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THE

EDUCATIONAL RECORD

OF THE

PROVINCE OF QUEBEC.

THE MEDIUM THROUGH WHICH THE PROTESTANT COMMITTEE OF THE
COUNCIL OF PUBLIC INSTRUCTION COMMUNICATES ITS PROCEED-
INGS AND OFFICIAL ANNOUNCEMENTS.

VOL. XIX.

JANUARY TO DECEMBER,
1899.

MONTREAL :
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—
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THE
EDUCATIONAL RECORD
OF THE
PROVINCE OF QUEBEC.

No. 1.

JANUARY, 1899.

Vol. XIX.

Articles : Original and Selected.

ADDRESS BEFORE THE TEACHERS' ASSOCIATION
IN CONNECTION WITH THE MCGILL
NORMAL SCHOOL

BY MISS ROBINS, B.A., PRESIDENT.

In travelling from Edinburgh to Carlisle by lightning express, sixty miles an hour, the towns along the route flashing by with indescribable speed, all that I could do was to hold on to the seats with both hands. Have you not felt a similar sensation in your work, the pressure of each day's task being so great that all that was possible was to hold on, no time to examine whither you were going? You had just to trust to the system under which you were working to bring you safely through. Let us make our association meetings little stopping places along the teachers' roads, where we may review our position and form plans and examine ideals for the rest of the journey. To-night let us look for a while at the most important feature in the school-room. More worthy of regard than the chalk on the blackboard, or even the books and the teacher, is the child. Let us examine him from one point of view only—the side of *character*. Dr. Arnold said of mere cleverness, "It is more revolting to me than helpless imbecility seeming to be almost like the spirit of Mephistopheles." To increase mental strength and dwarf moral power is educational madness.

I saw children punished for faults that their ancestors ought to have been punished for and praised for qualities

for which their ancestors should have received credit, the obstinate child suffering from the consequences of inherited obstinacy, the happy dispositioned child basking in the sunshine of inherited good humour, and I asked myself, "What is the right attitude of parents and teachers towards the failings of children?" Titcomb answers this question admirably in his letters to the Joneses when he asks Deacon Jones, "Do you know what a child is? Did you ever think whence it came and whither it is going. Did it ever occur to you that any one of your children is a good deal more God's child than it is yours? Did you ever happen to think that it came from heaven and that it is more your brother than your child? Never, I venture to say. You never dream that your children are your younger brothers and sisters, intrusted to you by your common Father, for the purposes of protection and education; and you certainly never treat them as if they were. You have not a child in the world whose pardon you should not ask for the impudent and unbrotherly assumptions which you have practised upon him. Ah! if you could have looked upon your sons as your younger brothers and your daughters as your younger sisters, and have patiently borne with them and instructed them in the use of life and liberty, and built them up into a self-regulated manhood and womanhood, you would not now be alone and comfortless." Titcomb has here struck the right key-note.

Rousseau, in his master-piece "Emile," by which, with three other works, he started a moral and civic revolution in two nations, expresses a similar thought in the noblest words of his great work. "O men, be humane; it is your foremost duty. Be humane to all classes and to all ages, to every thing not foreign to mankind. What wisdom is there for you outside of humanity? Love childhood; encourage its sports, its pleasures, its amiable instincts. Who of you has not sometimes looked back with regret on that age when a smile was ever on the lips, when the soul was ever at peace? Why would you take from those little innocents the enjoyment of a time so short which is slipping from them, and of a good so precious that they cannot abuse? Why should you fill with bitterness and sorrow those early years so rapidly passing, which will no more return to them than to you? Fathers, do you know the moment when death awaits your children? Do not pre-

pare for yourselves regrets by taking from them the few moments which nature has given them. As soon as they can feel the pleasures of existence, allow them to enjoy it and at whatever hour God may summon them, see to it that they do not die before they have tasted life." Make childhood a happy time is the burden of each. Yes a happy useful character building time. Not as Rousseau would have it, a return to nature, but by rational training along the lines where we have advanced from and gone beyond nature, let us develop the child's moral character. We could not return to nature if we would because by heredity we are born in advance of nature. How wittily Voltaire criticized Rousseau's appeal to nature, when he wrote to him, "I have received your new book against the human race, and I thank you for it. Never has anyone employed as much genius to make us beasts. When one reads your book he is seized with a desire to go down on all fours."

We must help the children to form a good moral character. The three great factors that enter into the question of character building are heredity, environment and education. We see the struggle of these in the child emigration problem, a question which is becoming more perplexing every day. We are coming to see that environment and education are not strong enough to overcome heredity in respect to many forms of vice. There is no shadow of a doubt that, as some one has said, a child's moral education should be begun a hundred years before it was born. We might go even further back than that. What are we the better by being born Canadians, an offshot of the great English race? What does Emerson mean by his English traits? What are we to understand by national traits of character? We mean those peculiarities of character that have been passed in from father to son, from generation to generation, accentuated in the first instance by environment and education and receiving additional force from the same causes as time passed on, until these characteristics of the individual become the traits of the nation. Offshoots from the English race as Americans and Canadians have acquired new traits or modifications of old traits—for better or for worse. Let us cherish the English traits that have made England such a nation as she is. We are Canadians and have a magnificent environment. Let us advance along the lines that have made our parent country great and crush out the faults that

have been and still are a drag upon the old land. Let us as Canadians seek the ability and solidity of the English character, be truthful in living as in speaking, scorn the false in dress and appointments, aim at truth in public as in private life, cultivate the qualities that give the Englishman his frank and manly bearing. Let us not, following the example of many another race, be swamped by one phase of our environment.

What a child's moral character will be is as surely determined before its birth as what the shape of its head and color of its eye will be. By education we modify the former, but the latter very little, in this country at least. Just as we do not expect a kinky woolley negro child as the offspring of white parents, so we do not expect to see a noble high-spirited child the offspring of a craven coward. We do not know the governing laws, but we do know that the moral nature with which the child starts in life is the sum of all the moral forces that have preceded it in its own natural line. Through addition and subtraction this summation is obtained. The problem is too complex for solution, because many of the data are unknown to *us*. But we see the results of the working together of the various moral forces. What is "a chip off the old block" but a child bearing a remarkable resemblance in character to his father? How often we hear "how like his grandfather." Take these two expressions out of the language and you make null and void one-quarter of the novels in existence.

The little blue-eyed, sweet-faced cooing baby has wrapped up within a hereditary moral outfit. We cannot call it the *child's* character, as character is formed by the successive acts of the child itself, and the new-born child has as yet made no mark of any kind. How varied is the inheritance of children even in the same household! They are born cowardly or brave, generous or selfish, truthful or untruthful, sunny or gloomy dispositioned. We cannot choose our antecedents! The child is seriously hampered or materially helped in the race of life at the very start. He has not only, by successive moral selections, to build up a character for himself, but he has constantly to fight against inherited evil propensities. It may be that his fighting of evil toughens the moral fibre. Indeed, I am inclined to think that the boy of dullest moral perceptions and greatest tendency to evil turns out best in the long run, if he really

enters the race for good ; for his parents, teachers, brothers, sisters, relatives of all degrees keep up a perpetual nagging at him, until he is compelled out of sheer self-defence to become better or worse. In dealing with children we must take these facts into account.

Environment is the second important factor, but time forbids our considering this question. Fouillée has an interesting article along this line in a recent number of the " *Revue des Deux Mondes*."

With regard to *education*, the question that the parent and teacher have to face is, "How may the child's character be developed so that the good qualities may be made strong and the evil qualities starved to death." The parent and teacher, having advanced along the moral path ahead of the child, should lead him on, not drag or push him. How is this leading done first by the parent, in the second place by the teacher ?

This is not a paper on Moral Philosophy. While rival schools are trying to settle the question of "The Freedom of the Will," "The Education of the Conscience" and "The Basis of Moral Distinctions, whether Intuitional or Developed," the parent and teacher must act and on the assumption that the will of the child is free, that his conscience or something just as valuable can be educated and that he may be very much assisted in making moral distinctions. If philosophers would only adopt a common nomenclature, we poor would be philosophers, would have a better opportunity of getting beyond the rudiments. Nevertheless, we must go back to the beginnings of things in the child's life. The new-born child is a bundle of sensations. These increase in intensity and extension as the child grows. Froebel very rightly draws attention to the fact that good sensations should be brought to bear upon the child from the very beginning, whether the lower or higher forms of sensation. Pictures should be good, sounds should be harmonious and odors should be pleasant. When a child defines a sensation in time and space, he has his first perception. When he can trace the cause of his perception, an idea has dawned upon him. Ideas are the material of thought. How important, therefore, are sensations ! The first successful imitative movement is the sign that will, the most important of all factors in character development, has passed the germinal stage. Dr. Murray, at the late Teachers' Convention, ably

discussed for us the part that the will plays in the child problem. The will of the child should be neither broken nor bent, but helped to grow up strong, straight and beautiful. Without will, we should not be moral beings. God gave the child the desire to express itself through its own activity. Harm is often done to a child even before it is a year old by the parent meddling too much and later on the child suffers for this. The next important step in the moral life of the child is when he exercises the first act of self-control,—when he puts the break on desire and will. At about three years of age, the child comes to a knowledge of himself. This is a critical period in the child's life, and one who did not understand children might be very much mistaken in his estimate of the child, when judging from this narrow point of view. This period is characterized in many children by great restlessness, peevishness and impatience of control. It is heralded by the child beginning to use the various pronouns rightly. I said to a little girl of three, one day, "Now, I am sure you want to be a nice, good little girl while mamma is sick." To which she replied, "No, I'm not going to be a good girl, I'm going to be a very bad girl," skipping and dancing along in great glee. This same little girl was very fond of flowers. We picked some, had a talk about the beautiful coloring and regular shape, etc., without a word more about her conduct. She went home in a happy contented, obedient frame of mind. This little girl is now in many respects a model child. Her seemingly rebellious spirit was only her effort to give expression to her newly-found self. A thousand difficulties in government may be overcome by distracting the attention of the child from the subject about which you *seem* to differ. When the child's knowledge of self is so developed that he knows what he himself does, we can make him responsible for his acts, and gradually train him to conformity with the moral law. Conscience, or whatever name you please to give it, is the child's knowledge with respect to his actions. The other day a lady said to a four-year-old kindergartner, "Do you go to the kindergarten?" "No," she said with a mischievous smile on her face. She had been asked that question before and knew the train of questions following in its wake. "Why!" her mother said, "you do go to the kindergarten. Why do you say that?" "Oh!" I was just making *petent*," she said. Her conscience wanted educating. She wanted

help in making moral distinctions. The most sacred thing on earth is the child's tender conscience. The Bible says, "Who so shall offend one of these little ones, who believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." Has it any reference to those who deceive children and call them liars before they are able to distinguish truth and falsehood.

The method applied to the development of the moral character should be the inductive method. Rules of conduct should be framed from the facts observed by the child, the rule broadening as the number of facts observed increases. All moral instructions should be graded as to difficulties—that is progressive and continuous; and the instruction at any stage, generally speaking, will depend upon the child's relation to life. Truth, for example, should be taught at all periods, but very differently at different periods. The child must early learn that it cannot dream itself into a character, but must "hammer and forge itself one," as Fronde puts it. With Ruskin, we believe that "the home of the child should be the place of peace, the shelter from all harm, terror, doubt and division." A father and mother have been chosen of God as the best instruments for the upbringing of children, and when children are orphaned, in respect to either, there is a serious loss in moral discipline—the one represents love and mercy, the other law and justice, while the teacher stands for both. The teacher must try to keep track of these little wails and strays. We must not put too great a strain upon the moral courage of children. We are sometimes stupid to a degree in insisting upon answers to our questions. Read what Wordsworth says about that: Many children are brought up so harshly and unreasonably that they have formed the habit of lying before they have learned the value of truth. "Overwhelming fear creates liars and hypocrites, lack of proper control induces waywardness and self-confidence." We have no right to place upon children moral responsibility too great to be borne at their stage of advancement. Thus liars and thieves are made. Never ask a child to report on its own conduct, when punishment is to follow. Put yourself in the place of the child. Moral strength is acquired by moral practice. If we do put too great a strain upon a child we must be very careful to point out to him why he has failed, the evil that has ensued and other ills

that might have followed. Only while the instincts and perceptions of the child are developing and while the will and intelligence are weak should the will and intelligence of the parent be substituted for those of the child. As he grows stronger under the wise, kindly guidance of parent and teacher in the home, the kindergarten and the school, assistance from these should be gradually withdrawn until, when he graduates from school, he is capable of governing himself. How unwise of parents and teachers to begrudge children any exercise of their own will !

Habits are not moral acts though they are valuable aids to the formation of character. A child may be taught to take its sleep at the same hour each day and to perform many other acts quite automatically. But a moral act is an act done in conformity with the moral law and requires the active exercise of all the child's powers. For the carrying out of any moral act there must be an alternative course of action, the will to perform the acts and knowledge of the moral law. Therefore we see the necessity of gradually opening up opportunities to the child and giving him beforehand knowledge enough to act rightly. When the child has not been trained to think and act for himself; where the will and the intellect of the parent have decided all moral questions, the sudden withdrawal of the parent has been disastrous. The child is like a rudderless vessel tossed hither and thither on the sea of life. A child in play is left pretty much to himself in making moral distinctions. This is his free spontaneous practice ground of the moral virtues. Froebel very wisely would use play as an educative factor in the child's life, but take away from the child the power of expressing himself and so-called play becomes work.

"Childhood is the slumber of reason," says Rousseau. His poor Emile's reason certainly had a long sleep. Childhood is the wake time of the imagination ; and it is through the imagination that the child's most important lessons in character forming are to come. If you want a child to be unselfish let him practise little acts of kindness, to be gentle acts of gentleness, to be a hero little acts of heroism from examples to be found in the stories, fables and parables read or told to him from the children's classics. Tell the child an abundance of good stories illustrative of humility, self confidence, bravery, cowardice, truthfulness, lying, honesty

dishonesty. You may trust children to apply the moral whether expressed or implied.

The dawn of reason, the questioning age of the child, may be made very useful in character forming.

Into the kindergarten some fine morning comes a little being throbbing with life, full of hereditary impulses bad and good, teeming with habits acquired in the home from judicious or injudicious parents, full of hopes and fears and little aims for itself. What is the kindergarten going to do to help this child to build up a noble character? Froebel answers, "I would educate human beings, who with their feet stand rooted in God's earth, in nature, whose heads reach even unto heaven and there behold *truth*, in whose hearts are united both earth and heaven, the varied life of earth and nature and the glory and peace of heaven—God's earth and God's heaven." And so through the whole school life of the child. But this end is obtained by different methods at different periods of life. The big boy takes no interest in the fairy tale or fable of the child but revels in tales of adventures by land and by sea. As the child grows his duties increase in number, for his field of operation widens; but he is making for the goal of manhood, the time, when he too, a citizen of this fair country, shall take its interests to be his interests, shall sink his own petty schemes and live for the common good.

Lastly, let us for a few moments consider what the school proper is doing toward the upbuilding of character. The simultaneous exercises of the school-room are useful. The very simple act of marching has a decided mental and moral effect. The quick alert soft rhythmical tread of the young soldier inspires order in mind and morals. Some boys in walking lurch forward their shoulders dragging the rest of their anatomy after them as a dead weight. Teachers must sound a note of warning with respect to the way boys ride their wheels or we shall have the *descent of man* proved much more easily and conclusively than his "ascent" has been.

We are using neither the penitentiary form of government nor leaving the child entirely without control; but are striking a happy means.

We are teaching the child to compare his work with his own earlier work rather than with that of another at the same period.

We are not making *fear* but *right* the most potent factor in government.

The attention of the child is drawn to nature and its order especially to the fact that as the breaking of a natural law is followed by punishment of the offender, so the breaking of the moral law injures the one who breaks it.

The teacher never speaks of the Bible—our ideal moral guide—except in the most thoughtful and reverential way, never paraphrasing or simplifying it in a silly manner. The strong Scotch character is largely due to the Scotch getting Bible teaching without adulteration.

When studying the Bible historically the teacher impresses the child with the thought that he accepts the teachings of the Bible as his rule of life. Each day's work is begun with reading a portion of scripture and with prayer, all conducted in the most reverential manner possible.

History and other subjects are used as a means of moral instruction. Great wars, especially long continued struggles, have been the birth throes of great moral ideas. Narrow views of citizenship are avoided by studying the history, national contests and many heroes of many nations.

We are teaching the children not to despise manual labour—the workshop for all boys, cooking and sewing for the girls.

We are teaching the right use of books. We decorate the walls of our school-rooms with imperishable thought in noble language. "Punctuality begets confidence." "Trifles make perfection, but perfection is no trifle." "There is not a moment without some duty," and so on and so on.

But above all and beyond all we are assuming a high moral standard from the whole school, pupils and teachers alike, without regard to doctrine or creed. The principals of our schools and the teachers are men and women of sound moral character. A teacher has no right to hold a lower ideal of morality than the highest which the national life affords. We are raising the educational ideal notch by notch. Some one, very frequently a teacher, with a new moral idea or an old moral idea re clothed, arises. Men of average ability seize upon the idea, enter it upon their own moral tablets and raise the moral standard of the race by passing it on by heredity to the next generation. Thus a nation is uplifted. Names crowd upon us as we think of this. We must not be content with not letting the school-

child of to-day go back morally, but we must strive to place him a notch higher than we found him, so that this generation may be a step in advance of the one that preceded it. I am proud of the noble army of teachers of this city and of this Province. Let me close with the words of Titcomb, "Dr. Arnold was a great school-master, simply because he was a great man. His fitness for hearing recitations was the smallest part of his fitness for teaching. Indeed, it was nothing but what he shared in common with the most indifferent of his assistants at Rugby. His fitness for teaching consisted in his knowledge of human nature and the world, his pure and lofty aims, his self-denying devotion to the work which employed his time and powers, his lofty example, his strong, generous, magnetic manhood. That which fitted him peculiarly for teaching would have fitted him peculiarly for other high offices in the service of men. He was a rare historian with a minute knowledge and a philosophical appreciation of modern times, and that mastery of antiquity, which enabled him to write a history of Rome, characterized by competent critics as the best history in the language. His excellence as a teacher did not reside in his eminence as a scholar and a man of science, but in that power to lead and inspire—to reinforce and fructify—the young minds that were placed in his care. He filled those minds with noble thoughts. He trained them to labour with right motives, for grand ends. He baptized them with his own sweet and strong spirit. He glorified the dull routine of toil by keeping before the toilers the end of their toil—a grand character—that power of manhood of which so noble an example was found in himself."

Editorial Notes and Comments.

READERS of the EDUCATIONAL RECORD will doubtless read with a good deal of interest what one of the educational papers of England has to say of things educational in Canada. In a recent number of the *Educational Journal* appeared this paragraph—

Canada from East to West was greatly roused, educationally, a year ago by the visit of the British Association for the Advancement of Science, which held its sessions in Toronto. It was another bond between the mother country and our colony, and was auspicious in every respect. After this great educational revival it was but natural that the

summer which has just closed might seem dull. However, as an offset to this indication of quietness, the Dominion Educational Association held a rousing meeting in Halifax, Nova Scotia, and thus gave the extreme East the benefit of the inspiration which the West had received during the visit of the noted scientists. The Eastern portion of Canada, like the corresponding portion of the United States, is much more conservative, less ready to adopt new ideas and enter on new lines of action than the West, but, when once these things have been determined upon, they are carried through with an accuracy and a thoroughness which are enviable. Their universities are small and have but few professors; yet they are the recruiting ground for many of the higher institutions abroad, especially Edinburgh and Harvard, where the solidity, determination, and conscientiousness of the Eastern Canadian students are recognized by the bestowal of honours in the graduate departments. This opens up a subject which is creating a great deal of interest in university circles in Canada, viz., the large number of university graduates who are seeking graduate instruction in the universities of the United States, and who, finding remunerative positions in that country, forswear their allegiance and help to build up a better citizenship across the border. While the United States gains most desirable citizens, Canada loses the fresh young vigorous blood that she so much needs to develop her great resources. There is a steady flow towards the South, and there are but few universities of any note in the United States on the faculties of which there are not Canadians. We feel that it is about time that the old universities of Great Britain made better arrangements for graduate work, for there are many men in the colonies who would prefer to study at Oxford and Cambridge if the facilities were anything like adequate in their needs. It seems that here is a chance for the universities to help in the great Imperial movement which has taken such strong hold since the Jubilee. There is a distinct demand, and we await the kind of supply that will be proffered. The University of Toronto prefers to keep its position in the front rank of universities doing undergraduate work to jeopardizing its status by embarking upon graduate work. This is a most sensible course, for, while it is thoroughly equipped for the needs of the twelve hundred Arts students, the endow-

ment and teaching resources are not sufficient to enable it to compete successfully with universities of similar rank, such as Harvard, Columbia, and Yale. Consequently, the ambitious graduate seeks a university in some other country which will afford him an opportunity of pursuing his favourite studies and attaining a certain degree of eminence in literary and scientific research. He naturally thinks first of England, which to him is the mother country in every respect; but, on finding that nothing is really offered in graduate work, he turns to the United States, where, as I have said, he finds a ready and hearty welcome. Now, will not the universities of our mother country rouse themselves a little in regard to this important educational matter?

—At a recent meeting of the Protestant Board of School Commissioners of Montreal it was agreed that the board should co-operate with a sub-committee of the Protestant Committee of Public Instruction to arrange for an address and presentation to Dr. Robins, principal of the Normal School, in connection with the celebration of his jubilee. The chairman, the Ven. Archdeacon Evans and Dr. Shaw were appointed a committee with power to co-operate with the other sub-committee to make the demonstration in Dr. Robins's honor—which will take place on February 24, in the High School—a success, both from a social and material point of view. The chairman referred in flattering terms to the long connection of Dr. Robins with the work of Protestant education in the city, he having been superintendent of the Preparatory High School, and among the first to formulate the course of instruction in the schools, which was, at the time referred to, in a chaotic state, while Archdeacon Evans said that if he had devoted himself to any other sphere of activity he might, to-day, be a wealthy man. The thought was expressed that probably the public would like to show their appreciation of the work of Dr. Robins by contributing to the success of the occasion.

The EDUCATIONAL RECORD joins with Dr. Robins' many friends in congratulating him upon his "jubilee" as a teacher, and in expressing the wish that he may long be spared to a life of usefulness in the educational world.

"It has," says *Education*, "been well called a *pathetic* plea which goes up to the United States government from the white people of the Indian Territory asking that provision be made for the education of their 30,000 children,

who are in dense ignorance and growing up without educational advantages. This state of things is a disgrace to our country." The pathos seems to be intensified when the present movement in the United States in favour of "expansion" and "imperialism" is taken into consideration.

—HAVE you an "educational creed"? If not, listen to what the *School Journal* has to say to you. "There is something radically and fatally wrong with a teacher who has no educational creed. Education is a responsible and complicated work, which must be carefully planned from beginning to end. There must be a definite aim and a clear understanding of the ways and means of reaching it. In other words, the educator must have in his mind some fixed principles of action. Without them he is like the captain of a ship without a compass. Every fad that stirs up a breeze may turn him from his course. If he is a routinist, his pupils will be deprived of many opportunities for educational development. In short, only a teacher who has clear and rational educational convictions can be safely entrusted with the training of children."

Current Events.

As an evidence of the fact that the older universities on the other side of the Atlantic are prepared to meet the requirements of modern progress, it is said that the University of Cambridge has decided to appoint a professor of agriculture at a salary of four thousand dollars a year.

—AN exchange gives this list of the largest universities of the world, arranged according to the number of attending students:—Paris, 11,090; Berlin, 9,629; Vienna, 7,026; Madrid, 6,143; Naples, 5,103; Moscow, 4,461; Harvard, 3,674; Oxford, 3,365; Cambridge, 2,929; Edinburgh, 2,850.

—WHILE McGill University is not being forgotten by her benefactors, the wealthy friends of universities of the United States continue to bestow large gifts upon the favoured ones. Among these is the University of Chicago, which is to receive two million dollars more from its founder, John D. Rockefeller. This gift is conditional upon an equal amount being raised by January, 1900. Of this sum more than a million and a half dollars has already been subscribed. The total amount will be expended on estab-

lishing and developing the professional school of the university. By the will of the late Henry C. Warren, of Cambridge, Harvard University will receive property valued at a million dollars. It includes all Mr. Warren's real estate in Cambridge, which is near Harvard College, and which will probably be used for college purposes. Mrs. Phoebe Hearst is to give to the University of California new buildings costing 25 millions, and has offered \$25,000 in premiums for the best plans. Miss Cora Jane Flood has also given 3 millions to the university, consisting of her mansion and grounds at Menlo Park and four-fifths of the capital stock of Bear Creek Water Company.

—NINE years ago there were in the city of New York, as then constituted, 129 school buildings, in which 3,473 teachers and principals were employed. The interests of these schools were administered by twenty-four separate local boards of trustees and a board of education consisting of twenty-one commissioners. There was a superintendent and seven assistant superintendents. Now, these boards of trustees have been dispensed with and there is a single board of education. In the boroughs of Manhattan and Bronx there are 175 school-houses, in which 5,396 teachers and principals are employed.—*Education.*

—It is interesting to note what *Primary Education* has to say regarding the experiment of admitting college graduates to the public schools for professional training, which is being made at Brookline under Superintendent Dutton. This class is open only to college graduates or those who have received the equivalent of a college training. The students are admitted to the class-rooms for observation, and after a period take charge at times of the class under the class teacher and the director of the training class. So successful has been this experiment in professional training that it is now put on a firmer foundation, and is more directly recognized as a part of the city's educational work. The superintendent says that a college graduate can acquire mastery of a subject much more quickly than can an untrained observer. The effect on the children has been good. It has accustomed them to recite to and before strangers, until an outsider's presence in the room passes almost unnoticed.

—In the State of Maine a league has been formed which has for its object:—(1.) To improve school grounds and

buildings. (2.) To furnish suitable reading matter for pupils and people. (3.) To provide works of art for school rooms. The membership is to be composed of teachers, pupils, school officials and other officials. It is proposed to institute a system of exchange whereby all works of art purchased shall be exhibited in all the schools of the State.

—"SCHOOL DENTISTRY" is one of the newest educational terms, it seems. A School Dentists' Society has been inaugurated in England. The first president, in his presidential address, said the special object of the society was by means of mutual assistance to promote school dentistry. As an outcome of the general advance made in recent years in the practice of dentistry they must have been prepared to find increased attention being paid to the value of systematic care of children's teeth. Very many of the troubles which they were called upon to deal with in the adult would never occur if proper dental supervision and treatment were provided for the young. He was able to assure the authorities having charge of children that figures showed that less than 15 per cent. of boys and girls, of an average age of twelve years, did not require some treatment for decayed teeth.

—AN English educational journal draws attention to the fact that in the Section of Education in the Paris Exhibition of 1900 it is proposed to hold an International Congress of Higher (University) Education. Among the subjects set down in the provisional programme for discussion is "University Extension; the means already employed, or to be employed, by the universities to cause scientific methods, scientific ideas, and the scientific spirit to penetrate, as far as that is possible and desirable, to every class in the nation." Still more satisfactory, as a sign of the times, is the following: "The formation by the universities of primary, secondary, and university teachers." The proposal for the Congress is due to private initiative, but, if the scheme is efficiently carried out, it may mark an epoch in the training of teachers.

Correspondence, etc.

SIR,—I desire to call the attention of Secretaries of Local Associations of Protestant Teachers, which have a *bona fide* existence, to the fact that Presidents of such Associations

are *ex-officio* Vice-Presidents of the Provincial Association, provided, of course, that they are members of the latter body.

Will Secretaries of Local Associations, therefore, send me official notice of the formation of such bodies, together with the names and addresses of Presidents thereof ?

A. W. KNEELAND,
Corresponding Secretary,
P. A. of Prot Teachers.

32 Belmont street,
Montreal.

OUR FLAG.—We are asked by an esteemed correspondent to give the meaning of the emblems or designs upon our Union Jack and to give the origin of the three crosses.

Until the year 1606 the red cross of St. George, the patron saint of England, was England's flag. In consequence of the union of 1603, King James the first ordered that a new ensign be used which should blend the red St. George on a white ground with St. Andrew's white diagonal cross on a blue ground.

This flag is known as the first Union Jack, it being said that its name was derived from King James, or Jacques.

In 1801 our present Union Jack was designed by blending the red, diagonal, cross of St. Patrick, on a white ground, with the previous crosses.

It would be a good idea to have the pupils draw the Union Jack, indicating the colors, or displaying them with colored crayons.

Practical Hints and Examination Papers.

The talent of success is nothing more than doing what you can do, without a thought of fame.

LONGFELLOW.

"We are so busy *earning a living* that we have no time to *live*," says some thoughtful student of life.

We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart throbs.

He most lives

Who thinks most, feels the noblest, acts the best.

BAILEY.

Oh! banish the tears of children! continual rains upon the blossoms are hurtful.

RICHTER.

There is a tendency for men and women shut out from contact with greater men and women to exclaim, "no doubt, but we are the people, and wisdom will die with us."

On the other hand, in the little school-houses dotting our fair land, there are teachers, who are doing good and honest work, underestimating the value of their efforts and so living continuously in an atmosphere of depression.

The remedy for both evils is coming into contact with the great minds of all time through books and through the life of the shop, the work bench, the street, the home and the church. There is no one so humble in life that we cannot learn from him. Travel is of inestimable value for broadening the mind.

Present subjects to children from many points of view.

When a class as a whole fails to grasp a lesson the fault lies with the teacher. The lesson has been either too difficult, or not presented to the children in a manner suited to their advancement. Do not as a general rule follow the book method in teaching. The mists that have hung over a lesson are largely cleared away by placing the child in another position with regard to the lesson. Use synonyms of the words in the text-book not the phraseology of the book.

REMINDERS.

The air of the school-room should be pure and not too dry.

No child should sit in a draught.

Bright willing children should not be urged on; nor should slow or lazy children be left in their own speed.

The light should come upon the child from the side.

There is as much danger from too little light as from too much light in a school-room.

Short-sighted children should be given seats in front.

Children with dull hearing should be placed where they can hear without straining the ear.

In school hours a teacher should deal with each child as though it were her own.

"The Murder of the Modern Innocents" is the title of an

article in the "Ladies' Home Journal." from the pen of Mrs. Lew Wallace. The abuses in the life of the child and the teacher, as set forth by Mrs. Wallace, are:—

Overburdening the child with work under the guise of mental discipline.

Picking to pieces, in season and out of season, every object in nature, even to dead cats.

Making study hours too long.

Giving children the classics that were written for mature minds instead of the classics of childhood.

Forcing all children along the same lines of study, whether they have or have not aptitude for the work.

Injuring through heredity the rising generation by excessive brain pressure.

Overworking the teacher by exercise correcting, monthly and weekly reports, meetings' institutes, etc., until she has no judgment left.

The evils of *over education*—overtaxing of the memory with facts, and useless searching of books for answers to miscellaneous questions—are largely due to want of proper contact between the various educational governing bodies, the parents and the teachers. Where these are all working together harmoniously the evils are much diminished.

There is a suggestion in one of the educational papers that children might take as part of their home work a question each evening for discussion at the tea table. Some subjects are suggested as:—

Why does cream rise on milk?

Ought the bottom of a tea-kettle to be polished?

Another paper asks teachers to take up a discussion of domestic poisons as matches, putty, vinegar in tin vessels, etc.

Let the brain of the child rest at meal times. Relegate the poison and similar questions to the mothers and the press. Our children are already sufficiently full of fears. With older pupils, when hygiene is part of the school course, and more directly important subjects have been discussed, it might be well to speak of these.

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