairie, Oct. 10, 1902.

By PRINCIPAL W. N. FINLAY, OF THE BRANDON COLLEGIATE INSTITUTE.

The right and duty of the state to provide for the education of all its children and youth in a system of free schools will hardly be called in question at this late day. It is impossible that any form of civilization should spring up and flourish among an illiterate and uncultured people, and if history has one unambiguous lesson, it is that ignorance and barbarism go inseparably together in retarding the development of national life, or in bringing it into swift decay. It is claimed that in self-defence the state must if possible prevent such a calamity. Macaulay said: "The first business of a state is the education of its citizens." and not only it is the first duty, but the only wise policy, not—I take it—simply to provide the means and allow its citizens to take advantage of the opportunity or ignore it as they wish, but

to see that all take advantage of the means provided. For inasmuch as the expense of establishing free schools has been incurred by the state, the question very naturally arises whether the state has not the right to insist upon measures that will make the schools effective; having provided the remedy for the impending danger may it not insist upon the use of the remedy? Or again, if a man is taxed without his own consent for the support of schools, for the purpose of securing the universal intelligence of the people, he should have a right to demand that the purpose of such taxation be carried out and that all be compelled to send their children to school.

Then a natural question seems to be, "How much education should the state provide?" Upon this question there is a great variety of opinion among the leaders—both educational and political. My own opinion is that the state must provide, first, good Normal Schools, and second, good public schools. I have put the Normal school first for there would be no use in providing public schools without putting them in charge of trained teachers. The state must have good Normal schools and good public schools, even if she has to do without good roads, bridges and railways.

In his address delivered before the Convocation of the University of the State of New York, President Butler of Columbia University, says: "There is a widespread belief that elementary education under government control is a matter of right, but that secondary and higher education under government control are improper invasions of the domain of liberty. There is no ground in our public policy for this belief. The government has the same right to do for secondary and for higher education that it has to do for elementary education. What and how much it shall do, if anything, in a particular case, is a question of expediency; the right to do as much as it chooses is unquestionable." * * * I believe that just as soon as the state can afford it she should provide High schools and Universities. In the older provinces of the Dominion every little town has its High School and, while though in Manitoba we have at present but three, it will not be long until we have many more.

It is sometimes a question whether the significance of this free High School attendance is fully appreciated. Indeed when one hears a well read, intelligent and generally sensible man declaiming against all education beyond the elementary branches, one wonders almost where one is, and in what age he lives. We labor to cultivate plants and animals—we improve roses, fruit trees, horses, and dogs by training, should we not do the same by flesh and blood like our own? It is in our power to develop human beings into an existence a thousand fold more splendid than anything the gardener's and fancier's art can produce. Then should we not? Whoever would deny the value of education must change the conception of greatness, beauty and perfection found in the human race. He would needs teach that the bud is of greater worth than the blooming or fruit-laden branch, that the egg has a greater value than the bird hatched from it. He must place the rough marble beyond the statue carved by the master's hand. In a word, by him greater worth must be given to what is undeveloped, to the embryo, than to that which has attained full development. Forcè he must rank below feebleness and he must close his eyes to the beauty with which education clothes man.

Of all factors which contribute to a higher civilization and the fuller development of a people where there are no castes or classes—where every man has a chance in the race of life, the free High School is the chief. It is out of the number of those who have had these extra opportunities for development and training that the masters in every branch of activity, whether intellectual or industrial, always come.

Just in proportion as children from all classes are allowed to enter these schools, to that extent will leaders spring out of their ranks, and thus the class lines be broken down and the body politic made one homogeneous mass.

It is sometimes said when times are hard and the taxes are high and there is a scarcity of funds to carry on the public enterprises, that the welfare of the poor people demand that the money be diverted from the High Schools, and even that they be closed, and that it be used for the elementary schools. This seems a very reasonable plan, and it almost always carries the assent of the hearer. We venture to assert, however, that such a course would be the very worst thing that could happen to the poor man and his children. It would practically close to them every avenue of escape from their lot of privation and hardship. It would fasten upon them more firmly than ever the shackles of caste, and remand them to a life long bondage, to the lowest kind of toil and service.

(To be continued.)

TRAINING FOR CITIZENSHIP.

By AGNES DEANS CAMERON, PRINCIPAL OF SOUTH PARK SCHOOL, VICTORIA, B.C.
WHAT ONE MAN IS DOING—A MODEL TOWNSHIP CONDUCTED BY CANADIAN BOYS.

Shall we save a whole forest in sparing one seed,
Save the man in the boy ?

—Owen Mercedith's "Lucile."

I think it was Garfield who said, "I feel a profounder reverence for a boy than for a man. I never meet a ragged boy on the street without wishing to raise my hat. Who knows *what* possibilities may be buttoned up under that shabby jacket ?"

Some such thought must dominate the mind of a Canadian in Toronto, Mr. C. J. Atkinson, and the object of this little sketch is to show how Mr. Atkinson is making his thought visible.

Origin of the Movement and its Development.

In 1896 the basement of a Congregational Church on Broadview Avenue in the City of Toronto, Canada, was organized the Broadview Boys' Brigade, which like most Boys' Brigades in this country and the Old World gave great prominence to the feature of military drill. It began very much like all similar institutions, and had it had a stereotyped man at its head would, I suppose, have been contented to live and die as they do. But fortunately for all concerned the wind of Destiny was to blow to that side of the River Don a strong man who loved boys, who did his own thinking, and was not afraid to break new ground.

In my personal interview in Toronto last month with Mr. Atkinson, he said : "Young Men's Christian Associations sometimes overflow, reach down, and take a class of boys into training; but we reverse all this, we *begin with the boys.*"

The members of the Broadview Boys' Brigade of six years ago were common every-day boys; they came from ordinary homes in the morning, and snail-like crept to every-day schools. But at night in that church basement they were to rub into contact with a live man who was not commonplace. One interest opened out to them after another, a cornet band was organized, lacrosse teams and football nines threw themselves into combative attitudes and challenged the world; they had lectures, they had debates, they stripped for gymnasium work and learned to make wonderful things with their hands.

Growth of the Brigade.

In the various city schools the Broadview Brigade fellows were chaffed and criticized, the non-Brigaders following the world-wide attitude of the boy-animal

to all things new. But curiosity is a great magnet; gradually and one by one the outsiders found their way to the portals, took a look in, declared it all very good, and joined the ranks; he who came to scoff remained to play—and work and think and grow. From all corners of Toronto they came, and they overflowed their basement. What was to be done? Last winter Mr. Atkinson, the father of the movement, looked around him and saw a property of five and one-quarter acres on Broadview Avenue, with a substantial brick house thereon; it would make an ideal Club House for the boys, and could be bought for \$20,000. He made a bold plunge and purchased the property, trusting that the people of means in Toronto, the business man, and the clear-sighted citizen who sees in the youth of a country its best asset, would come to his aid and help him out with the payments. In a measure this has been done, the boys themselves pledging \$1,000 of the \$20,000.

The Present Premises.

The brick building has been named Strathcona Hall, out of compliment to the Honorary President of the institute, Lord Strathcona and Mount Royal. The building this winter will be the centre for lectures, concerts, "talks" and all kinds of constructive work; club teas will be held there, and skating and sleighing parties will start off from its doors. The stable at the back is to be transformed into a gymnasium, and the three or four acres of turf at the side will give ample room and verge enough for cricket, hockey, football, ice rinks and lacrosse. Was not Waterloo won on the playing-fields of Eton?

Scope of the Work.

The Broadview boys are school boys some of them, others have started in on the world's work. Mr. Atkinson says, "Whatever influence I have, I throw it all on the side of the trades rather than the professions. These boys for the most part are sons of artisans, they will be artisans or agriculturists themselves. I want to help them to become better ones than they otherwise would be, to give skill to their hands and width to their horizon." To this end he has called practical men to his assistance, such as Creelman of the Ontario Department of Agriculture; the President of the Toronto Horticultural Society; Professor Lochhead of the Guelph Agricultural College; C. C. James, the Deputy Minister of Agriculture; Principal Scott of the Toronto Normal School, and Wolverton, the Editor of *The Canadian Horticulturist*. Out of the fullness of the heart the mouth speaketh. And from the mouths of these men such topics as, "How to Make a Vegetable Garden," "Insect Life," "Our Birds," "Nature Study in Parks and Gardens," cannot fail to be brimming over with live interest.

Then the boys who are apprenticed to trades, or who look forward to such apprenticeship, are given evening talks on their own special work, not by theorists but by practical men. As an illustration, take Printing. Lectures with demonstrations are given on "History of the Art of Printing," "Artistic Type Display," "Make-up and Imposition," "Color Printing," "Care of Printing Plant," "Manufacture of Type," "Judging Ink and Paper," "What Printers Should Know About Bookbinding, Electrotyping and Engraving."

What an added zest this knowledge gives to a boy's day's work! His workshop widens out to him and becomes a new world—and the edge is taken off from what poor Mantilini called "the demnition grind."

A Model Township.

But "the" most interesting feature of the movement is the development of the Model Township. To this purpose a strip of land of one and one-eighth acres facing on Broadview Avenue has been devoted. Early this spring this land was cut up into

twenty-seven farms, each 40x40 feet, divided by concessions and side roads on the exact lines of a Canadian township.

As far back, as the days of good Queen Bess, Sir Thomas More conjured up in imagination an ideal republic and filled it with ideal citizens; and all down through the ages from More to Henry George have visionaries dreamed agrarian Utopias. But one need only look into the twinkling eye of Mr. Atkinson to declare him no "dreamer of Arcady"; theories may do for other men, he is dealing with live boys and live issues, his embryo citizen shall learn to do by doing.

Competition rules this strenuous world; practically will he present the beauties of co-operation.

Each farm was given into the care of *two* boys. Do you see. O learned pedagogue wading knee-deep in text-book psychology, all that this stands for? Did you in your elaborate theories chance to miss it? Men's work is with men; if he learn to give and take, to help, to bear and forbear, to "fit in" when a boy, will it not help? His corners will be rounded off. Still, writing from a woman's standpoint, I would hope each "farmer" might choose his own partner—that was one of the things I forgot to ask about.

Self-Government.

Fifty-four farmers inheriting a love of constitutional government must be protected by some law. Here again did the wisdom of the founder show itself. The highest form of government is self-government, and it was this that should regulate the ideal Commonwealth. The farmers were called together and aided by merely a suggestion here and there, the boys themselves evolved a simple constitution and proceeded to elect a Reeve and Township Council. Great was the excitement before polling day, stump speeches were delivered from the steps of Strathcona Hall, and select coteries were harangued from the fence tops; and when election day came, to the honor of the free and independent electorate be it said, there was neither a drunken man, a street fight, nor a spoiled ballot. Thanking the people for the "confidence reposed in them," the newly elected Council in a business-like way proceeded to appoint weed-inspectors, pathmasters, constables and other officials.

How Justice Is Administered.

The Broadview Reeve, following the Canadian custom, is *ex officio* a Justice of the Peace for the Township; he tries offenders and deals out penalties, for here as elsewhere a law without a punishment for its violation becomes a nonentity. The one "case" which came under my ken was that of an irascible "farmer" who being twitted by a neighbor regarding the paucity of his turnip crop, and not being gifted by nature with the great gift of repartee, retaliated with a hoe! He was haled before the Reeve on a charge of disturbing the peace and menacing the person of one of His Majesty's loyal subjects; pleading guilty he was sentenced to four hours' hard labor on the Commonalty potato-patch—a small separate section of the Township which is cultivated in common by its fifty-four citizens.

My Visit.

In September, 1902, we visited Broadview Township, and noticed at once suppressed excitement in the air. In Strathcona Hall, Mr. C. J. Atkinson, the "Father of His Country," was discovered; he was in his shirt sleeves, he came down from the attic three steps at a time to give us greeting. (I shouldn't be a bit surprised to learn that he slides down the banisters when no one is looking and he is in a hurry—he looks that kind of a man). Mr. Atkinson had just twenty minutes to give us, for the Broadview boys were off that afternoon for their summer camping in the country, and much remained to be done. We got the data we wanted and

then having the freedom of the city proceeded leisurely to inspect the Commonwealth on our own account. It may, perhaps, interest the reader to see in the "we" two more-or-less-ancient ladies, pedagogues both, who in spite of "advancing years" still cherish close sympathies with that most interesting of all animals, a real live boy.

In Strathcona Hall we saw trophies won from other aggregations, here a football cup and there a lacrosse shield, all polished up so that each honored name shone out with lustre and twinkled in the sun. Photographs of Old Boys in their summer camp showed a wish to maintain their identity with an Alma Mater of strength and self-help; the photographs were "real boy"—one camp bore the legend, "Savidges, Kanibles, Beware!" Stray leaflets from an Old Boys' paper were clever; the Editor feelingly complained of "plenty of congratulations but little cash"; and the black-bordered obituary column bore the notice, "Died at Pumpkin Ridge Farm, 5th Concession, Broadview Township, Mr. Potato Bug, formerly of Colorado, U. S. Funeral private. *No flowers.*"

The Model Township:

Going out into the Township we found that the farms were for the most part deserted, only in odd corners a little chap with a big air of importance announced himself bailiff in charge for "Tom" or "Jack," some big brother off for his annual holiday.

And the farms themselves?

They weren't all "model" by any means, but the wise observer could read here and there between the lines of drooping carrots and limp transplanted beets that the guiding hand of Broadview had learned the lesson so hard for most teachers to learn, the great lesson of judicious "letting alone."

When the ground was laid out and ploughed in the spring the farmers were allowed to order from the Provincial Experimental Farm at Guelph what seeds they wished, they might have either flowers or vegetables, or both. One can imagine all the preliminary discussions that took place on their way to school, the consultations at recess and during the nightly operations of cutting the kindling or feeding the rabbits, when two embryo farmers bent their curly heads together over a seed catalogue and tried to decide the momentous question of broad-beans or petunias? Columbines or cauliflowers? The old, old strife of the utilitarian and the ideal. In most cases Broadview Township seems to have settled it with a compromise; here in *Gore Vale Farm* asters alternate with beets, lettuce and a long line of transplanted carrots limp and sorry looking, while the petunia beds and pure white verbenas of *Lake View Farm* lose none of their beauty from being set in a frame-work of parsley.

The names of the Farms appear on little head-boards, The Old Homestead, Victoria Farm, Don Valley, Riverside, Chester Farm, Lake View, historic Chrysler's Farm, The New Century, Maple Leaf Farm, Jersey Farm, Landsdowne, Enterprise, Eureka, Shore Acres, Tecumseh, Coronation Farm.

Here, as elsewhere, the shiftless and the thrifty rub elbows. Coronation Farm whining out on Sunday from your family pew the rank heresy that "the world is with its central lozenge of flowers flanked by immaculate rows of beets, carrots, onions and tomatoes looks across the concession line to a very untidy neighbor. And O, you dry-as-dust "grown-up" grumbling over the "degenerate days," or very evil,"—come here and look at the big pumpkins on Chester Farm, and gaze at the well kept celery trenches of Thornhill Ranch and try to get some grasp of the joy which fills the hearts of the young farmers when as a result of work does

squarely and unwasted days "they taste of the fruits of their labor and are satisfied." Here nestling down by the side of the gorgeous zinnias and geraniums is a bunch of wild daisies, and yes—a buttercup; and from the tired pedagogue the years roll away while furtively something suspiciously like a tear is brushed aside. Buttercups and daisies, and checked pinnies and bare feet and the swish of the ocean. Heigho, the thoughts of youth are long, long thoughts!

I never see a young hand hold
 The starry bunch of white and gold
 But something warm and fresh will start
 About the region of my heart.
 Who does not recollect the hours
 When sweetest words and praises
 Were lavished on these "common" flowers
 Buttercups and Daisies!
 There seems a bright and fairy spell
 About the very names to dwell.
 Smile, if you will, but some heart strings,
 Are closest linked to simplest things.

Of all the various ramifications of the Broadview Brigade movement, its ambulance corps with its half hundred Red Cross graduates, its swimming class, its employment bureau, its technical lectures, and its out-door sports, this sweet wholesome idea of a co-operative garden most appeals to me. Who is it says, "God the first garden made, and the first city Cain?" When we get back to the soil we get back to first principles, and to her tired children Mother Earth has very kindly things to whisper.

The other night I dined with a friend and was asked, "What things most interested you in Toronto?" and when I said, "A second-hand book store on Yonge Street and a Boys' Co-Operative Commonwealth out by the Don," I was met with a polite stare. Yet it was true—one represented dead man's brains, and the other a live man's heart.

And it is worth something to be able to stand beside the beginnings of things, and I am hopeful to see in Mr. Atkinson's work the nucleus of a continent-wide (perhaps an Empire-wide) movement: a something that is going to revolutionize "boy-training, closing the doors of Juvenile Reformatories (Deformatories?) and opening wide the gateways to countless avenues of self-helpful labor.

Utopian? Perhaps.

But let us look back and see what just one unostentatious man has been permitted to do. Mr. Atkinson is not a millionaire, he is not a man of leisure: let me whisper a secret in your ear: you will find him, if you seek him in the hours of labor, standing beside a printing case with his coat off six days out of seven doing his daily stint of the world's work even as you and I. When he began his labor of love a few years ago with his little handful of Toronto boys he had not thought that he was to become Father to a family of 315 with some 200 Old Boys clamoring at the portals and claiming a Step-Father's blessing.

I suppose he didn't look ahead very much: but each day lived out Elbert Hubbard's motto, "Do your work as well as you can, and be kind," and in so doing he builded wiser than he knew.

Let us for a moment see the people directly influenced by this little Commonwealth of fifty-four boys (the whole Boys' Brotherhood numbers 300 and 400, but

only 54 are "farmers"). *First*, we have the boys themselves, learning what? Well, they learn Agriculture, they learn how plants grow, they get some knowledge of soils, of fertilization—one boy is going to learn that beets six inches high don't take kindly to being transplanted in the full glare of a midsummer sun; if he read this in a book or if some busybody *told* him so, the experience wouldn't be his; as it is, his failure is going to be the gray angel of his success, and each such failure is a gold coin in his bank of experience. "The man with the hoe" learned his lesson, he found out that the boy or the man who is going to amount to anything in this world must have something of the Red Indian about him. must learn to suffer in silence and burn his own smoke. The Reeve learns to restrain himself in power; and every farmer is a dullard who doesn't learn *something* every day from his partner or from his neighbors.

Secondly, the Old Boy who has left school and gone to work, and who comes back and gives of his substance to the building fund, and of himself to the helping of the little chap who is taking his familiar place—doesn't the Old Boy learn something worth learning?

Thirdly, the Mother and the Father of the farmer, and the small brother looking forward to the time when he, too, will be a landed proprietor and have a voice in the government—it takes no seer to appreciate the reflex value of all this on the home.

Fourthly, the learned college Don who puts aside cap and gown and spares a stray evening now and then to talk to the Broadview Boys on some scientific topic, telling "a great thing simply," does he get no inspiration from his contact with all this eager young mentality?

Then there are the Market Gardeners, who are Honorary Inspectors of the farms and who come thrice a week to give words of warning or commendation—it seems to me that they must realize as never before the dignity of labor, their own trivial round and common task takes on a new significance, and as they hoe their own homely potato patch or cry their wares on the street, shining *down* on a slanting sunbeam they perhaps for the first time catch a glimpse of God's great plan, "Man joined to man that they are brothers." And, reader, if we, you and I, follow along that same sunbeam *upwards* we may see where

"From yon blue heaven above up bent
The grand old Gardener and his wife
Smile at the claims of long descent."

And perhaps there is a lesson for us—who knows?

Then, again, there are the monied people (may their tribe increase!) whose privilege it is to turn idle dollars into living verities, so getting to realize that making citizens is better than making mausoleums, and far, far more interesting.

All these people benefited by this one little Co-Operative Commonwealth? "How far that little candle sheds its beams," said Portia, "so shines a good deed in a naughty world."

And the Maker of the Feast, he who reached out to the boys who thought "nobody cared" the hand of a big brother and bade them "step up," he surely most of all is not without his reward.

"Kind wishes and good deeds they make not poor,
They'll home again, full-laden to thy door."

Personally for myself and the ether peripatetic pedagogue I want to thank him. He did us good. He made us realize that "No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

VALUE OF A SEWING-COURSE IN THE PUBLIC SCHOOL

By RACHEL COUTTS, CALGARY.

The practical value is the one which most readily presents itself to the mind, it is the one which appeals to the children themselves, the one which attracts the attention of the casual observer, and the one which will make this subject a popular one with the public. And this value is not to be despised, the practical lies at the foundation of the ethical and with it is inseparably connected. It is, however, so obvious as scarcely to require comment.

There are homes in which training in the useful art of sewing is wholly neglected, and many others in which the instruction given is so irregular and haphazard as to be far from accomplishing desirable results. Instruction in needle-work to children coming from these homes, must result in an improvement in the physical comfort of the family, and a relief to the overburdened mother. A certain amount of skill in the use of the needle opens up to the girl a department of usefulness in the home which is closed when that skill is wanting. The added comfort and neatness which the diligent use of the needle gives, the saving of the cents, when girls are able to make "auld cloes maist as gude as new," are benefits which readily make themselves seen and felt.

It may be said that at the present time hand-sewing is an art rendered out of date by the excellent machines now on the market. There is some truth in that statement, but it is not all true. It will be many a year before the superior machines enter the homes of half the children who attend our public schools. Their price makes them a luxury and denies them entrance. In most of the homes there is a great deal of work that must be done with needle in hand. Especially in repairing is this the case. The time is not yet arrived, nor will it come to pass in our generation, nor in the next, that hand-sewing is not worthy of attention for the sake of its usefulness and that alone.

There has been a feeling for many years that the work of the school to have the greatest educational value, should not be so widely diverse from the life and work of the home as it always has been. The introduction of a sewing-course into the public school gives an opportunity for a systematic training in a line of work much closer related to the daily life of the girl than are the literary subjects.

Apart from the immediate practical use of the subjects, reading, writing, and arithmetic, the main benefit to be derived from the school life is the discipline it gives; the practice in right habits of action, of speaking, of thinking. Habits of diligence, of care, of neatness, thoroughness, of accuracy, of independence, self-reliance and self-control. This is the ethical side of school-life inseparably connected with the practical, and is inculcated more by insisting on rightly performed work, and a respectful and self-respecting demeanor, than by memorizing rules and codes of conduct.

Sewing is manual-training in the same sense as wood-work is. It trains the eye to see and the hand to perform. The mass of mankind labor with their hands. The vast majority of those who pass through the public schools, go out to labor in some department with their hands. In the public school they labor at their books. It is necessary that they should. To learn the use of books, and to be able to use them, is most essential, and a necessary preparation for life: but it is not the only essential and necessary preparation. To be able to work with the hands, and to do that work accurately, thoroughly and intelligently is quite as important to the public

school child. But most important of all are the habits of work, the habits of thought, acquired while in the course of training. The mental and moral discipline that it gives is as important, much and more important than the skill of hand that makes a clever workman. It is in the performance of the work that the every day practical virtues are developed and strengthened.

Diligence, that is well-regulated diligence, is the foundation of virtue. Upon that the other virtues are reared, and largely through that are they developed. It is in the development of these through the work performed by the pupils that the skill of the teacher is put to the test.

By means of manual-training, be it wood-work, sewing or cooking, I claim the qualities of character which make a useful, reliable, independent, self-respecting man or woman are in childhood more readily developed. In such classes there can be no copying. No child can appropriate the work of his neighbor and exhibit it as his own. Each must necessarily rely more on his own efforts than in the strictly literary or intellectual studies; and as a result self-reliance, independence and honesty flourish better. The necessity for accurate and perfect workmanship are much more readily perceived by boys and girls in objects which they can see and handle, than in the preparation of lessons in grammar, geography or history. I find it easier to incite my girls to use the utmost of their ability to make a perfect sewing-model, than to prepare a perfect history lesson. Perfection in the one line is more within their ken than in the other.

Very far am I from wishing to depreciate the value of the study of books, or the work accomplished by the teacher through that study. Its value is immeasurable. Books are a source of inspiration to many a one. The best of the past is stored away there. And unless pupils are taught to read carefully, thoughtfully and critically, the past and present also is in great measure a blank to him. It is that the systematic instruction the pupil receives should not be confined to the use of books that I contend. The introduction of a subject more closely in touch with their future mature years affords a means for a better all round development of the powers of the pupil. Through the systematic activity of the hands under a trained supervisor, results in conduct can be attained that the ordinary school studies do not readily adapt themselves to.

It is a matter for rejoicing that manual-training schools have been introduced into our country. Surely they are here to stay. I would like to see the girls as well treated as the boys. I would that they too had a systematic course of training in an organized system of handwork, under skilled and competent teachers.

It was in May that sewing was introduced into the public schools of Calgary. It is taught in four rooms, in Standards Two, Three and Four, these being the rooms in which all the boys are away in the manual-training class one-half day of each week. The teachers of these classes have then the girls alone, and therefore there is opportunity for directing them in sewing lessons.

The girls like the work. The first afternoon that my boys went to the playground for their half-hour of drill, the girls petitioned for their sewing models. I did not grant their request, however, but gave them "free exercises" instead. The one boy who attends the sewing class tells his teacher that he likes that lesson better than any other. As yet perhaps the novelty has hardly worn away; but I do not anticipate a decrease of interest, I think rather that it will deepen.

Those engaged in teaching sewing in Calgary have had no special training in that line of work, and it was with a certain amount of fear and trembling that it

was begun, but I think no one regrets that it has been undertaken. The term spent by the teachers in the manual-training room under the tuition of Mr. Snell, Calgary's instructor, was of great value. There we learned something of the manner of conducting a class in hand-work, something of manual-training methods, without which I, at least, would have had much hesitation in beginning to teach sewing in school.

The school board supply material for those models by means of which instruction is given in the various stitches which are of practical use and involve more complicated work. For instance, the first four models take up basting, running, backstitching, top-sewing and blanket-stitch. Then is introduced the pot-lifter in the making of which all these stitches are used, and the material required is brought from home.

(Teachers wishing information might consult "Sewing and Garment Making," by Margaret Blair, published by Webb Co., St. Paul.—Ed.)

A GOOD TESTIMONIAL.

The following from a letter of one of our most valued subscribers shows how an educational journal may be used. This lady wasn't looking for hash, but for suggestions as to meals. She prefers preparing her own food in her own way, but she likes to know just what eatables are in the market.

The Educational Journal came this morning, and I should like to tell you how much pleasure and delight it has brought me. Every article will be of use to me, nor is this the first occasion in which I have felt myself indebted to you.

I am very fond and proud of my school here. They have taken to History, Nature Study, Drawing, Composition with an enthusiasm that almost surprises me. I never enjoyed teaching more in my life, and I have enjoyed it a very great deal in other years. To keep up a refreshing variety in work, and often even to get material, new books are necessary. A little paragraph from John Burroughs in a *Journal*, before holidays on Nature Study, prompted me to get a set of six of his books when I was in Toronto this summer. I also owe Mrs. Crawford's "Guide to Nature Study" and Rev. J. O. Millar's "Brief Biographies" (Can. Hist.) to it. Now I am going to have "Nature Study and Life," from Ginn & Co., and the new "Agriculture." That article on "Bird-Nesting" is capital. My own experience has taught me to understand every word of it, but that paragraph of Burroughs encouraged me very greatly.

We have been in the business of caterpillar hatching or rather watching the furry fellows getting into winter quarters for two weeks. Few of us hesitate to take them in our hands. The Butterfly lesson in your Second Reader contained the instructions. I mean to follow "May Robbins" plan with the earth for the winter.

There's "heaps of truth" in "A Lifeless Task," and more in "What She Knew About China" than one sees at first reading, unless he be a missionary or a man who has solved the question, "Who is thy neighbor?"

The songs, "Sweet Summer," "Pansies," the recitations "Autumn and Golden Leaves" are just for us, as for hundreds of others.

When I read the two articles from "Normal Class" I mentally said, "These teachers would do on our staff if they were ready."

Miss Cameron is very clever, witty and, in common sense. I have something of the feeling for her that my girls should have for me if I am to do good to them.

I think plenty more, but this is sufficient.

CARRIE F. YEMEN.

Editorial Notes.

THE LATEST LUMINARY.

In moving a vote of thanks to Professor Robertson at the close of a lecture in Winnipeg, the distinguished head of Manitoba college so far forgot what was appropriate to the occasion as to make a savage attack on the educational system of the Province. Passing over the question of taste, we wish to say a few words regarding the critic and his criticisms. This seems to be all the more necessary, because the Doctor has on more than one occasion endeavored to enlighten the public on matters of which he necessarily knows but little. We had hoped—but never mind our hopes. This much we shall willingly confess, that the Doctor's self-assurance is really refreshing.

He says that our schools are not equal to those in other parts of Canada. How does he know? How many Canadian schools has he visited? How many schools in Manitoba have been honored by his presence? He says our Canadian schools are behind those on the American side. When did he visit the American schools to find this out? He says we are away behind the schools of Scotland. Aye; verily, did he not come from Scotland himself? He says we are at least twenty-five years behind Germany. How much does he know of German schools and their work? In what ways are they really superior?

The trouble is this. The Doctor is full of fantastic theories based on old-world observations. He does not seem to realize that the first step in the evolution of an educational system for any country is a study of the needs of the people and the conditions under which they are working. He has not taken time to make this study, hence his observations, though made with all emphasis and assurance, are practically worthless. We are doubtless in many ways behind other countries in the matter of education, but the one thing we can never afford to do is to blindly imitate. What is suitable to one people in one age may be very unsuitable to another people in another age. What we have to do in Western Canada is to find out our great needs and in view of these work out our own salvation. In recent numbers of *The Journal* we have freely indicated some of these needs.

Now, we should be of all people most foolish if we did not benefit by the experience of others. Indeed our present system, if it shows anything, indicates that perhaps we have imitated too freely. Ontario has in many things been our model. Yet there are things in the Ontario system that we would not care to reproduce. The American system has had for us its lessons, yet who would set up the American rural school as a model for our imitation? Germany, through such thinkers and teachers as Rein, Herbart, Lange and Hegel, has given us a message that has been perhaps clearer than that from any other source. Yet there are imperfections in German schools, we would not wish to see here. England has always taught us, and will continue to teach, but when it comes to the question of examination by results and the system of fees—well, we shall go our own way. Even old Scotland can teach something. Men like Professor Laurie reach all teachers in all lands. Yet there are some things in the Scottish system that one would scarcely wish to fasten on a new land. In ordinary education we have learned much from others and have still much to learn. In commercial, industrial and agricultural education we must, through continued experiment and study of the experience of others, find what is best adapted to our times and our needs. But we are not to be bullied and

brow-beaten by those who have but a theoretic acquaintance with primary education and no practical knowledge of what we are doing and of what is most necessary as the next step forward.

In conclusion let us urge that we must beware of fanciful schemes of educational reconstruction, which would perpetuate in our land the worst evils of older systems. Above all let us take care that the idea of a true agricultural school is not sacrificed to the thought of a great central university with its affiliated colleges: But of this more again.

Anent some of the discussions on educational subjects that have recently been taking place, the following anecdote may not be amiss. Victor Hugo was evidently not the only man of his kind :

"One day," said Turgenieff in his reminiscences, "we were discussing German poetry in his presence. Victor Hugo, who did not like others to monopolize the talk when he was by, interrupted me with a disquisition upon Goethe. 'His best work,' he remarked in an Olympian tone, 'is Wallenstein.' 'Pardon me, *cher maitre*, Wallenstein is not Goethe's, but Schiller's.' 'No matter; I have read neither of these authors, but I understand their spirit better than those who know them by heart.' What could I reply?"

COMMERCIAL EDUCATION,

One thing we require as a nation if we would realize our possibilities is technical education. This includes industrial, commercial and agricultural education. We have wonderful resources. We must know how to use them. We should not have to go to other countries for the finest in art, for finished agriculture, for improved methods in commerce. We are not so scientific as we should be. Nor shall we improve greatly till we have schools like those of France, Germany, Sweden, Holland and Denmark. Such schools would add to our products in quality and quantity. J. C. Monaghan has well said: "If one is familiar with the law of the soils and the grasses, and the trees and the change of the seasons, he has within easy reach all that ennobles life, all that we call culture."

What is required is not theoretic knowledge, but such an education as will do for us what the schools of Europe have done for them; for example, increased the yield of sugar beets from 3, 5 and 7 per cent. to 13, 15 and 17 to 23 per cent. With good technical schools we should have better cattle, better poultry, better products from the dairy. The waste that is going on continually would be avoided. Every acre would yield its utmost. Farming would become a joy. Boys and girls would not flock to the city because farm life is too hard and monotonous. Cooking would become a science. Housekeeping would become an art. Beauty would find a place in the farm home, and life in the rural districts would have as many attractions as life in the city.

The manual training school and school of domestic science for boys and girls in cities and towns is but a beginning. What is urgent is a system of technical schools that will put us as a nation in the front of civilization. To add a little agriculture to the public school course, to give a little commercial training in the High School, to add a semi-practical course in agriculture to the University curriculum, and to call this industrial education, is but playing with the matter. All this is well enough in its way, but the occasion demands something substantial and thorough. To find out what is best we must begin by getting acquainted with the experience of other nations. To read Fabian Ware's little volume on "Educational Foundations of Trade and Industry" is to find the door to more complete information.

Primary Department.

EDITED BY ANNIE S. GRAHAM, CARBERRY, MAN.

RECITATION FOR A LITTLE GIRL.

“Sing a song of sixpence,
 When it's by and by,
 Grandma says she's 'spectin'
 To make an apple pie.
 When the pie is finished
 Grandma says she'll see,
 If there's any dough left
 She'll give it all to *me*.
 Then I'll make a *little* pie,
 'Cause I always know,
 When she says, “I'll see, child,”
 There's sure to be some dough.”

—Contributed by Primary Pupil.

SNOW SONG.

Key C. 3-4 Time.

m	r	d		s	-	s		f	i	s	l		s	-	.		d	d	d		t	t	t		l	t	l		s	-	.
m	r	d		s	-	.		f	i	s	l		s	-	.		d	t	l		s	-	f		m	m	r		d	-	.
m	r	d		s	-	.		f	i	s	l		s	-	.		d	d	d		t	t	t		l	t	l		s	-	.
d	d	d		d	-	.		t	d	r		d	-	s		d	s	m		s	r	s		d	-	-		-	-	-	.

Down from the sky come wonderful things,
 Each floating downward on feathery wings;
 Lovely and pure, dazzling and bright,
 Robing the earth in garments of white.

Chorus—

Beautiful snow ! Beautiful snow !
 Coming from cloudland to children below;
 God bids you come, sparkling and fair,
 You silently fall through the air.

Beautiful flakes ! Downward you fly,
 Touching us softly as swift you go by,
 Failing to rest on garments and curls,
 Making us look like snow boys and girls.

Soon in our sleigh we'll go for a ride
 Up to the hill now prepared for a slide;
 Happy are we ! Joyful we go,
 Since God has sent the beautiful snow.

THE VALUE OF MYTH AS CHILDREN'S LITERATURE.

A large proportion of the modern child's literature consists of myth, folk lore, fable and the fairy tale of later type—the Nature story. Perhaps there is no more danger of the right of this kind of literature to a place on the programme being challenged than there is of the right of, for instance, drawing—their adaptability and utility are too firmly established. But their adaptability is so perennial and their utility so many sided, that it may be well briefly to review some of their phases.

First and foremost, they may be used as an impelling motive for the child in the early stages of his ability to read. A fairy tale with its charming imagery is a great inducement to unravel the mysteries of the characters in which it is hidden. Red Riding Hood and King Midas are quite familiar to the young student, and the least hint that the words on the board say something about them is sufficient. As an inducement to read the charm of a fairy tale perhaps never entirely ceases.

To the charm of the story for its own sake may early be added in many cases the charm of an interpretation. Red Riding Hood is a story and a most pleasing one. But it is more. In the light of interpretation it becomes a marvel of conciseness and picturesqueness as a representation of celestial phenomena. Little Red-cap becomes the sun, daily making her journey westward through a land of flowers and fruit carrying benefits to needy mortals. The hungry Wolf of Darkness, travelling by another way, meets the sun in the west and parleys before destroying it outright. The Woodman and the Huntsman, up with the dawn and the chirping wren, becomes its deliverance; and the round is complete. "Sing a Song of Sixpence" to most of us is nothing but a nonsense rhyme, but it bears a similar interpretation. The blackbirds are the hours of a day; the birds that sing at the opening of the day are genuine birds; the king and queen are the sun and moon; the maid is the wind; the clothes are the clouds; and the last blackbird is night. "Sleeping Beauty" is the story of winter, with its hundred days represented by a hundred years, wherein all the processes of Nature are suspended till the coming of the prince, the sun, breaks the spell. Most of the best stories will bear some such interpretation, and much mental exercise may come to the child in the effort to discover what it is.

Every nation in its youth has had a series of these stories, and every child in its youth has a surpassing love for them. May we not then during this period, use them to awaken and foster the thought of man's universal brotherhood? For this purpose the stories must be told, not as absolute, but as relative to the life of the nation to which they belonged. Jupiter is no longer Jupiter, but the god of the Greeks in whom the Greeks believed. Woden and Thor are no longer mere supernaturally endowed giants, but characters in the religious system of the Northmen. Centred in the story of Hiawatha the folk lore of the Indians stands in little danger of being separated from their national life. In other cases this is not so. In particular, the stories of Merlin and King Arthur's court and the almost numberless German tales may be told a thousand times without a reference to the nation they represent. This must not be. It will do very well, perhaps it is enough, for the primary grades, but told is only half told, and the greatest benefit of the stories is yet to come.

Before the idea of brotherhood can come there must first come a discrimination between nations. An order of difficulty would suggest the myth of the Indian and

the folk lore of the simple German peasant as the best for the beginning of such a course. Especially in our own land, the simplest boy or girl will find no difficulty in learning the Indian-versus-German idea, and will soon learn the type of story representative of each. Then the foundation is laid, and it is easy from time to time to add other types less widely differentiated. Then comes the fraternally-human side of the question. This is a most important phase, in which manner will be infinitely more than method, for the study unless pre-eminently sympathetic will be pre-eminently a failure. Perhaps certain children, on learning the credence which the nations have placed in their several systems of myths, will feel inclined to ridicule their simplicity. They must be brought to sympathize with even such feeble attempts at the solution of Nature's mysteries. One nation has thought one thing, another something else. Oh, that we might have been there to tell them the truth.

Some day the children must arrive at a conception of the abstract in thought. Certain myths, properly used, become an excellent introduction. Take for instance the story of Aladdin. Aladdin was utterly helpless in himself, utterly dependent on those greater forces that became his servants. These forces were approachable only through the particular link which stood between them and the practical. It was as if the steam should say, "I will drive your thresher if you will give me the proper machine through which to work. I am ready to obey you, but I cannot work through an electric motor." The slaves of the lamp and the slaves of the ring are the wonderful forces of Nature, each approached, each finding expression only through some adapted material medium. As the same bullet, obedient to the behest of him who directs it, will injure Briton or Boer, so the slaves of the lamp now build the palace, now carry it into the heart of Africa, for both are the giant elements of the Universe, soulless, unsearchable, yielding themselves to service, in the majesty of their mighty reserve counting it no dishonor, and demanding more respect from him they serve than that they yield him. The child must think of the force apart from the medium, of the process apart from the agency, and the arbitrary control of conditions and phenomena that attaches to the genie, the fairy, the magician, may very well represent the forces that have wrought the miracles of creation.

To the still more advanced student there comes the pleasurable labor of interpreting the similarity in stories belonging to different nations. Surely the resemblance of "The Sleeping Valkyrie" to "The Sleeping Beauty" is no mere coincidence. Surely there must be a reason why the story of Deucalion and Pyrrha so closely resembles the story of Noah's Ark, and the story of Pandora's box is so much like the story of the forbidden fruit in Eden. Speculations like these are the best kind of preparation for the study of the classification of peoples, and the student is directly in the way of a class of evidence of utmost worth to the philologist.

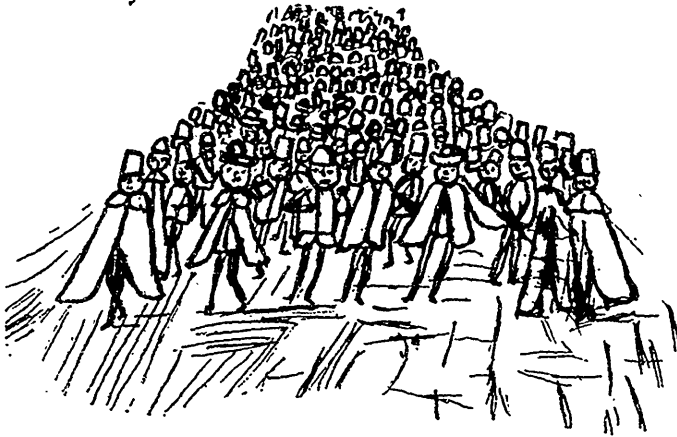
Finally, the treasures of mythology, from time immemorial, have formed such a wealth of illustration to sage and poet, and have entered so largely into the world's best literature that to him who would fully appreciate the beauty of many a literary gem a knowledge of primæval lore is indispensable.

—Contributed by M. P. F.

The December number of *The Journal* will publish freely any advertisement for teacher if the salary for the year is stated.

THE DOUKHOBORS.

Our readers will have heard of the large number of Doukhobors, who, following the dictates of conscience, recently left their homes and marched into



Yorkton, bound for no-one-knows where. To have seen this great army of about 1600 men, women and children marching slowly along, carrying their sick, and chanting as they came, is, to Yorkton children, a sight never to be forgotten.

Some idea of the appearance and the vastness of the great procession may be had from the accompanying drawings. They were kindly contributed to the

JOURNAL by the young artist, little Leslie Kumph, a pupil in one of the primary grades of Yorkton school.



NOTES.

The following paragraphs are taken from the "Annual Report of the Department of Education of the Northwest Territories," which has just come to hand. Perhaps they may be suggestive to our Manitoba teachers.

Reading—"There is a related phase of reading which is receiving less attention than it deserves. Every teacher who can read should read aloud to his classes frequently. He may in this way open the world of books, beget the desire to read, foster a love for good literature, furnish ideals in style of reading, and add much to the social life of the school.

Children in primary classes can understand much that they have not the power to make out from the printed page. Whether the teacher reads from 'Black Beauty' or 'Beautiful Joe' to inculcate kindness to animals, from Olive Thorn Miller's 'The First Book of Birds,' to lead them to perceive the use and beauty of bird life, from Lovejoy's 'Nature in Verse' to see Nature through the poet's eyes, from 'The Seven Little Sisters' and 'The Ten Little Boys' to interest them in geography and history, from the writings of Longfellow, Whittier, Tennyson, Hans Anderson, Hawthorne, Dickens and other masters, those selections that appeal powerfully and sanely to child life, is he not truly teaching reading? With senior pupils the choicest things from the world's best literature may be read together and talked

over till each becomes to them 'a thing of beauty and a joy forever.' It is then but a step from the reading to the author and the library."

Libraries—"In many respects the most helpful work done for our schools in years was the passing of the library clause in The School Ordinance at last session of the Legislative Assembly. Under it every school must establish a library and devote at least half the inspection grant each year to the purchase of books. The list of books from which selections must be made is prepared under the direction of the Department of Education and includes reference books in each subject of instruction as well as books of general literature. Educators throughout the Dominion are congratulating us on this advanced legislation."

Teachers' Reading Course—"Teachers who had completed their professional training frequently asked for guidance in their subsequent reading. To encourage and direct them a teachers' reading course has been established. It is optional, and includes three books a year for three years

It is intended to present the advantages of this course to teachers at the institutes in May and June next, to suggest plans for local reading centres, and to indicate helpful methods of study."

(The books prescribed for 1901 were "The Art of Study," by Hinsdale; "Animal Life," by Jordan & Kellogg; "The Teaching of Elementary Mathematics," by Smith. For 1902, they are "The Study of History in Schools"—Report of Committee of Seven; "Nature Study and the Child," by C. B. Scott; "How to Enjoy Pictures," by M. E. Emery. Diplomas are awarded to teachers who read the books of this course, for three years, and present a certificate to that effect.)

"In connection with this reading course, it is a pleasure to call attention to the efforts made by the members of the Northern Alberta Teachers' Association to provide themselves with suitable books for reference and reading. This association has purchased a library of one hundred volumes and divided it into five sections. These sections are kept at five centres and after three months are moved, till the circle is completed. The membership fee is one dollar per annum payable in advance. Books are not to be kept for over two weeks, except in cases where the distance from the local centre is so great as to prevent the teacher from observing this rule. Books may be obtained from two to four o'clock on Saturday afternoon. The list includes books of history, literature, geography, plant and animal life, pedagogy, school sanitation and decoration, science, ethics and mathematics. Inspectors Perrett and Bryan deserve especial commendation for the initiation and successful carrying out of this scheme. It can be imitated with advantage in other districts."

Picture Framing—"An inexpensive frame is made with passepartout paper. The picture is put behind its glass covering with or without a mat. A cardboard backing is pierced with paper fasteners to attach the cord. The gummed passepartout paper (which is about one inch wide) is folded over the edge of the glass to the cardboard backing, thus giving a "frame effect" while it holds the picture in place and excludes dust. Different colored borders may be purchased. This paper is sold by Devoe and Reynolds Co., 176 Randolph St., Chicago, at ten cents a roll of twelve yards. Steinberger, Hendry & Co., Toronto, also deal in it."

Will someone having the words of the song, "Oh, see the white snowflakes, how gently they fall" kindly send it to this department of our Journal?—A. S. G.

We should be pleased to have a further expression of opinion on the sewing question. Miss Courtts has set the ball a-rolling. Next month *The Journal* is able to give a thoroughly practical and sensible paper on Nature Study that will be of direct assistance to all teachers.

In the School Room.

THE MECHANICAL DIFFICULTY IN READING.

In teaching selections in the readers that have literary merit, there is a temptation for the teacher to dwell upon the beauty of thought and form, to make an attempt to bring the student into sympathy with the author in his thoughts and feelings, and to neglect the less interesting but equally necessary work of causing the pupil to read—that is causing him to get the thought from the printed page by his own efforts, and to give it freely and expressively in the words of the book. In other words the temptation is to teach *literature* and to neglect the teaching of *reading*. This is quite possible. For example, it is possible to cause one who can not read a word to appreciate very keenly the literary beauty of the great writers. There were many, no doubt, in the time of Homer who could not read but who had refined literary tastes, because they had heard over and over again the music of the great master-poet. So, too, it is quite possible for one to be able to read and have very little literary experience. It is necessary that teachers make pupils strong on both sides. Let us consider briefly the case of *reading*.

Have we not all had pupils who, when it came to getting the thought from the page, stumbled and mumbled and hesitated, and who in attempting to read aloud made it so uninteresting for the other members of the class that life seemed to be a burden? Now this weakness can not be overcome solely by emphasizing the literature and making it more interesting. The grease must be applied where the wagon squeaks. At least four things may be done: 1. The class should be divided into sections so that these slow ones may have some special attention where they most require it. There is no reason why the thirty pupils who are ready readers should go through the agony of following the ten slow ones as they plough their way to the thought. One of the greatest evils in graded schools is this of herding pupils for lessons such as reading. In all such cases the teacher should subdivide until individual needs are fairly met. Better five minutes of direct pointed effort than half an hour of teaching that does not meet the needs of the case.

2. Though it is a most monotonous and heartless practice to single out all the difficult words in a lesson and drill on them before the lesson is read by the pupils, yet there is such thing as paving the way for a lesson before it is touched in class. The good teacher is always looking ahead, and she will never assign a lesson unless it is possible for her class to get at the thought with a fair degree of ease. She will give such information as to form and thought as will enable the pupils to get the general drift of the selection, and other necessary explanations will be given in connection with the more minute reading in class. At this stage the "slow ones" will have a drill on difficult word forms, and ample time will be given them to familiarize themselves with the text by repeated silent readings before oral reading is demanded.

3. When it comes to oral reading, these pupils who are slow must have practice. The temptation is to have the showy readers do the work. For this reason the showy readers should frequently be given other work and the whole class time should be devoted to the laggards.

4. Above all there must be much private reading in school and at home by all the pupils. Only practice will give the skill which is necessary to easy thought

getting and thought-giving. The best possible seat work for junior grades is reading at seats from supplementary texts. Nothing will pay like this. A good school library or home library is also most desirable. An investigation has shown that in nearly every case fluency and skill in reading are in direct proportion to the amount of private reading which is done by pupils.

THE TEACHING OF DECIMALS.

The following is suggested as a plan for the teaching of this subject.

- A. The Notation.
 - B. The Simple Rules in Order, with applications.
 - C. Relation to Vulgar Fractions.
 - D. Circulating Decimals.
- A. The Notation—
1. Review of notation for whole numbers.
 2. Extension beyond units, and introduction of necessary terms, as tenths, hundredths, thousandths.
 3. Complete understanding of the relation of the periods to each other, with exercises in reducing tenths to hundredths, etc.
 4. Reading and writing numbers.
 5. As an application there might be practical work with a metre-stick divided into decimetres, centimetres, etc.
- B. Addition—
1. Review idea of necessity of adding units of same order as in simple addition. Show how to place numbers under one another for purposes of addition.
 2. Addition of tenths to tenths; hundredths to hundredths; thousandths to thousandths; then on to complex problems in which carrying is necessary.
 3. Application to problems.
 4. Practical application in use of metre-stick, e.g., a room is 12 metres, 6 decimetres, 3 centimetres long, and 8 metres, 4 centimetres broad; find its perimeter. The result is $2(12.63 + 8.04)$ metres.
- Subtraction in similar fashion.
- Multiplication—
1. $.8, .4, .6, .3$, etc., $\times 2, 3, 4$, etc.
 2. $.8, .4, .6, .3$, etc., $\times 2, 3, 4$, etc.
 3. $.08, .04, .06, .03$, etc., $\times 2, 3, 4$, etc.
- Generalization as to placing of decimal point.
4. $.8, .4, .6, .3$, etc., $\times 2, 3, 4$, etc.
 5. $.8, .4, .6, .3$, etc., $\times .2, .3, .4$, etc.
 6. $.8, .4, .6, .3$, etc., $\times .02, .03, .04$, etc.
- Generalization as to placing of decimal point.
7. $.8, .4, .6, .3$, etc., $\times .2, .3, .4$, etc.
 8. $.08, .04, .06, .03$, etc., $\times .2, .3, .4$, etc.
- Generalization as to placing of decimal point.
9. More difficult graded problems.
 10. Applications to problems.
 11. Practical exercises with metre-stick.

Division—

This may be approached in several ways. One of the simplest is indicated below:

1. Review of A 3.
2. Through exercises such as 3 yds. \div 2 feet develop the idea that the first step is to reduce divisor and dividend to same denomination. Use this principle in solution of all problems in decimals, thus:
3. $8 \div 2 = 80 \text{ tenths} \div 2 \text{ tenths} = 80 \div 2$.
 $8.1 \div .003 = 8100 \text{ thousandths} \div 3 \text{ thousandths} = 8100 \div 3$, etc.
4. Application to solution of problems.
5. Practical use of metre-stick.

C. Relation to Vulgar Fractions—

1. Expression of Decimals as Vulgar Fractions, as

$$.95 = \frac{95}{100} = \frac{19}{20}$$

2. Expression of Vulgar Fractions as Decimals, as

$$\frac{3}{5} = \frac{3.0}{5} \text{ or } \frac{30 \text{ tenths}}{5} = 6 \text{ tenths or } .6$$

$$\frac{3}{4} = \frac{3.00}{4} = 75 \text{ hundredths or } .75$$

D. Circulating Decimals—

1. Reduction of fractions to circulating decimals, as

$$\frac{1}{3}, \frac{2}{3}, \frac{5}{9}, \frac{4}{9}, \frac{7}{9}; \frac{2}{15}, \frac{2}{17}, \frac{8}{37} \text{ \&c.}$$

2. Deduction of circulating decimals to fractions, as

$$.3 \quad .6 \quad .28 \quad .2846 \text{ \&c.}$$

THEY GO TOGETHER.

In The Teacher.

1. A quiet manner.
2. A quick, jerky style.
3. An undecided manner.
4. Nagging.
5. A harsh voice.
6. Definite, concise statements.
7. Neatness in dress.
8. Sympathy.
9. Courtesy.
10. Too much talking about order.
11. Want of confidence.
12. Energy.
13. Threatening without fulfilling.
14. Neat blackboard work.
15. Animation.

In The Pupils.

1. Order and attention.
2. Inattention.
3. Indolence.
4. Noise, quarreling, rudeness and disobedience.
5. Disorder, lack of music.
6. Definite systematic work.
7. Respectful manner, neat appearance.
8. Esteem.
9. Good manners.
10. Disorder.
11. Indifference, defiance.
12. Industry.
13. Lack of honor and respect.
14. Neat seat-work.
15. Interest.

THE VILLAGE PHILOSOPHER.

By NIXON WATERMAN.

Down at the corner grocery store
Sat Billings. Half a dozen more
Were grouped about the stove that day
To hear what Billings had to say.
"Taint my fault I was born so late,"—
Here Billings lit his pipe—"It's late;
Yes, fate that shapes the lives o' men
An' tells 'em what to do an' when.

"The ones who used to win success
Would find sleddin' now, I guess,
In tryin' fer to write their name
High on the deathless scroll o' fame.
Fer any man with brains can see
Things ain't like what they used to be
Back yonder when the world was new
An' there was everything to do.

"Fact is, to-day there ain't no chance
For anybody to advance.
The things worth doin' has been done:
There's nothin' left fer any one."
Here Billings paused and took a few
Long, lingering whiffs, and softly blew
The smoke in clouds above his head.
And thought a while, and then he said:

"Now there's Columbus: s'posin' he
Was one of us to-day, he'd see
There ain't no worlds a-loafin' round
Just sort o' waitin' to be found.

An' Franklin with his key an' kite
He couldn't interest us a mite,
For little children in their play
Are doin' all he done, to-day.

"The printin' press, the railway train,
The ships that plow the ragin' main,
An' telegraph an' telephone,
An' all such things, were once unknown,
Then all a feller had to do
Was just to think o' something new
An' tell it to the people, when
They'd class him with the brainy men.

"Some folks say we've as good a show
As what they had a long ago
Fer findin' out things. That's all bosh:
Leavin's is all we've got, b' gosh!
It's blamed discouragin' to me
To sort o' glance about an' see
The easy things that men have done
That made 'em famous, every one.

"An' say! I purty nearly hate
The man who dares to intimate
The wise men who have passed away
Was smarter'n what we be to-day."
Here Billings puffed his pipe a while
And then with something like a smile
He added: "Guess they'd got the worst
Of it if we'd 'a' got here first."

Everyday English—by Jean Sherwood Rankin.

This book is somewhat of a departure from ordinary texts on Language Training. The idea of the writer seems to be "to make good speech a sort of social obligation," rather than the result of the study of abstractions known as the rules of grammar. The book is not complete, that is, it does not cover all the ground one might wish, and it is decidedly one-sided, but it is prepared by one who knows what to teach and how to teach it. Further than this the writer evidently possesses refined literary taste. The work will be an inspiration to teachers, in that it works against formalism and for spontaneous thoughtful expression. Form is placed in proper relation to thought. The poetical selections suggested for children's reading are excellent. (Ed. Pub. Co., Boston).

Child-Culture—by Newton N. Riddell.

A little volume costing 65 cents. I have derived more pleasure from reading three of the chapters in this volume than I have from reading any other work on the management of children for five years. One usually fights shy of the disciples of Dr. Gall, but this man's phrenology is not of the offensive kind. For parents and young teachers the little book is a compendium of wisdom. (Child of Light Publishing Co., Chicago).

The supplementary First Reader of the Victorian Series is now on sale, and may be used in the schools. Teachers who are using it express themselves as highly pleased. The book is particularly well suited to rural schools. It is intended to be used after the pupil has been at school for two or three months. The subject matter appeals to children, being a story of two young people who lived on the farm.

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DEPARTMENT OF EDUCATION, MANITOBA.

Professional Examination of Teachers.

The professional examination for first and second class teachers, for those now in attendance at Normal School, will be held December 15-19.

The professional examination for first class teachers, for those not attending Normal School, but only writing on the qualifying examination, will be held on Dec. 22nd and 23rd. Notice should be given to the Department of Education.

LIST OF TEXT BOOKS FOR USE IN THE PUBLIC SCHOOLS OF MANITOBA.

REVISED JULY 30TH, 1902.

Grades I to VIII.

- | | |
|-------------------------------------------------------------------------|--------------------------------------|
| Victorian Readers— | French-English Public School Readers |
| First Reader, Part I. | Syllabaire Regimbeau. |
| First Reader, Part II. | First Reader, Part I. |
| Second Reader. | First Reader, Part II. |
| Third Reader. | Second Reader. |
| Fourth Reader. | Third Reader. |
| Fifth Reader. | French-English Reader. Geo. N. |
| Chicago German Readers— | Morang & Co. |
| First Reader. | |
| Lesebücher zur Pflege nationaler Bildung— | |
| Der Wohnort I. | Die Heimat. |
| Der Wohnort II. | Das Vaterland. |
| Die Welt im Spiegel der nationallitteratur. | |
| New Canadian Geography. | |
| Primary Geography—"Our Home and Its Surroundings." | |
| Kirkland & Scott's Elementary Arithmetic. | |
| Arithmetic by Grades, Canadian Edition, Copp Clark Co. | |
| Goggin's Elementary Grammar. | Sykes' English Composition. |
| Child's Health Primer (Pathfinder No. 1. | |
| Physiology for Young People (New Pathfinder No. 2.) | |
| Manitoba Course of Agriculture, Series I, Our Canadian Prairies. | |
| Manitoba Course of Agriculture, Series II, Prairie Agriculture. | |
| James' Agriculture. | |
| Prang's New Graded Course in Drawing for Canadian Schools, Nos. 1 to 5. | |
| Prang's Complete Manual. | McLean's Geometry. |
| C. Smith's Algebra. | Clement's History of Canada. |
| Normal Music Course, First Reader, Second Reader and Third Reader. | |

ADDITIONAL TEXT BOOKS FOR USE IN INTERMEDIATE DEPARTMENTS.

- | | |
|----------------------------------------------------------------------|-------------------------|
| Prescribed Selections, McIntyre & Saul—Copp. Clark Co. | West's Grammar. |
| Practical Rhetoric, Quackenbos. (American Book Co.) | |
| Buckley's History of England. | |
| Thompson Ballard and McKay's High School Arithmetic. | |
| Hamblyn Smith's Arithmetic—20th Century Edition, Gage & Co. | |
| Spotton's High School Botany (Manitoba Edition.) | |
| High School Book-keeping. | |
| Robertson and Birchard's High School Algebra (Supplementary.) | |
| The Human Body—Martin, W. J. Gage & Co. | |
| Barrett-Wendell's English Composition. | |
| Crown of Wild Olives. Ruskin, authorized edition. | Copp. Clark Co. |
| Selections from Wordsworth and Coleridge. | |
| High School Physical Science. Part 1. | High School Chemistry. |
| Electric Physical Geography, American Book Co. | Myer's General History. |
| Merchant of Venice. Shakespeare, Globe, Temple or Cambridge Edition. | |

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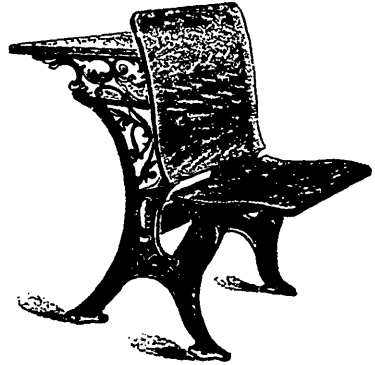
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