MINUTES

OF THE

THIRTY-FIRST ANNUAL CONVENTION

OF THE

ONTARIO TEACHERS' ASSOCIATION

HELD IN THE

EDUCATION DEPARTMENT BUILDINGS,

TORONTO,

APRIL 19th, 20th and 21st, 1892.

TORONTO:
HILL & WEIR, PRINTERS, TEMPERANCE STREET.
1892.

...RSITY OF TORONTO.

... MEDICAL FACULTY.

...ORS, LECTURERS, AND DEMONSTRATORS.

...RICHARDSON, M.D., TOR., Professor of Anatomy.
...RIMROSE, M.B., C.M., EDIN., Associate Professor and Demonstrator of Anatomy.
H. WILBERFORCE AIKINS, B.A., M.B., TOR., Lecturer in Anatomy.
W. B. THISTLE, M.D., TOR.
F. N. G. STARR, M.B., TOR.
F. W. CANE, M.B., TOR.
A. R. GORDON, M.B., TOR.
} Assistant Demonstrators of Anatomy.
W. T. AIKINS, M.D., TOR., LL.D., Professor of Surgery.
L. McFARLANE, M.D., TOR., Professor of Clinical Surgery.
I. H. CAMERON, M.B., TOR., Professor of Clinical Surgery.
G. A. PETERS, M.B., TOR., Associate Professor of Surgery and Clinical Surgery.
JOHN CAVEN, B.A., M.D., TOR., Professor of Pathology.
J. E. GRAHAM, M.D., TOR., Professor of Medicine and Clinical Medicine.
A. McPHEDRAN, M.B., TOR., Associate Professor of Medicine and Clinical Medicine.
W. P. CAVEN, M.B., TOR., Lecturer in Clinical Medicine.
JAMES M. MacCALLUM, B.A., M.D., TOR., Professor of Pharmacology and Therapeutics.
O. R. AVISON, M.D., TOR., Demonstrator of Materia Medica and Elementary Therapeutics.
UZZIEL OGDEN, M.D., TOR., Professor of Gynæcology.
A. H. WRIGHT, B.A., M.D., TOR., Professor of Obstetrics.
R. A. REEVE, B.A., M.D., TOR., Professor of Ophthalmology and Otology.
G. H. BURNHAM, M.D., TOR., Clinical Lecturer on Ophthalmology and Otology.
G. R. McDONAGH, M.D., TOR., Lecturer in Larnygology and Rhinology.
W. OLDRIGHT, M.A., M.D., TOR., Professor of Hygiene.
W. H. ELLIS, M.A., M.B., TOR., Lecturer in Toxicology.
BERTRAM SPENCER, M.D., TOR., Medical Lecturer in Medical Jurisprudence.
HON. DAVID MILLS, LL.B., Q.C., Legal Lecturer in Medical Jurisprudence.
DANIEL CLARK, M.D., TOR., Extra-Mural Professor of Medical Psychology.
R. RAMSAY WRIGHT, B.A., B.Sc., EDIN., Professor of Biology.
A. B. MACALLUM, B.A., M.B., TOR., PH D. Johns Hopkins, Professor of Physiology.
WILLIAM H. PIKE, M.A., PH.D., Professor of Chemistry.
W. H. ELLIS, M.A., M.B., TOR., Lecturer in Chemistry.
W. L. MILLER, B.A., PH.D., Demonstrator of Chemistry.
JAMES LOUDON, M.A. Professor of Physics.
C. A. CHANT, B.A., Lecturer in Physics.

The regular course of instruction will consist of Four Sessions of six months each, commencing October 1st.

There will be a distinct and separate course for each of the four years.

The lectures and demonstrations in the subjects of the First and Second years will be given in the Biological Laboratory and the lecture-rooms of the University.

Lectures and demonstrations in the subjects of the Third and Fourth years will be given in the building of the Medical Faculty, cor. of Gerrard and Sackville Sts.

W. T. AIKINS, M.D., LL.D., *Dean.*

JAMES BREBNER, B.A., *Registrar.*

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• • • BOARD OF DIRECTORS • • •

1892-93.

President—S. B. SINCLAIR, B.A., Hamilton.
Secretary—ROBERT W. DOAN, 216 Carleton St., Toronto.
Treasurer—W. J. HENDRY, Toronto.

HIGH SCHOOL DEPARTMENT.

Chairman—ALEXANDER STEELE, M.A., Orangeville.
Secretary—I. J. BIRCHARD, PH.D., Brantford.
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Secretary—J. S. DEACON, Milton.
Director—HENRY REAZIN, Linden Valley.

KINDERGARTEN DEPARTMENT.

Chairman—MRS. J. L HUGHES, Toronto.
Secretary—MISS BOWDITCH, Hamilton.
Director—MRS. WYLIE, Brantford.

LEGISLATIVE COMMITTEE.

MESSRS. S. MCALLISTER and R. W. DOAN, of Toronto; and R. ALEXANDER, Galt.

INDEX.

MINUTES

OF THE

THIRTY-FIRST ANNUAL CONVENTION

OF THE

ONTARIO TEACHERS' ASSOCIATION.

TORONTO, TUESDAY, 19th April, 1892.

The Association met in the Public Hall of the Education Department at 10.15 o'clock a.m. W. Mackintosh, Esq., President, in the chair.

Mr. J. H. Knight opened the Convention by reading a portion of Scripture, and leading in prayer.

On motion to that effect, the minutes of the last meeting of the Association were considered read, and approved.

Mr. Summerby was appointed minute secretary.

Mr. Birchard read the report of the Committee on revision of the Constitution.

Moved by A. P. Knight, seconded by W. E. Tilley, that the report of the Committee on the revision of the Constitution be received and printed, and circulated this evening, and discussed at a general special meeting on Thursday morning, at 9 o'clock. Carried.

The Convention adjourned.

TUESDAY AFTERNOON SESSION.

The Convention was called to order at 2.20 p.m. The President in the chair.

The minutes of the last meeting were read and confirmed.

The Treasurer, Mr. Hendry, read the Financial Statement for the year ending April 18th, 1892.

Moved by A. Campbell, seconded by C. Keith, that the Treasurer's Report be received and referred to an Auditing Committee, to be named by the President. Carried.

The President named the following Committee :—Messrs. J. Munro, of Ottawa, W. E. Tilley, and W. J. Robertson, of St. Catharines.

The Rev. W. J. Somerville, M.A., of Owen Sound, read a paper on "County Model Schools."

In the discussion that followed the Convention was addressed by Messrs. Sinclair, Powell, McAllister, Wilkinson, Dr. Kelly, Moran, Campbell, (of St. Thomas), and Embree.

Moved by Mr. Alexander, seconded by Mr. Chapman, that the thanks of the Convention be tendered to the Rev. Mr. Somerville for his able and interesting paper on "County Model Schools." Carried.

Moved by Mr. McAllister, seconded by Mr. Wilkinson, that in the opinion of this Association no training of teachers is satisfactory that does not provide for extended practice in the work which has afterwards to be done in the schoolroom.

Moved in amendment by Mr. M. J. Kelly, seconded by Mr. Wm. Alexander, that the substance of the able paper read by the Rev. Mr. Somerville, of Owen Sound, with the suggestions in reference thereto of Messrs. Sinclair, McAllister, and others, be referred to a special Committee, consisting of two Model School Masters, two Public School Masters, and two Public School Inspectors, to be named by the President and Rev. Mr. Somerville: that said Committee report to this Association not later than Thursday forenoon.

Moved in amendment to the amendment by Mr. J. M. Moran, seconded by Mr. F. C. Powell, that the whole subject of Model School Reform, and all papers thereon, read or to be read at this meeting, be referred to a Committee, to consist of the Model School Masters present, said Committee to report to this Association. The mover to be the convener of the Committee.

The amendment to the amendment was carried.

W. Wilkinson, M.A., of Brantford, read a paper on "Character Training in Public Schools."

The Convention adjourned.

TUESDAY EVENING SESSION.

The Convention was called to order at 8.20. The President in the chair.

The President's Address was delivered.

On motion a hearty vote of thanks was tendered to the President for his address, and was suitably acknowledged.

J. E. Bryant, M.A., read a paper entitled "Education in the Twentieth Century, a Forecast and a Criticism."

On motion a vote of thanks was tendered Mr. Bryant for his paper.

The Convention adjourned.

WEDNESDAY AFTERNOON SESSION.

The Convention met at 2.45 p.m.

The Rev. Mr. Grant opened the meeting with the reading of Scripture and prayer.

The minutes of the two previous sessions were read and on motion confirmed.

The Secretary read the following communications:

(1). From Mr. Cuthbert asking permission to bring before the Convention an invention of his in the shape of a new blackboard.

(2). From Mr. Bengough asking for time to address the Convention in respect to the use of the "Typewriter as a Help in the Teaching of English Composition."

Moved by Mr. J. H. Knight, seconded by Mr. Fletcher, that Messrs. Cuthbert and Bengough be allowed ten minutes each to address the Association at the close of Mr. Hughes' address.

Moved in amendment by Mr. McAllister, seconded by Mr. Campbell, that the communications be referred to the Board of Directors.

The amendment was carried.

Prof. Hume, of Toronto University, then read a paper on "Physiological Psychology."

A vote of thanks was tendered to Prof. Hume, on motion.

Mr. J. L. Hughes gave an address on "Modern Methods in Teaching Geography."

Mrs. Wylie, Secretary of the Ontario Women's Christian Temperance Union, addressed the Association on the subject of the "Teaching of Temperance in Schools." In closing Mrs. Wylie expressed a desire to have an expression of opinion from the Convention respecting the usefulness of the Public School Temperance as a text-book on the subject.

On motion, votes of thanks were tendered to Mr. Hughes and Mrs. Wylie for their addresses.

The reception of the report of the Delegate to the Protestant Teachers' Association of Quebec, was deferred till a future session.

The report of the Auditing Committee was handed in, and on motion it was received and adopted. The following is the report:—

To the President and Members of the Ontario Teachers' Association, Toronto:

GENTLEMEN,—We, your Auditing Committee for 1890, '91 and '92, beg to report that we have carefully examined the books, accounts and vouchers of the Treasurer of your Association from the date of the last

audit, Aug. 13th, 1890, to the present date April 19th, 1892, and that we find the same correct in all particulars and the books neatly and well kept.

Signed, { W. E. TILLEY, W. J. ROBERTSON, JNO. MUNRO, } Auditors.

Toronto, April 19th, 1892.

The Convention adjourned.

WEDNESDAY EVENING SESSION.

The Convention opened at 8.20 p.m. The President in the chair.

Moved by Mr. W. J. Hendry, seconded by Mr. C. A. Barnes, that the Committee on Manual Training in Public Schools be continued, that the name of Mr. G. P. Dickson of U. C. C., be substituted for that of the late Mr. W. H. Huston, and to report at the next year's Convention. Carried.

Rev. Mr. Milligan delivered an address on "Tact in Teaching; its Conditions and its Effects."

On motion a vote of thanks was tendered to the lecturer for his address.

The President introduced to the Association, the Hon. the Minister of Education, who addressed the Convention.

A vote of thanks was given to the Minister for his address.

W. Houston, M.A., gave an address on "University Extension."

After a vote of thanks to the last speaker, and several announcements by the President, the Association adjourned.

THURSDAY MORNING SESSION.

The Convention met at 9.15. The President in the chair.

Mr. Steele, of Orangeville, opened the Session with the reading of Scripture and prayer.

On motion, the Association went into committee of the whole, on the revision of the Constitution. Mr. Alexander, of Galt, in the chair.

On the re-assembling of the Association, Mr. Alexander presented the report of the Committee of the whole and moved its adoption.

To the President and Members of the Ontario Teachers' Association:

The Committee of the whole recommend the adoption of the following revised Constitution:—

PREAMBLE.

The objects of the Association are to elevate the character and advance the interests of the profession of teaching, and to promote the cause of education in Ontario.

ARTICLE I.—NAME.

This Association shall be styled "The Ontario Educational Association."

ARTICLE II.—DEPARTMENTS.

Sec. 1.—It shall consist of at least six departments: 1, University and College Departments. 2, High School Department. 3, Public School Department. 4, Training School Department. 5, Inspectors' Department. 6, Kindergarten Department.

Sec. 2.—Other Departments and Sections may be organized in the manner prescribed in this Constitution.

ARTICLE III.—MEMBERSHIP.

Sec. 1.—Any person connected in any way with the work of Education shall be eligible for membership. Such person may become a member of this Association by paying a fee of 50 cents and signing this Constitution, and may continue a member by the payment of the same fee annually. Neglect to pay such fee shall cause the membership to cease.

Sec. 2.—Each Department and Section may prescribe its own conditions for membership provided that no person be admitted to such membership who is not a member of the General Association.

Sec. 3.—Any person eligible for membership may become a life member by paying at any one time the sum of ten dollars.

ARTICLE IV.—OFFICERS.

Sec. 1.—The officers of this Association shall consist of a President, Vice-Presidents, a Secretary, a Treasurer, and a Board of Directors. The Board of Directors shall consist of the officers of the Association, the presiding officers of the several departments who are vice-presidents of the Association, the secretaries of the several departments, and one director elected by each department.

Sec. 2.—On the third day of each annual Convention, a President, a Secretary, and a Treasurer shall be nominated in open meeting and elected by ballot, a majority of the votes cast being necessary for a choice. The officers thus elected shall continue in office until the close of the annual Convention subsequent to their election.

Sec. 3.—Each department and section shall be administered by a Chairman, Secretary and such other officers as it shall deem necessary for the management of its affairs; but no person shall be elected to any office of any department or section, or of the Association, who is not at the time of the election a member of the Association.

DUTIES OF PRESIDENT.

Sec. 4.—The President shall preside at all meetings of the Association and of the Board of Directors, and shall perform such other duties as by custom devolve upon a presiding officer; and shall be *ex officio* member of all Committees. In his absence, one of the Vice-Presidents shall preside; and in the absence of all the Vice-Presidents, a *pro tempore* Chairman shall be appointed on nomination, the Secretary putting the question.

DUTY OF SECRETARY.

Sec. 5—The Secretary shall keep a full and just record of the proceedings of the Association and of the Board of Directors; shall give notice of the meetings of the Association and of the Board of Directors; shall conduct such correspondence as the Directors may assign; prepare a daily order of business for the use of the Chairman; and shall have his records present at all meetings of the Association and of the Board of Directors.

DUTIES OF TREASURER.

Sec 6–The Treasurer shall receive and hold in safe keeping all moneys paid to the Association; shall invest, deposit, or expend the same as the Board of Directors shall order; and shall keep an exact account of his receipts and expenditure, with vouchers for the latter, which account he shall render to the Board of Directors prior to each regular meeting of the Association; he shall also present an abstract thereof to the Association; and shall give such security for the faithful discharge of his duties as may be required by the Board of Directors.

DUTIES OF BOARD OF DIRECTORS.

Sec. 7.—The Board of Directors shall have power to fill all vacancies in their own body; shall have in charge the general interests of the Association; shall make all necessary arrangements for its meetings; and shall do all in their power to render it a useful and honorable Institution. The Board of Directors shall hold their regular meetings two hours before the time of the assembling of the Association; as occasion may require during the meeting of the Association, and immediately after the adjournment of the same. Five of the Board of Directors shall form a quorum for business. The President shall have power to call a meeting of the Board whenever the interests of the Association may seem to demand it. Upon the written application of 15 members of the Associa-

tion, for permission to establish a new department, the Board of Directors may grant such permission. The formation of such department shall in effect be a sufficient amendment to this constitution, for the insertion of its name in Art. II. and the Secretary shall make the necessary alterations.

Sec. 3.—Two auditors shall be elected at each annual meeting, for the purpose of auditing the accounts of the Association. These auditors shall hold no other office in this Association during their term of office.

ARTICLE V.—MEETINGS.

Sec. 1.—A meeting of the Association shall be held annually during the Easter vacation, at which meeting twenty members shall form a quorum. The place and the precise time of meeting shall be determined by the Association, at its annual meeting. Special meetings shall be held at such times and places as the President shall determine, on the recommendation of twenty members.

Sec. 2.—The General Meetings of the Association, shall be held only in the evenings, and no meetings of departments or of sections shall be held at these times. Any department or section of the Association may hold a special meeting at such time and place as by its own regulations it shall appoint.

ARTICLE VI.—AMENDMENTS TO THE CONSTITUTION.

This Constitution may be altered or amended at any regular meeting of the Association, by the unanimous vote of the members present; or by a two-thirds vote, providing the alterations or amendments have been substantially proposed at a previous regular meeting.

BY-LAWS.

1. At each regular meeting of the Association there shall be appointed a Committee on Resolutions.

2. The bills for any expense, sanctioned by the Board of Directors, upon being certified by the President and Secretary, shall be paid by the Treasurer.

3. Each member of the Association shall be entitled to a copy of the Annual Report.

4. All questions proposed for debate shall be in accordance with the declared objects of the Association, and shall be delivered in writing to the Secretary, for the approval of the Board of Directors.

5. Theological questions of a sectarian nature shall not be introduced or discussed at any meeting.

6. Each speaker in a discussion shall be allowed ten minutes; the mover shall be allowed five minutes at the close for a reply; and twenty-five minutes for the reading of a paper.

RULES OF ORDER.

1. On a point of order being raised while a member is speaking, the member speaking shall at once take his seat. The point of order shall then be stated by the member objecting, and the Chairman shall without further debate, decide thereupon, stating the rule applicable to the case without argument or comment.

2. No motion shall be put from the chair unless submitted in writing, except a motion to adjourn, to lay on the table, or of the previous question.

3. Without the permission of the Chairman, no member shall speak when there is not a motion before the Association.

4. No member shall speak to a motion until it has been delivered to the Chairman in writing, with the names of the mover and seconder thereon. The mover shall then have the first, and the seconder the second right of speaking to such motion.

5. No amendment to a motion can be received after an amendment to an amendment, nor any motion unless for the previous question, to lay on the table, or to adjourn simply.

6. A motion to adjourn simply shall take precedence of all motions and amendments; a motion to lay on the table of all except to adjourn; a motion for the previous question of all except to adjourn or to lay on the table.

7. The yeas and neas upon any question shall be recorded on the minutes, when called for by five members.

8. When a member intends to speak or submit a motion, he shall rise in his place, and respectfully addressing the chair, confine himself to the question, and avoid personalities; and any member once reprimanded for the indulgence of improper language and persevering in it, shall be liable to public censure or expulsion, as the Association may determine.

9. Should more than one member rise to speak at the same time, the Chairman shall at once, and without appeal, determine who is entitled to the floor.

10. Members shall speak but once on any question, including amendments, without the consent of the Association.

11. The previous question shall be put in this form—"Shall the question be put now?" If this be carried, no further motions, amendments, or debate shall be permitted, but the question put without delay.

12. The following questions shall not be debateable,—1st. To adjourn simply. 2nd. To lay on the table. 3rd. The previous question.

13. No amendment to the minutes shall be allowed after their adoption; and no resolution to expunge any part of them shall have any other affect than the erasure of the record, nor shall any motion to expunge be in order until after a motion for their adoption.

14. A motion to adjourn simply shall always be in order, except 1st. when a member is in possession of the floor; 2nd. when members are voting; 3rd. when an adjournment was the last preceding motion; 4th. when it has been decided that the previous question shall be put.

15. A rule may be suspended at any meeting of the Association, by a two-thirds vote.

16. These Rules of Order shall also, as far as possible, apply in Committee of the whole.

ORDER OF BUSINESS.

The following shall be the Order of Business at the Annual Meetings:—

1st. Meeting opened with reading of Scripture and prayer.
2nd. Roll of Officers called.
3rd. Reading of Minutes.
4th. Reading of Communications.
5th. Reports of Committees.
6th. Discussion of topics announced in the annual circular.
7th. New Business.
8th. Election of Officers.
9th. Closing Business—Time and Place of next Meeting.
10th. Adjournment.

The Association may at any time, by a majority of votes, alter the Order of Business.

Mr. Alexander's motion for the adoption of the report of the Committee of the whole was carried, and the Convention then sang God Save the Queen.

Moved by A. A. Jordan, seconded by E. Ward, that whereas all the rural school teachers of the province except delegates from local Associations are by the present arrangement of holidays shut out from attendances at the meetings of the Ontario Educational Association, we therefore request the Minister of Education to make such changes in the Regulations as will permit all teachers to attend; and that the Secretary be instructed to bring this resolution before the Minister. Carried.

Moved by I. J. Birchard, seconded by A. Campbell, that the new Constitution be put in force at the next annual meeting. Carried.

Moved by Mr. Sinclair, seconded by Mr. Chapman, that this Association request the Board of Directors to ask the Kindergarten Department to send representatives to the new Board of Directors. Carried.

The Convention adjourned.

THURSDAY AFTERNON SESSION.

The Convention assembled at 2.15 p.m. The President in the chair.

The minutes of Wednesday's session were read and confirmed.

The Board of Directors reported recommending: 1, That the following members be appointed the officers for the ensuing year,—

President,	- -	MR. S. B. SINCLAIR,
Secretary,	- -	MR. R. W. DOAN,
Treasurer,	- -	MR. W. J. HENDRY.

2, That Mr. Cuthbert be allowed ten minutes at the close of this meeting to exhibit his blackboard.

Moved by Mr. C. Keith, seconded by Mr. Wark, that the report of the Board of Directors be adopted.

In amendment, it was moved by Mr. Living, seconded by Mr Faul, that the report be amended by inserting the name of Mr. Munro instead of Mr. Sinclair's.

In amendment to the amendment, it was moved by Mr. Munro, seconded by Mr. McMaster, that the name of Mr. Powell be inserted in place of Mr. Sinclair's.

On the ballot being taken, Mr. Sinclair's name was retained and the report was adopted.

Moved by I. J. Birchard, seconded by J. H Smith, that those interested in the University and College and Training Departments, be requested to meet at the conclusion of this meeting and elect a chairman and secretary pro tem, for each department, and that the present Board of Directors of this Association be directed to communicate with said officers and make all necessary arrangements for programmes, etc., of said departments, at our next meeting. Carried.

Miss Bolton, of Ottawa, read a paper on "The Object of Early School Training."

The thanks of the Convention were presented to Miss Bolton.

W. Houston, M.A., addressed the Association, giving an account of his visit as a delegate to the Protestant Teachers' Association of Quebec, in 1890, and was tendered a vote of thanks.

Miss Giddings, of Boston, delivered an address on "Physical Culture."

On motion, Miss Giddings received the thanks of the Association, and was made an honorary member of the Association.

Dr. I. J. Birchard read a paper on "The Home Preparation of Lessons."

Mr. Birchard was given a vote of thanks.

Moved by Mr. Alexander, seconded by Mr. Knight, that the new Board of Directors be requested to obtain Mr. Seath's consent to have the paper read by him at the Canadian Institute to the High Schools section, printed in our proceedings. Carried.

Moved by A. M. Queen, seconded by R. A. Carley, that the Board of Directors be requested to appoint a delegation of three members of this Association, to attend the next meeting of the Trustees' Association, to explain the provisions of our new constitution and invite them to join us and form a Trustee Department of the Ontario Educational Association. Carried.

The report of the Committee appointed to consider the subject of Model School Reform, and papers thereon was presented as follows:—

To the President of the Ontario Teachers' Association:

SIR,—Your Committee, after due consulation and deliberation, found that they were unanimously of the opinion that the Model School term should be considerably lengthened, and therefore decided to recommend that the attention of the Minister of Education be called to the subject by the proper officers of this Association.

Respectfully submitted,

(Signed,) JOHN M. MORAN,
Chairman.

Moved by Mr. Doan, seconded by Mr. W. Rannie, that the thanks of the Association be tendered to—(1) the Minister of Education, for the use of the building and for courtesies shown to the Association; (2) To the Press for the full and accurate accounts of the proceedings; (3) And especially to the retiring President, for the zeal and ability with which he has discharged the duties of the office. Carried.

Mr. Sinclair, the newly elected President, then took the chair.

Mr. Cuthbert was then allowed a few minutes to exhibit before the Association his new blackboard.

The Convention adjourned after singing the National Anthem.

MINUTES OF PUBLIC SCHOOL SECTION, ONTARIO TEACHERS' ASSOCIATION.

TORONTO, April 19th, 1892.

The first meeting for the session of 1892 of the Public School Section of the Ontario Teachers' Association was held in the Theatre of the Education Department on the above date, beginning at 11 o'clock a.m. Mr. S. B. Sinclair, Chairman of the Section, presiding.

On motion of Mr. W. J. Hendry, seconded by Mr. C. Keith, the minutes of last meeting having been printed and circulated, were considered as read.

The roll of officers was then called, of whom there were present, the Chairman, Mr. Sinclair, the Secretary, Mr. Chapman, Director, Mr. J. A. Brown, and all the members of the Legislative Committee.

The Chairman, Mr. Sinclair, then gave an address full of suggestive thought on the "Aims, Reasons, and Results of Teachers Meeting in Association."

Mr. R. W. Doan moved, seconded by Mr. S. McAllister, that the hours of meeting of this Section on Wednesday be 9 o'clock a.m., and for Thursday immediately after the close of the Special Meeting of the General Association, to be held at 9 a.m. Carried.

Moved by Mr. J. A. Brown, seconded by Mr. M. P. McMaster, that the election of officers be the first order of business for to-morrow. Carried.

Moved by Mr. Chas. Keith, seconded by Mr. W. J. Hendry, that Mr. R. W. Doan be asked to confer with the Modern Language Association, and Classical Association regarding the signing of railway certificates. Carried.

Moved by Mr. Chas. Keith, seconded by Mr. J. A. Hill, that the motion regarding the time for the election of officers be reconsidered. Carried.

Moved by Mr. Chas. Keith, seconded by Mr. W. Rannie, that the election of officers be at 11 o'clock to-morrow. Carried.

Moved by Mr. A. A. Jordan, seconded by Mr. Ezra Ward, that Capt. Thompson's subject be taken at 9 a.m., to-morrow. Carried.

The Convention then adjourned.

W. F. CHAPMAN, *Secretary.* S. B. SINCLAIR, *Chairman.*

SECOND DAY.

The Section met at 9.15 a.m., Mr. Sinclair in the chair. Mr. W. E. Smith conducted the devotional exercises.

The Secretary then read the minutes of the last meeting which were confirmed on motion of Mr. W. E. Smith, seconded by Mr. J. H. Putman.

Miss Annie Hendry, of Hamilton, was then introduced, and read an exceedingly practical and instructive paper on "School Decorations."

A profitable discussion followed, partaken in by Messrs. Wilkinson, Chapman, Campbell, Bowerman, Reeder, Eggleton, Grant, Gray, Keith, and McAllister.

Moved by Mr. C. Keith, seconded by Mr. Faul, that a hearty vote of thanks be tendered to Miss Hendry for her excellent paper. Carried by a standing vote.

Capt. Thompson, Drill Instructor in the Toronto Schools, was then introduced, and read a very practical and instructive essay on "Physical Culture."

After reading his paper Capt. Thompson gave an exhibition of wand, ring, and pole exercises as well as club swinging with a class of 12 or more girls taken from the Toronto Schools.

Moved by Mr. Grey, seconded by Mr. McQueen, that a hearty vote of thanks be tendered to Capt. Thompson for his valuable paper, and to the young ladies for coming to show the exercises. Carried.

Moved by Mr. Doan, seconded by Mr. Hill, that this Section requests the Board of Directors to postpone the hour of meeting this afternoon to 2.30., out of respect to the late Hon. Alex. McKenzie. Carried.

Moved by Mr. Doan, seconded by Mr. Wilkinson, that the Board of Directors be requested to publish Capt. Thompson's paper in the Minutes. Carried.

The election of officers was then proceeded with, and the following elected: the Directors by ballot and the others by open vote.

Chairman, Mr. Wm. Wilkinson, Brantford.

Secretary, Mr. Alex. McMillan, Toronto.

Directors, Messrs. S. B. Sinclair, Hamilton, S. McAllister, Toronto, J. Munro, Ottawa, J. A. Brown, Whitby, and Mr. Merchant from the H. S. Section.

Legislative Committee, Messrs. McAllister and Doan, of Toronto, and R. Alexander of Galt.

W. F. CHAPMAN, *Secretary*. S. B. SINCLAIR, *Chairman*.

THIRD DAY.

This Section met at 12.10, at the close of the special session of the General Association, and held a short meeting, very few being present. Mr. Sinclair pr sided.

Moved by Mr. Cowley, seconded by Mr. Campbell, that Miss Annie Hendry's paper on "School Decorations" be printed in the Minutes if the Board of Directors will consent. Carried.

Mr. Houston reported for the Committee re English Syllabus.

Moved by Mr. Campbell, seconded by Mr. Stewart, that the report be received, and the Board of Directors be asked to print it in the Minutes. Carried.

Moved by Mr. Campbell, seconded by Mr. Rannie, that the thanks of this Section be hereby tendered to the Chairman and officers of this section for the faithful discharge of their duty. Carried.

Moved by Mr. Campbell, seconded by Mr. Musgrove, that all the minutes be taken as read. Carried.

W. F. CHAPMAN, *Secretary.* S. B. SINCLAIR, *Chairman.*

HIGH SCHOOL SECTION.

TUESDAY, April 19th, 1892.

No regular programme for this section was prepared for the current year, in consequence of the greater part of the High School Teachers having formed themselves into Associations of Specialists for the purpose of pursuing work specially connected with their several Departments.

A meeting of all High School Teachers was held on the evening of the above date in "The Canadian Institute," for the purpose of hearing a paper read by Mr. Jno. Seath, B.A., High School Inspector. This meeting, though not held as a part of the Ontario Teachers' Association, was utilized, after the reading of the above paper, for the purpose of discussing the basis of future meetings of the High School Section. An explanation of the cause of conflicting meetings being held, was given by the Secretary, after which it was informally agreed to meet at 11.30 a.m. on the following day.

WEDNESDAY, April 20th.

The Section met at 11.40 a.m. Dr. A. P. Knight, Principal of the Collegiate Institute, Kingston, in the chair. I. J. Birchard, Brantford, Secretary.

Printed copies of the Report of a Special Committee appointed to draft a revision of the Constitution of the Ontario Teachers' Association were distributed among the members present.

On motion it was decided to take up the proposed Constitution seriatim.

Objections were raised by Prof. Squair that the meeting was not sufficiently representative in character to adopt a new Constitution.

Mr. McMurchy spoke strongly urging immediate action.

Mr. Robertson recommended the appointment of committees from the various bodies of Specialists to draft a Constitution for the ensuing year.

Mr. Ellis spoke favoring a single programme to avoid opposition meetings.

Mr. Merchant urged the formation of a union of all High School Teachers in one department with provisions for separate and simultaneous meetings for specialists.

The meeting adjourned at 12.30, to re-assemble at 5 o'clock p.m. of the same day.

ADJOURNED MEETING.

Meeting resumed at 5.10 p.m. Dr. Knight in the chair.

The first order of business was the election of officers for the ensuing year.

W. J. Robertson and Wilbur Grant were appointed scrutineers.

Nominations for Chairman: A. McMurchy, A. W. Burt, Alex. Steele.

A ballot being taken Mr. Steele was declared elected.

The remainder of the elections were by open vote with the following results:

Chairman, Alex. Steele, M.A., Orangeville.

Secretary, I. J. Birchard, Ph.D., Brantford.

Executive Committee, A. W. Burt, M.A., Brockville, C. Fessenden, M.A., Peterborough, W. Dale, M.A., University College, A. McMurchy, M.A., Toronto, W. H. Ballard, M.A., Hamilton.

The election being finished the amendments to the Constitution were considered.

Moved by Mr. Merchant, seconded by Mr. Grant, that Art. II., Sec. 1, clause 2, be changed to "Departments of Higher Education."

Moved in amendment by Mr. Embree, seconded by Mr. Fessenden, that the same clause be changed to "University and High School Departments."

Moved in amendment to amendment that the same clause be changed to "Higher and Secondary Education."

The amendment to amendment was lost.

The amendment was carried.

The Section adjourned at 6.15 p.m. to meet again at the call of the chair.

A. P. KNIGHT, M.A., M.D., *Chairman.* I. J. BIRCHARD, M.A., PH.D., *Secretary.*

SPECIAL MEETING OF THE HIGH SCHOOL SECTION OF THE ONTARIO TEACHERS' ASSOCIATION.

NORMAL SCHOOL, 30th Dec., 1890.

A special meeting of the High School Section of the Ontario Teachers' Association was convened on the above date by issuing a circular, of which the following is a copy :—

ONTARIO TEACHERS' ASSOCIATION.

In accordance with a resolution passed last August by the High School Section of the Ontario Teachers' Association at Niagara-on-the-Lake, a meeting of the said Section is hereby called to be held in Toronto, on December 30th, 1890, at 7.30 p.m., in the buildings of the Education Department. As matters of grave importance to the future of the Section will come up for consideration, it is hoped that every High School Teacher in the province will make an earnest effort to attend.

A. P. KNIGHT, M.A., M.D., *Chairman.* I. J. BIRCHARD, PH.D., *Secretary.*

In response to the above circular a large and representative meeting assembled. The meeting was called to order at 7.50 p.m. Dr. Knight in the chair.

The minutes of the previous Session were read and approved.

Mr. McMurchy suggested that educationists present be considered members of the Section for the purposes of the present meeting without regard to payment of fees. This was assented to without formal motion.

Mr. Strang then addressed the meeting, explaining the origin of a circular which had been issued, independently of the officers of the High School Section, calling a meeting of High School Teachers for the same time and place.

The Honorable the Minister of Education being present was called upon to address the meeting, which he did at some length, reviewing the various departments of work represented by the different Associations of Specialists.

Moved by Mr. Merchant, seconded by Mr. Embree, that we now proceed to consider the propriety of forming an Association of all interested in Secondary Education with the Associations of Specialists now in existence. After considerable discussion the motion was withdrawn.

Moved by M. S. Ellis, seconded by Wm. Houston, that the question of forming a High School Masters' Association be referred to a committee, to report at a general meeting of the Modern Languages' Association, the Natural Science Association, and the Classical Association to be held one year from now, and that in the meantime this committee be instructed to try to arrange for the meetings of the Provincial Association during the Christmas holidays.

Moved in amendment by Mr. McMurchy, seconded by Mr. Burns, that a committee be appointed to secure such changes in the Constitution of the Ontario Teachers' Association as will admit of the Sections to meet both in forenoon and the afternoon of each day, but the evening to be devoted to general meetings, and by conference with the Honorable the Minister of Education and otherwise, to endeavor to obtain a sufficient extension of the holidays to permit the meetings to be held either at Christmas or Easter.

Moved in amendment to the amendment by Mr. Embree, seconded by Mr. Strang, that a committee from the different Associations here represented, be appointed to draw up and report next year at a meeting to be arranged for, a scheme for a united meeting of different Associations during the period in which these Associations are holding their particular meetings.

The amendment to the amendment was lost.

It was then moved by Mr. Squair of University College, seconded by Mr. Tytler, Principal of Guelph Collegiate Institute, that this meeting request the Modern Language Association, the Natural Science Association, the Classical Association, and the various Sections of the Ontario Teachers' Association to make arrangements to hold their meetings next year at a common time and place, and to make arrangements for a common session. Carried.

The original motion and first amendment were then declared lost without a formal vote.

The meeting then adjourned.

I. J. BIRCHARD, *Secretary.*

MINUTES OF MEETING OF KINDERGARTEN SECTION OF PROVINCIAL TEACHERS' ASSOCIATION.

DECEMBER 27th, 1890.

A meeting of Representative Kindergarteners was held in the Theatre of the Normal School, December 27.

The meeting was called to order at 2.30 p.m., Miss Currie in the chair. Miss Heakes acted as Secretary.

The following ladies were present:—Mesdames Newcomb, of Hamilton, Wylie, of Brantford, Elliot, of Brockville, Hughes, of Toronto, the Misses Lee, of Brantford, Keeper, of Galt, McKenzie, of London, Currie, Breckenridge, Conway, Griffin, Mingay, Warren, Campbell and Heakes, of Toronto.

Mrs. Wylie gave reasons for calling the meeting, and moved, seconded by Mrs. Newcomb, that the ladies present be added to the committee already appointed.

The election of officers was then proceeded with.

Moved by Mrs. Wylie, seconded by Mrs. Elliot, that Mrs. Newcomb be Chairman of the Kindergarten Section of the Provincial Teachers' Association. Carried.

Moved by Mrs. Elliot, seconded by Miss McKenzie, that Mrs. Wylie, Mrs. Hughes, Miss Hart, Miss Bolton, Miss Currie be Directors, with power to add to their numbers. Carried.

Moved by Mrs. Hughes, seconded by Miss Griffin, that Miss Heakes be Secretary. Carried.

Moved by Mrs. Wylie, seconded by Mrs. Hughes, that Miss McKee, of Hamilton, be Corresponding Secretary. Carried.

Mrs. Wylie thought it advisable to organize for a special reception to Kindergarteners in connection with the general reception to the International Association.

Mrs. Hughes suggested that Mrs. Haillman should be invited to assist in the preparation of work to be exhibited at the International Association.

It was moved by Mrs. Hughes, seconded by Miss Breckenridge, that Mrs. Wylie and Miss Bolton be asked to prepare and read papers at the meeting of the Ontario Teachers' Association. Carried.

Moved by Mrs. Hughes, seconded by Mrs. Wylie, that a committee consisting of Mrs. Newcomb, Mrs. McKenzie, Mrs. Elliot, Miss Bolton, Miss Currie and the mover be appointed to wait upon the Minister of Education, asking that a syllabus of work required for Provincial Kindergarten Examinations be authorized, and that such syllabus shall

be submitted to the directors of the Kindergarten Section of the Provincial Teachers' Association for approval before it becomes law, also that he will place Kindergarten Examinations on the same basis as other Provincial Examinations, or that each recognized trainer shall be recognized equally in the preparation of papers and examination work. Carried.

Moved by Mrs. Wylie, seconded by Mrs. Hughes, that the thanks of this meeting be tendered to the Honorable the Minister of Education for his kindness in granting the use of the theatre for this meeting. Carried.

The meeting then adjourned.

MRS. NEWCOMB, H. HEAKES,
Chairman Kindergarten Sec. P.T.A. *Secretary.*

MINUTES OF KINDERGARTEN DEPARTMENT.

APRIL 19th.

A preliminary meeting was held to arrange the programme for the following days, it was decided to hold the Sessions in the mornings so as to afford the members an opportunity of attending the General Meetings in the afternoon.

APRIL 20th.

Meeting opened at 10 a.m. Mrs. Newcomb, President, in the chair. After devotional exercises, the minutes of last meeting were read by the Secretary. Opening address by Mrs. Newcomb. Miss Hofer of the "Buffalo Free Kindergarten," gave an account of the work of that Association.

Mrs. Hughes then made an appeal for a natural education for early childhood. This was followed by a paper by Mrs. Wylie of Brantford on "Drawing."

Meeting adjourned at 12 o'clock.

APRIL 21st.

Owing to the Kindergarteners having to attend the General Meeting, they were unable to carry out their proposed programme, and therefore the election of Officers was the only business transacted. The following officers were elected:

President, Mrs. Hughes.

Vice-President, Mrs. Newcomb.

Secretary, Miss Bowditch of Hamilton.

Board of Directors, Mrs. Wylie, 1st Director, Miss Hart, Toronto, Miss Bolton, Ottawa, Miss Savage, Hamilton, Miss McKenzie, London.

A vote of thanks to the retiring President, proposed by Mrs. Wylie seconded by Mrs. Hughes. Carried.

Meeting adjourned. H. HEAKES, *Secretary.*

PUBLIC SCHOOL INSPECTORS' SECTION.

Section organized in Dr. Carlyle's room, Normal School, April 19th, 1892, by appointing Mr. W. E. Tilley chairman protem, and D. Fotheringham Provisional Secretary, in the absence of the President Mr. Craig and the Secretary Mr. Atkin.

Mr. Burrows was called upon to introduce his subject Inequality of Taxation in Rural Sections.

He advocated the equalization of rates in the whole county to relieve poor townships as well as poor sections.

Mr. Brown advocated the distribution of Legislative Grants, etc, on the proportions of salaries paid to teachers in the various sections.

Mr. McIntosh supported the two ideas already advocated.

It was moved, seconded and carried, that in the judgment of this section of the Ontario Teachers' Association the Taxation for school purposes should be further equalized by requiring counties as well as townships to levy at least $100 per annum for each teacher employed in the schools of the same, whether that the teacher is principal or assistant, provided that each holds a legal certificate during all the time of employment, and that grants, Legislative and Municipal should be distributed on the basis of local effort in the employment of such teachers.

NORMAL SCHOOL, April 20th.

In the absence of Mr. Craig, Mr. Tilley took the chair at 9.15 a.m.

It was moved, seconded and carried, that when this Section adjourns at twelve o'clock, that it stand adjourned till half past two, to enable the Inspectors to attend the funeral of the late Hon. Alexander Mackenzie, M.P.

Messrs. Reazin, Smith and Knight briefly discussed the Public School Leaving Examination. The discussion led to the appointment of Messrs. Glashan, Dearness, Smith, Reazin and Tilley, a committee to report on the subject of Public School Leaving Examination.

Mr. Fotheringham was called upon to introduce this subjec, the more Thorough Professional Training of Teachers.

He discussed the subject under the following topics:

(a) The present system of professional training a great advancement on the old.

Third class Teachers begin their work as beginners.

They do better after six months' experience, and still better after one year.

Second class Teachers return from the Normal School to do better work than before.

(b) Acquaintance with principles and methods is much more common and available than formerly, but too often that acquaintance becomes old and inoperative.

NEEDED :—1. More experience and self reliance and self development under supervision.

2. More extended and deliberate study of the underlying principles and methods of the profession.

3. More inducements to choose teaching as a life profession.

REMEDIES :—1. A modified application of pupil teacher system.

2. An extended but reasonable course of Professional reading.

3. An extended term of professional studying for third class certificates under these conditions.

4. A raised standing of certificate on recognized merit.

5. A better administration of the powers of appointment and promotion of Teachers especially in rural sections.

Mr. Dearness thought the pupil teacher system is not adapted to Ontario Schools, and advocated two sessions of the Model School and a temporary certificate for one year. He wanted fewer and better Model Schools.

Mr. Smith thought the County Model School session should be from September till June, and the candidates' time devoted to the theory of education the first half and to practice the second half of the term.

After further discussion by Messrs, Knight, Reazin, Brown, Colles, Scarlett, Alexander, Morgan and Dr. Kelly, the following were appointed a committee to report on this subject: Messrs. Kelly, Carson, A. Campbell, Burrows and Alexander.

Mr. Smith then took his subject, The Education of Farmers' Sons.

He advocated the direction of pupils towards the farm, and commended the Public School Leaving Examination as an approximation of high grade English Schools in Rural districts.

Mr. Reazin wanted Algebra on the P. S. Leaving Examination, so that pupils passing this examination and going to High Schools would not have to take the lower forms. He believed all public schools will prepare candidates for P. S. Leaving Examination. Messrs. Reazin and Alexander thought the High School Entrance should be up to the standard of the Public School Leaving Examination.

Rev. G. Grant and Messrs. Dearness, Colles, Knight and Tilley, followed in the discussion when it was moved, second and carried.

Agriculture should be one of the subjects on the P. S. Leaving Examination, and that candidates for the Primary Examination should receive a course of instruction in and be examined on the subject of agriculture.

It was moved and seconded, that this section recommend that the

subject of agriculture be made compulsory instead of optional at the entrance.

It was moved and seconded in amendment, that in the opinion of this section the regulations governing the examination in agriculture and hygiene at the High School Entrance should be amended, by striking out the exaction of a minimum of one third in each of these subjects, leaving the regulation as at present in relation to the maximum.

The amendment carried.

NORMAL SCHOOL, April 21st.

Section convened at 9 o'clock, President Craig in the chair:—

On motion, the Section adjourned till half past one, to allow Inspectors to attend the general meeting of the Ontario Teachers' Association during the revision of the constitution.

Section met per adjournment, Mr. Tilley presiding.

After a short discussion on Inspectors' Report to Trustees, Mr. Dearness presented the report of the Committee on Public School Leaving Examination, as follows:—

Your Committee begs to submit the following report of what it believes to be the opinion of the Inspectors' Section, as expressed yesterday, in the discussions on the subjects—"The Public School Leaving Examinations" and "The Education of Farmers' Sons," and the trend of opinion as gathered in conversation with members of the other Sections of the Association:

1. The establishment of the Public School Leaving Examination is heartily approved and that Teachers and Inspectors are commended to encourage rural schools to embrace its advantages.

2. That the Regulations governing this examination be amended to include elementary algebra and geometry in the list of obligatory subjects, among other reasons give the holder of the Public School Leaving diploma a status on entering the Hgh School.

3. That whereas this examination specially benefits farmers' children, and to encourage a larger number to avail themselves of its benefits, the County Councils should assume the expenses on the basis named in Regulation No. 9, Sub. 12, and that the Hon. Minister of Education be requested to issue a circular to the County Concils impressing this view set forth in this clause upon their notice. Report adopted.

Dr. Kelly presented the Report on The Professional Training of Third Class Teachers:

Your Committee appointed to report on Inspector Fotheringham's paper in so far as it deals with the Training of Third Class Teachers has the honor to suggest the following:—

1. The non-professional training of candidates attending the County Model Schools is as a rule defective inasmuch as it does not involve a clear and definite apprehension of the underlying principles embraced in

the several branches of the Public School course, which is a serious hindrance to the professional training given in the Model School.

A great part of the time and energy of the Model School Master, which should be devoted to professional work only, has to be occupied in endeavoring to remedy the defect.

2. To obviate the evil in some degree they would respectfully recommend that greater care be exercised hereafter in the examination of Third Class Teachers by the examiners, both at the non-professional and the professional examinations.

3. As to the extension of the Model School term, they would suggest that the Model Schools open at the same time in August as the Rural Schools and be continued for eighteen weeks. Report adopted.

The election of officers was then proceeded with when :

W. Atkin was elected Chairman.

Mr. Deacon, Secretary.

Mr. Reazin, Mr. Grant, Mr. Barnes, Mr. Moses, and Mrs. Newcomb Executive Committee.

Section adjourned.

FINANCIAL STATEMENT.—ONTARIO TEACHERS' ASSOCIATION, 1890-91-92.

RECEIPTS.		EXPENDITURES.	
Balance from last Statement	$368 54	Expenses of Convention	$ 36 00
Members' Fees	55 50	Publishing Minutes	127 05
Sale of Minutes	73 85	Printing Papers and Circulars	31 93
Advertisements in Minutes	17 00	Executive Committee, Railway Fare, attending two Meetings	165 35
Government Grant	200 00	Postage and Stationery	23 10
Interest	6 15	Salary of Secretary	50 00
		" " Treasurer	10 00
		Expenses of Wm. Houston, as Delegate to the Quebec Teachers' Association	20 00
		Badges for Members at N. E. A. Meeting	10 00
		Balance on hand	247 61
	$721 04		$721 04

R. W. DOAN, *Secretary.* W. J. HENDRY, *Treasurer.*

To the President and Members of the Ontario Teachers' Association, Toronto:

GENTLEMEN,—We, your Auditing Committee for 1890, '91 and '92, beg to report that we have carefully examined the Books, Accounts, and Vouchers of the Treasurer of your Association from the date of the last audit, Aug. 13th, 1890 to the present date, April 19th, 1892, and that we find the same correct in all particulars, and the books neatly and well kept.

W. E. TILLEY,
W. J. R. BERTSON,
JNO. MUNRO. } *Auditors.*

TORONTO, April 19th, 1892.

PRESIDENT'S ADDRESS.

W. MACKINTOSH, MADOC.

Ladies and Gentlemen, Members of the Ontario Teachers' Association :—

My first duty is to thank you, and I do so very sincerely, for the honor conferred on me at our last Convention by my election to the honorable position of President. There are few things on which I set a higher value than the confidence and esteem of the members of this Association. A connection with it for nearly a quarter of a century and attendance at every Convention, with one exception, since I first became a member, have, so far, at least, as my feelings are concerned, formed ties which have not been weakened by the lapse of time.

Conscious as I am of my own want of ability to bear the responsibilities and discharge the duties of presiding officer aright, my fears are greatly allayed, and my courage increased, by the assurance that I will have your active sympathy and kind support.

Until recently, my purpose was to address you this evening, at length, on some aspects of the teaching in our Public Schools, but circumstances over which I had no control have compelled me to give up this intention and determine to speak briefly on some important matters relating to the Association.

This Convention is our thirty-first. Since its organization in 1861, by a small, but intelligent, devoted, and enthusiastic band of teachers, the greater number of whom have, I believe, passed over to the majority, the Ontario Teachers' Association has been of very great service to the cause of popular education. No unprejudiced and intelligent person can read the modest volumes of its annual proceedings without being forced to the conclusion that the more important reforms of the School Law and Regulations have originated with, and been accomplished through, the agency of the Association and its Sections. Beneficial changes in the curricula and examinations of the Universities, in the High and Public School Courses of Study, in the non-professional and professional training and examination of teachers, in text-books, in school inspection, in the apportionment and distribution of the High School Grant (in spite of efforts repeated again and again, we have failed to bring about improvement in the plan upon which the Public School Grants are distributed, although the method now used is antiquated and inequitable),—reforms in many other matters have had their inception in this Association, and have proved of very great value to every part of the Province.

But the Association has done more. Its meetings have afforded Teachers and Inspectors of all classes and grades, of High and Public, of urban and rural, schools, an annual opportunity for getting acquainted with, and learning from, each other, of being educated by contact and companionship. The result has been most beneficial. From the Conventions many have returned to their respective spheres of labor with higher and more correct ideals of the character, scope, and importance of their work, with purer motives and better resolves, with more devotion and enthusiasm. Despondency has been dissipated and courage increased. They have learned to look upon themselves as members of a great brotherhood engaged in a most ennobling and patriotic (if poorly paid) vocation.

The most loyal members of the Association will, however, admit that all has not been accomplished that might have been. Certainly much remains to be done. Teachers of all classes, laboring in College, in High and Public School, have not yet banded themselves into a fraternity feeling that, engaged in what is substantially the same work, having to contend with many of the same difficulties, and battle with not a few of the same enemies, they deserve each other's esteem, and need and merit each other's sympathy and support. I fear that of late there has been a tendency, more or less pronounced, in the direction of segregation, of breaking up into classes. This has lessened the attendance at our meetings and decreased the influence of the profession.

How much of this tendency is due to a spirit of selfish exclusivism, to a lack of interest in the profession as a whole, in anything pertaining to it, that does not directly affect salary; how much is attributable to the somewhat imperfect organization of our Association; and how much to the time of the year at which our meetings have, heretofore, been held, is not for me, at present, to say. The important matter is how can the mischievous tendency be checked, how can the Ontario Association be made the recognised organ of all who are in any way connected with the work of education?

Such an organization is the National Educational Association of the United States. Its Convention in this city last July was a grand exemplification of the spirit with which all educational workers should be imbued, with which all true teachers are filled. The Commissioner of Education for the whole Union—State, County, City, and Town Superintendents of Education, University Professors, School Commissioners, Teachers in every kind of school, appeared to be united as a sympathetic and enthusiastic brotherhood for the advancement of the common cause. When such a spirit controls the teachers of a country, it is sure to prosper. Are not Teachers in the truest sense the "makers of nations"?

In 1890, we had, in Ontario, 8180 Public School teachers, 452 High School teachers, 569 Separate School teachers, 79 School Inspectors, and at least 18000 School Trustees. What a promising field from which to recruit a membership for our Association reorganized somewhat on the

lines of the N.E.A. and managed in a wise and vigorous business fashion.

To secure the co-operation of School Trustees and the members of University and College Boards, our time-honored name would, in all probability, have to be given up, and the number of our sections increased.

And can any one assign a valid reason why University Senators, School Trustees, Professors in Colleges, Teachers in Schools of Pedagogy, in Normal, Model, High, Public, Separate, and Kindergarten Schools, should not unite as fellow-workers in an Association whose object would be "To elevate the character and advance the interests of the profession of teaching, and to promote the cause of popular education in the land?"

In past years, we have had, as members and presiding officers, University teachers whose fame was more than Provincial, more than Canadian. But for causes which he could not govern, we would have, to-morrow evening, an address from the distinguished Chancellor of Toronto University, the Hon. Edward Blake. The Rev. Mr. Somerville, whose address this afternoon we all enjoyed and profited by, is an active and influential member of the School Trustees' Association.

Let me again ask why should not all educational workers unite in one Association composed of a number of sections and if need be sub-sections? Is not their aim the same, the advancement of the cause of education? None of these classes can afford to segregate itself from the other classes. Each needs the sympathy and support of the rest.

Such an organization need not be a new society, but may be the existing Association, to which many are bound by ties of memory and affection, re-modelled to meet the demands of the present condition of affairs.

And, notwithstanding the earnest, continuous, and successful efforts put forth for the improvement of our schools and school system, is there not still much to be done in which the aid of such an Association would be of great value? Are there not yet many unsolved educational problems of great importance?

The need of our time is well-trained, educated men and women, equipped morally, intellectually, and physically, to be of service to Society and the State, men who, in the discharge of duty, know what is right and dare to do it. How can our institutions of learning supply this need?

How can we place and *keep* in our Public Schools well-educated, well-trained, experienced, and successful teachers? The average professional life of a Public School Teacher is very short, a few years at most. The schools are falling more and more under the control of young, immature, and inexperienced teachers. How can this great evil be remedied?

What can be done to secure more adequate remuneration for teachers, sufficient at least, to induce a greater number to *remain* in the profession?

To what extent, if at all, is the influence of school life responsible

for the prevailing distaste and unfitness for the work of the farm and the shop? There can be little doubt that our schools are, to some extent, blamable for the tendency.

There are few more potent factors of mental and moral degradation than the reading by the young of trashy literature, bad books. How may we give our pupils a taste for good literature, a love for good books, and a strong distaste for the literary garbage that is so abundant? Supplementary reading is, happily, being introduced into our High Schools, why should it not be used in our Public Schools, the only schools which seven-eighths of the children of the Province ever enter?

How can the cause of University extension be popularized and promoted?

What can be done to enhance the efficiency of our institutions for the professional training of teachers?

These are but a few of the important educational questions that yet remain for discussion and settlement. By whom can they be more intelligently and effectively dealt with than by the membership of an Association representing every grade of school from the Kindergarten to the University?

What a power for good, for the moral, intellectual, and social uplifting of our people, such a body might become!

The Ontario Teachers' Association may, with but slight changes in its constitution, be transformed into such an organization. There can be no more opportune time than the present for doing this. I am sure that there are among the teachers now assembled in Toronto from every part of the Province enough public and professional spirit, enough business capacity, for the effecting of so desirable an end.

Our treatment of the question will have a far-reaching influence on our future as an Association. Let us deal with it wisely, courageously, and unselfishly.

OPENING ADDRESS.

MRS. L. T. NEWCOMB, PRESIDENT.

As a body of Kindergarteners meeting under the auspices of the Ontario Teachers' Association, there seems to be much that is encouraging about our work over the Province at large.

Kindergartens are no longer confined to one or two places, but are springing up in every direction, and much has been overcome in the way of prejudice against what is called the "new education." We must acknowledge however we are still a long way from the true ideal, which can only be reached, if ever, by a united effort on the part of all honest and earnest workers.

We are fortunate at this time to have with us those who have given much time and thought to the system, which has come into general acceptance all over the world.

Valuable papers will be read on the subjects we are most interested in, and free discussions on general exercises, will throw light on our work in the kindergartens.

In the task that lies before us we all need each other, and we need a spirit of enthusiasm that will arouse the very best that is in us as kindergateners. No one can be sufficient unto himself, nor is any one person's single experience of much avail, for we become strong as we work in harmony with others, and give and take from the general fund of experience. When people are working from the *highest* motives they will sooner or later come together, if they can only understand each other. Universal truth must unite its expounders, idiosyncrasies and caprice will never verify a true philosophy, but create a veritable Diogenes in a tub. We can only make our own power stronger by combining the best thoughts of all, and banishing any conceit at our own achievements that would blind us to the excellent work of others. The kindergarten system will only meet its highest requirements by an intelligent and truthful interpretation of its ideal. It is like a work of art that loses nothing by a *true* interpretation, but rather furnishes a guide to its greatest purport and enjoyment. The truest test of our educational system, must result in the finding of our rational nature mirrored therein.

Froebel's system embodies this principle and any plan of improving Froebel by bringing him down from his heights is like that of the ingenious critic, who thought Dickens and George Eliot would be vastly better reading if the moral element were left out.

Dr. Arnold says:—"It is clear that in whatever it is our duty to act, those matters also it is our duty to study," and, if I may add, our obligation to disseminate.

Interchange of scientific research is the basis of true methods, and relegates to the past empirical gropings where they should be.

In these days when it seems easy to confuse right and wrong, and the *free-will* is so closely connected with *free-wont*, it becomes very necessary that educators should be careful to commend every step taken, not merely to the people, but specifically to the educators. Let us then raise our standards and lift every one up to them, that light may shine and be revealing.

Let our watchword be "progress" and as Sir Edwin says:—

> "Make golden stairways of your weakness,
> Rise by daily sojourn with these phantasies
> To lovelier verities."

HOME PREPARATION OF LESSONS.

I. J. BIRCHARD, M.A., PH.D., BRANTFORD.

Every question worthy of discussion has at least two sides, each of which should receive proper attention. Intelligent persons viewing the same subject from different standpoints, and speaking from experience in different connections, will necessarily pronounce different judgment, concerning it. The subject for our consideration this afternoon, "The Home Preparation of Lessons" is no exception to this general rule. The Teacher, anxious for the success of his school, thinks only of how he can secure the greatest amount of work from his pupils. He is liable to forget his own difficulties when a child and to prescribe tasks too great, either in amount or difficulty, for their untrained minds to perform. The Public School teacher is anxious for a good report from the Inspector, or is desirous to outstrip a neighboring school. The High School teacher has not only an Inspector to satisfy, but feels that a certain percentage of his pupils must successfully stand the annual test prescribed by the Department. For often indeed not merely his professional pride is at stake,—and to a man of sufficient spirit to be a worthy teacher that is a good deal—but also something more, his position, and with his position his reputation, and with his reputation his fortune. Under these circumstances we may readily pardon any such teacher for anxiously listening for new methods for obtaining a greater amount of home work from his pupils.

The pupils themselves, however, generally take a rather different view. It is true they receive the benefit (if there is any) of the education, but with the average boy or girl that amounts to but little in comparison with a good evening's fun. The education is good in theory, but the sport is good in practice, the benefits of the former are in the distant future, the pleasure of the latter are in the living present, and the choice between the two is easily made. The average boy votes home lessons a work of supererogation and acts accordingly. If any such were present (but of course there are not) *they* would be listening for some means of lessening the amount of home work, or better still of escaping it altogether. But this subject has not only the two sides formerly mentioned, it is a triangular one, and the parent has still to be heard from. He is anxious for his children's progress. He pays the cost of the school and desires a return for his money. He is willing, even desirous, that his children shall have a reasonable amount of work to be performed at home, providing they can do it without troubling him to assist them. But just here is where the parent's complaint comes in. His children have a long list of tasks to prepare, they are unable to do it alone, and help is sought in every direction. Older brothers or sisters, uncles, aunts or cousins, father or mother, whoever is able to render any assistance is troubled

night after night with appeals for help with school lessons. The home is turned into a school house, and the evening's comfort for the rest of the family is sacrificed to the lessons, or the lessons are sacrificed in the evening, to be followed in consequence by a sacrifice of the children at school the following day. With home work on this basis parents might well be excused, were their protest much more vigorous than it sometimes is. Having thus briefly examined the subject from the stand point of the teacher, the pupil and the parent separately let us now endeaver to unite the whole into one comprehensive view. Let us assume (what I believe to be true) what the average teacher is reasonable and anxious to impart wholesome instruction as well as to put a large number of candidates through the examinations. That the average pupil desires mental improvement, and willing to put forth a reasonable exertion to secure it. That the average parent is willing to co-operate with both teacher and scholar, so far as his ability, and opportunity permit. With these assumption, let us examine the question of "Home work" with regard to two points—its quantity, and its quality.

Experience in all ages has shewn that mental toil is more exhausting than physical toil; that the muscles can perform their functions continuously for a greater length of time than the brain. If this statement be true, and I think it will be readily admitted by most persons, the number of hours per day devoted by the student to study should be less than the number of hours which constitute a day's work for the working man.

The usual number for the latter throughout the civilized world is ten. We should not therefore, expect the adult student to work for a greater length of time each day, rather a trifle less. But the great majority of those who are in our schools are not adults. The classes of highest average age are of course to be found in the colleges of various kinds. But even these have not in most cases arrived at the period of life when the powers are completely developed, they are not yet capable of enduring as much toil as the more mature man or woman, and for this reason again the work required should not be so great. In the case of High Schools and Collegiate Institutes the same remarks apply only with greater force. We have here mere boys and girls, just at the most critical period of their lives, when nature's energies are largely consumed in physical development, and consequently but a moderate amount can be spared for mental work. Overwork at this time is certain to result in an impaired physical constitution, while in turn the mental powers also suffer. These are surely facts patent to every observer, yet what do we find? Our students working much less than the ten hours required of the adult working man? Every High School teacher and student knows that the reverse is the case. It is true that in every school there are some who do not work ten hours, nor yet five hours per day, who are simply idlers and mischief-makers, but these we are not considering at present; it is the earnest, conscientious students we are talking about. These not only work during the regular hours of school, but during

recess, the noon hour, before school, in the morning and prolong their work far into the night, till twelve, frequently till one o'clock in the morning. This I protest against with all my powers of protestation. The *day* is the time for work and when an honest day's work, has been done, the student should cease work and rest like other free men and women. Many parents who would not allow their son or their daughter to engage in any physical toil, who have no need whatever for their children to labor, will nevertheless allow them to injure both mind and body with excessive night work in the preparation of lesson. As a student myself, I refused to work late at night, as a parent I do not permit my children to work at unreasonable hours, as a teacher, I do my utmost to be reasonable in the work I prescribe, but the great educational machine, in which I am only one little wheel, is frequently beyond my control; my students *must* go through, and tasks are prescribed accordingly.

The preceding observations apply chiefly to High School students. In the Public Schools the matter is somewhat different, though in many cases not more satisfactory. The number of subjects is not so great and the pressure of examinations is not quite so keenly felt. The pupils being mere children do not sit up till the late hours just mentioned, yet the tasks assigned are frequently unreasonable both in quantity and quality. I can best explain my meaning by an example taken from real life. A geography lesson was prescribed for a junior 3rd Book class in a Public School. It consisted of Spanish names from the countries of South America. They were not all to be found on the map of the School Geography. In this case I chanced to be one of the unfortunate parents appealed to for help. I spent half an hour in searching Atlases, Encyclopœdias, &c, for such of the names as I had not seen before, found most of them, but not all. It would have required another half hour for myself to learn their location, &c., how long it would have taken my ten year old boy to learn it I do not know; I did not permit him to try. Grammar, History and problems in Arithmetic were prescribed for the same evening's work. It is safe to assume that more than one boys's lessons were imperfect next day. The teachers who set such lessons do not intend to be unkind or unreasonable. They merely forget to consider just how much is the sum total for one evening's work. They forget too, the difficulty the little ones experience in memorising strange names, rules and definitions. This accounts for the too great quantity of work. The inferior quality is explained by observing that such lessons afford an easy basis for determining the number of merit or demerit marks to be awarded to each pupil. To correctly appreciate the powers of a child and to prescribe profitable work accordingly requires great judgment and experience. I need hardly remark that the services of educational experts cannot always be commanded for the salaries offered by either Public or High School trustees.

For the benefit of those teachers who desire to be reasonable in the amount of work prescribed, I would recommend Dr. Sangster's method for determining the degree of severity of corporal punisement

proper to inflict. This was for the teacher first to try the powers of the instrument of torture upon himself, taking care to apply it quite as vigorously in the trial as he purposed to do afterwards upon the pupil. In the same way before prescribing a lesson I would advise the teacher occasionally to perform an equivalent himself. Of course the work must really be an equivalent for him, not the same lesson. To obtain such an equivalent is quite easy. If the lesson is one of memory, say learning definitions, &c., let the teacher select an equal amount of literary matter in a foreign language, commit it to memory, write it down without aid from the book, compare it with the original, count every error and after. wards forgive his pupil for as many mistakes as he himself has made. Or if it be a number of examples in arithmetic let him select and work an equal number of new problems from the second volume of the High School Algebra. The pupil's task in either case will probably be shortened in consequence.

Thus far we have considered home work with reference only to the amount of labor the pupils are capable of performing. But there are other elements also which must be considered. The study of books is not the only business even for students at school or college. Physical exercise must be taken. True we have at present a certain amount of calisthenics prescribed as a part of the school routine. But nature refuses to be always under discipline. A little time is necessary for quiet relaxation, games, and boyish sport generally. All this is so generally recognised that I do not need to argue the matter further. But there are two other items in the educational bill which are usually ignored and left out of the reckoning altogether, these are social and religious training. Of course School authorities have nothing to do with either of these subjects directly, further than to maintain proper discipline in and about the school premises. The duty of instruction here lies with the parent, and in the home. But my point is that time is indispensible for this purpose, and when the pupil's time is completely monopolised by the school, the parent is unable to give his children the advantage of such social and religious training as he would otherwise desire to do. For own my part I should like my children to have one evening in the week free to attend a religious service regularly, and an occasional evening for social purposes. But with the quantity of home work constantly prescribed they find it impossible to spare the time. Again from a purely secular point of view, the education to be gained from the world is quite as valuable as that obtained from books. The two are component parts of one symmetrical whole, and like the blades of a pair of scissors each is useless without the other.

For these reasons and others of a similar character which might be given, I think the amount of home work both in High and Public Schools should be considerably reduced. By a proper readjustment of the educational machine this reduction can be effected not only without loss to the students, but rather to their gain. The change should be in the employment of time in school. School buildings are erected for

educational workshops and teachers are employed to superintend and direct the work therein. There is too much "hearing of lessons" in some cases, chiefly in the elementary work, and too much "teaching," "lecturing," or "cramming," in the more advanced work. The only education of any intrinsic value is that obtained by the student's own efforts. It is the teacher's place to direct the student's efforts into the proper channel, so that no energy may be lost or spent upon what is unprofitable. Six hours of honest and well directed mental toil is enough for a day's work for the average Public School child up to the age of twelve years. Home work, however cannot be wholly dispensed with for two reasons. Practically it is impossible to secure continuous work during the whole of the school day, and then again some work can be done much more profitably out of school than in. Except then in case of very young children I think the school exercises should be supplemented by work at home with the distinct understanding that the latter should be moderate in quantity and profitable in quality. Tasks should not be assigned which the pupils themselves do not know how to perform. Parents should not have to perform the work for which they pay their teacher. When a lesson containing matter new to the child has been taught, a few questions may be asked or exercises prescribed to test whether the subject has been properly understood, and to fix the principles in the mind, the results being given in writing. Again some very profitable exercises such as map drawing, which afford a relief from more severe mental work can be done a little at a time during leisure moments at home. Literary selections, bearing on the history or geography lessons may be prescribed for reading and a brief account of the points learned be given to the teacher in writing. Exercises may be set which require observations of nature or actual measurement of accessible objects.

Thus, how many square rods in the school grounds? How many square yards in the walls of the school buildings? About how many shingles would be required for the roof? How many cubic feet of timber in a log or post which the boys can measure? The average boy will take hold of such work with the keenest delight, and profit more from one calculation based upon his own measurements than from a dozen book problems. In rural schools an inexhaustible variety of valuable work may be prescribed for the children. The peculiarities of the domestic animals, the number and form of their teeth, their mode of walking, lying down, rising up, which chew a cud, etc.; peculiarites of plants, shape of leaves, stems, roots, how leavcs are situated, flowers, seeds, all these furnish ample material for exercise in the shape of observation. But let it be distinctly understood that these *are* to be exercises in observation; no books to be employed. I need not go further into details, these must be left to the skill of each individual teacher to direct according to circumstances. And just here let me say that every teacher especially of a rural school should be required to possess the moderate familiarity with natural objects necessary for this purpose. Such exercises if managed with judgment and good sense are worth

vastly more than memorizing the names of places in South America or China, the definitions of orthography and etymology, or much other rubbish with which the minds of many suffering children are constantly filled. There is just one difficulty about this kind of teaching—it don't pay—from the examination standpoint. It will develop thought, and love for study and investigation, make intelligent boys and girls, who in turn will become intelligent men and women; but cause and effect are too widely separated for the poor teacher to get either credit or money for his work. Yet the Public School teacher dealing with children is not in so difficult a position as the High School teacher, particularly with advanced work. We cannot get any attention to what is not likely to appear in so many words on an examination paper. I had a striking illustration of this fact a short time ago. I had taken especial pains, one day, to teach what I considered a very instructive lesson in algebra to our highest form, giving graphical illustrations of the nature and meaning of some rather obscure and difficult theorems. I spoke in the strongest terms of the instructive nature, and high educational value of such investigations. My remarks were listened to with perfect attention, but with unresponsive silence. At the close of this part of the lesson a student asked whether a certain theorem in the text-book was important. I replied that it was not worth a great deal, but it furnished a very convenient question for examination purposes. Instantly every pencil was brought into requisition, and the item carefully marked for future preparation. No notice taken of what I considered instructive; the greatest care taken to learn what I considered likely to appear on the coming examination.

These are some of the difficulties we have to face, and we shall always be compelled to face them. They cannot be removed by legislation or regulations. They would not be difficulties if that were possible, but only the shadows of difficulties. It is a difficult thing to be a good teacher; there would be more good teachers, if it were not so. It costs something to be a good teacher, when you have the ability; there would be no merit in the good teacher's work, if this were not so. But if we have the proper spirit within it will show itself in our work, not for money, not for popularity, but because it *is* within and cannot be concealed.

Let me now briefly state my conclusion of the whole matter. Home work should be continued, but in most cases its amount should be reduced. We should demand less night work from the pupils and give them the opportunity for more work during the school day. The character of the home lessons should be changed, giving less dry book-work and cultivating a more direct acquaintance with the world in which we live. The school should not absorb *all* the time and energies of its students, but leave opportunities for physical exercise, general reading, social training and the attendance upon religious services. In short, I plead for the development of the whole being, in place of its sacrifice for a percentage on the coming examination.

SCHOOL-ROOM DECORATION.

MISS A. S. HENDRY.

Let us, in imagination, enter a school-room and look around us for a moment not as teachers, but as outsiders. Let us try to see our school-room as it *is*, and not as it appears to us.

What do we see in the average school-room minus the children—but four bare walls, a black-board and the regulation number of desks?

Come with me into this school-room. As we enter we are confronted with a huge self-feeder stove surrounded by a wall of zinc, the red glare from the stove being before the teacher's eyes all day long. The floor is full of hills and hollows over which the children stumble, the hollows are worn down by the feet of many children, and the hills are the hard knots in the pine planks which will not wear down. The walls were once of some reddish tint, then they were white-washed, and now they are neither, for in some places the whitewash has rubbeed off, and in others the red shows through, giving a variegated effect. There are only four windows in the room, and these are so high that even the tall teacher can scarcely get a glimpse of the outside world. The desks I think must have been made from the first pattern, they are known as double desks, that is, each desk proper accommodates two pupils, but each pupil has, what is by courtesy called a chair, for himself. How he can sit *still* for long hours at a time on that chair, I do not know.

As many of these desks as the room can possibly hold are crowded into it, leaving no space in front, no aisles at the side, and no room at the back. The teacher's desk is one of those cumbersome affairs that were made when lumber was cheap; it is out of all proportion to the size of the room, but is in harmony with the rest of the furniture. One corner of the room is ornamented by the water-pail, and tin cups. If the teacher and the pupils are *very* careful, there will not be *more* than a yard or two of wet floor around the pail. At four o'clock the air in that room is not fit for any living creature to breathe. Is it any wonder that there is a look of grim endurance on that teacher's face, and a sharp tone in her voice! that there is a frown on the brow of every pupil, and that a feeling of discomfort and *discord* pervades the whole place? such a school-room is a silent, but powerful inculcator of disorder and discontent, and would counteract the precepts and example of the most eminent and worthy educator on earth.

How many of us like to sit down quietly in our school-rooms for a pleasant half hour after four o'clock? Why not? If our school-rooms were pleasant, cheerful, *well-ventilated*, beautiful rooms, would we be so

anxious to leave them? If you wish to know what your school-room *really* looks like, go to see it some Saturday, if you do not enter it feeling as though you were leaving all the sunshine outside you are fortunate.

Why is the average school as bare and ugly as it is? Is it because we, teachers, and our pupils do not *care* for beauty? Surely not! Can it be that we do not fully realize the influence of the beautiful on our pupils and on ourselves?

The need for Decoration lies in the æsthetic possibilities of child-nature.

The power to recognize beauty in *everything* is an inexhaustible source of purest happiness to every human being. This power is inherent in every child in a greater or less degree. Whatever his environments may be, however coarse or squalid the home with little of beauty in it to develop this power in him, it can not be destroyed. Indeed many children despite the lack of beauty in their homes, have a keen perception and a great enjoyment of beauty when they see it. How many of the waifs and strays of Britain's largest city, living in cellars and garrets where scarcely any daylight enters have a passionate love of flowers! This is proved by the success of the Flower Shows organized by Lord Shaftesbury in the slums of London.

But we can get abundant proof of the child's love of the beautiful nearer home. Before he can talk plainly the little child will indicate by signs and broken words that he enjoys the beauty of objects around him. How eagerly he chases the beautiful butterfly, how joyously he picks flowers, and gathers shells; and how carefully he hoards treasures of colored glass! Why? Because to him they are beautiful.

Why is our land flooded with children's picture books, that are becoming more and more works of art? Because the craving of child nature for the beautiful is being recognized and gratified.

Granted that this power is inherent in every child, *then* it can be *strengthened*. There is no lack of material for this work. Every object in the natural world being in its own special way an image of the Creator is clothed in beauty, and the whole earth becomes a garment of God by which we see Him. There is beauty inimitable in the tiniest flower, in the smallest sea-shell, in the almost invisible gnat that sports in the summer sun, for the eye *trained* to see it. What wonderful beauty Ruskin saw in mosses, grasses and flowers, and what grand lessons he has taught us from them.

From infancy to school-age the child has the best of all teaching to develop the aesthetic side of his character—that of Mother Nature. When he enters school is there aught in the school-room by which he can continue these wonderful lessons? Could you possibly tell from the inside appearnce of a school-room whether it were Spring, Summer, Autumn, or Winter? Is not Nature entirely shut out?

If a child with a very strong love of the beautiful in nature be doomed to spend his days in such a room, is it to be wondered at if

some fine day the hunger of his æsthetic nature overcomes him, and he plays truant, and goes off to the woods?

I know some school-rooms where you will find, in the early spring, a spray of Catkins sketched on the black-board, and twigs of apple, of peach, and of cherry in vases on the window-sills for the purpose of watching the development of the buds; where you will hear songs about the spring time, and where you will find pupils enjoying the wonderful waking up of nature's children.

A little later you will see on the black-board sketches of birds' nests, and some real nests on the shelves of the cupboard; and on the window-sills you will find seeds just sprouting and early plants, and bye-and-bye you will find that the teacher's desk in that schoolroom seldom lacks a bouquet of wild flowers brought in by the pupils, and so on throughout the seasons.

How can we foster this love of beauty in our pupils! The germs are already there, they require only strengthening.

Make your school-room a "thing of beauty," and it will be to your pupils a "joy for ever."

There *ought* to be placed in each school-room good reproductions of some of the best pieces of sculpture, of the best paintings, and of specimens of design and of historic ornament. We have not yet fully learned to appreciate the necessity of surrounding the child with beautiful things so as to educate his aesthetic sense unconsciously.

The Scotch say "Aim at a gown of gold and you may get a sleeve o't."

No doubt the day will come when specimens of the best paintings and sculpture will be found in the school-room, but I am afraid it will not be in our day. But let us not be discouraged, the seed must first be sown after that the harvest. Let us plant the seed, if we do not reap the harvest, what matter?

How then shall we beautify our school-rooms? In lectures on The True, The Good, and the Beautiful. Cousin says—"An object to be beautiful has no need of being useful, but it is not beautiful if it does not possess suitableness, if there is in it a disagreement between the end and the means."

The objects used then, must be suitable for a school-room. We must have regard to the eternal fitness of things in decorating our schools, else we destroy the very feeling we are striving to cherish.

A little of everything in a room is not decoration, neither is it beauty. A child has naturally a sense of the beautiful. He has not always a sense of the fitness of things. He must be educated along this line. If any teacher is skeptical on this point let him try an experiment. Let him suggest to his pupils that it would be a good thing to beautify the school-room, and ask them to bring the objects; let him make a note of what is brought. If he does not then come to the conclusion that his pupils need a lesson on the suitableness of things, he has not a class of ordinary children.

The word decoration from its Latin derivation, decorus—seemly,

appropriate—implies the limitations of the art as *appropriate* adornment. A work of decorative art is not the particular ornament, applied in whatever manner, but the resultant effect of the whole decorated thing.

We must be careful then not only that every object used is suitable to a school-room, but also that each object harmonizes with every other object in the room. For instance, a beautiful picture hung on a dusty and ink-bespattered wall will not *fully* teach the lesson we are aiming at.

All the appendages of the school-room should be models of cleanliness, neatness, and comfort.

A large, well-furnished, well-arranged, comfortable school enlarges the perceptive faculties, captivates the heart, generates cheerful emotions, fosters taste, and has a special tendency to render the minds of children susceptible to the precepts of the teacher. How can a sweet little child like to spend five or six hours every day in a building which has a cheerless exterior and a gloomy interior? It would be strange indeed if such sensitive and innocent little creatures did not look upon such schools as men look upon asylums and jails!

The building should be a handsome one, comfortably furnished, large, cheerful looking, exhibiting artistic taste in all its arrangements. Everything connected with the institution should bear evidence of refined taste.

The practical details of a subject are not always the most interesting, but they surely are the most important. Goethe says, "The height charms us. The steps to it do not. With the summit in our eye, we love to walk along the level plain." But if we would ever reach the summit the steps must be taken.

In the first place, I would not have cold white walls in my school-room; some pleasing tint is preferable and makes a better background for pictures and mottoes.

The pictures that adorn our walls, whether few or many, should be good. Avoid all highly colored tawdry representations, also all advertisement cards. In order that pictures may be hung without damage to the plaster, every school-room should be furnished with picture molding. It goes without saying that pictures should be hung straight, yet I have seen pictures in school-rooms that were hung crooked.

Mottoes made of folded paper, such as is used in the Kindergarten are a very pretty wall decoration. The wording of the mottoe can be suited to the age and attainments of the pupils.

Charts of Canadian plants, showing the different stages from seed to fruit, are both useful and ornamental. Curtains on the windows and ribbons on the waste basket are not necessary, but have the waste basket lined, so that small articles cannot fall through the opening of the wicker work; and have blinds on the windows hung straight so that they can be rolled up straight. I have seen blinds so rolled up that they drooped at the corners, and I have seen blinds pinned up, but the effect was not artistic.

Let the window-sills be full of plants, have a saucer for each pot, and endeavor to keep the plants in a flourishing condition.

A bouquet of the grasses and grains of the locality is an interesting study as well as a means of decoration. Have a cabinet in which to store specimens of shells and minerals, samples of wood in the natural state and polished; models for drawing and clay work, and the necessary materials for Natural Science Study. "A collection of this kind cannot be purchased, or set up all at once; it must grow, and be the product of willing workers and observers."

I would always save a corner of my black-board for stencils. In putting on these outline pictures or stencils, if colored chalk is used the coloring ought to be true to nature; for instance a spray of holly with pale pink berries gives a false impression for holly berries are *never* pink. A young student was telling me one day about an attempt made by herself, and a friend to put some stencils on a black-board. The intention was laudable, they wished to have something decorative, and they decided to put on a horse. The outline was marked over very *correctly*, there came the question of color; black would not show on the board, brown was too dark, and white was too ordinary, so finally they made him pale blue. The next step should have been to erase the picture. I would use colored chalk freely for all work, that I wished to keep on the board for any length of time.

The chief adornment of the teacher's desk should be a place for everything and everything in its place, and let there be always a place for a sweet fresh bouquet.

"Let us remember that every time we enlist the services of the scholars in some little effort to render the school-room, and its surroundings more comely and attractive, we are doing something to educate them into a perception of beauty, and a desire for refined and tasteful surroundings."

Whoever carries into his own home an æsthetic rebellion against dirt, vulgarity, and untidiness has learned a lesson which is of considerable value as a foundation for an orderly life."

PHYSICAL EXERCISE.

CAPT. J. T. THOMPSON, TORONTO.

It is now generally admitted by educators that the pupils in our schools need some kind of uniform physical training in connection with their mental work.

The action of the foremost educators in the world in permitting the expenditure of large sums of money in magnificent gymnasiums strengthens the assertion.

Teachers are responsible for the physical condition of their pupils while in their charge, and if they are ignorant of the simple laws of health and physical exercise their pupils will suffer accordingly.

The present system of education with its one-sided tendency to develop exclusively the intellectual faculties produces, but too often a weakness of the nervous system as a consequence of overstraining it, and not allowing the due rest for its nutrition.

How much of this over-exertion is mental and how much of it is physical, it is not easy to decide; and it should be remembered that mind and body mutually influence each other to the detriment of health as well as for its benefit.

One of the strongest arguments we can present is the effect that exercise has upon the nervous system and brain. The want of appropriate physical exercise is one of the principal causes of nervousness. It has been proved scientifically that a nerve left in prolonged inactivity undergoes a sickly change which gradually destroys its power of action, and even our daily experience shows us how relaxed a nerve becomes through inaction.

We know that exercise develops the muscles, and through the muscular system, training effects the growth of nerves.

We have grounds for believing that by this means we can develop the brain substance itself, and thus put it in better condition for mental education.

A clumsy, awkward boy who is mentally sluggish can be so quickened by drill and physical exercise that he will eventually succeed in intellectual work.

The immediate results of physical exercise are visible in the muscular system. We give an exercise a stated number of times that it may produce as a result an increase in the quality and size of the muscle. We know that exercise will do this. The next question is, which muscles shall we use most? How often shall they be used? and how long at a time? These questions cannot be answered until the common

physical defects, caused by our use or development of certain muscles, are known. Teachers will notice that in the routine work and play of pupils, they use one part of the body more than another, consequently this part of the body not only receives a greater share of development, but is visible by the defect it causes. These physical imperfections are caused principally by muscular contractions. The results achieved by physical exercise in a vast number of most unlikely cases lead us to believe that anyone not afflicted with actual deformity, and not engaged in an occupation entirely opposed to flexible movement may become easy and graceful. Many people go through life with an ungraceful gait and stiff, awkward movements, when if they only knew it they could correct the evil by avoiding certain bad habits, exercising muscles now in disuse, and relaxing others that are used too much. Children frequently contract ungainly habits such as stooping the shoulders or throwing the hips out; and these faults grow with their years until, in some instances, they become positive deformities. But the question naturally arises why is this, when it is to children especially that we look for free, untrammelled movements? Up to a certain age the young are naturally graceful in their movements, but children are imitative and soon begin unconsciously to learn habits from some of their elders. Teachers do not pay sufficient attention to the deportment of the the children under their charge, but allow them to sit awkwardly, and even to loll about without correction. Teachers have much to answer for in producing stiff, ungraceful men and women. It is wrong to compel children to sit with their arms behind them, or folded in front. The former position throws the shoulders forward, and has a decided tendency to contract the chest, besides causing the head to be thrust forward, ungracefully; the result, in many cases, being rounded shoulders, and a very angular action of both neck and shoulders; and the folding of the arms in front contracts the chest, and also induces a habit of stooping the shoulders. Neither position is a natural one. Look at the physical effect of regular systematic exercise on 15,000 men ranging from 19 to 30 years of age who passed through the Training Schools in Great Britain during one year. The average increase measurements are as follows:—Weight $4\frac{3}{4}$ lbs., chest $2\frac{3}{4}$ inches, upper arm $1\frac{1}{4}$ inches; forearm $\frac{3}{4}$ inches. It is very much to be regretted that no provision is made for taking the measurements of pupils who are trained in physical exercise in our schools.

The first thing aimed at should be the proper position for standing. This includes the whole attitude of the body freed from restraint, and is the military position of attention, viz. shoulders and body square to the front the heels in line and closed, the knees straight, the toes turned so that the feet may form an angle of 45 degrees, the arms hanging easily from the shoulders, the hands open, the thumbs to the front and close to the fore-fingers, fingers lightly touching the thigh, the hips drawn back, and the chest advanced, but without constraint, the body straight and inclining forward, so that the weight of it may bear principally on the fore part of the feet, the head erect but not thrown back, the chin

slightly drawn in, and the eyes looking straight to the front. Children must not be allowed to loll, and teachers should not stand incorrectly before their classes. In walking, an easy carriage of the head may be acquired, by looking at the objects on a level with the eyes. If the eyes are cast upon the ground the head will naturally be inclined too far forward, and if they are raised too high the chin will be lifted, but by fixing the eyes upon objects that are level with them the head is likely to assume its proper position, and respiration will be assisted. A free, easy position of the arms should be maintained, they should not be hugged in at the sides. In the correct position, the hands should hang easily from the shoulders, and not held stiff at any point. The toes should be turned out, and the heels in a line and the length of the step for girls about twice the length of the foot. The greater weight is thrown upon the ball of the foot, the ball of the foot and the heel striking the floor at nearly the same time, and the chest should always lead.

Physical culture may be taught in two ways; firstly, where the work is for recreation and fun alone, and secondly where the exercise is given to produce proper physical development; the latter being the way it should be taught.

The success of physical training depends not so much on the parents of to-day, because it is new to them, but on the coming fathers and mothers because they will have had the experience and appreciate its value.

There must be a decided change in our methods of teaching physical exercise. We must appeal to the sense and not so much to the vision. The teacher who drills his class entirely for show will not long be successful. He must offer something that is thoroughly practical. If the teacher allows his or her pupils to think that they are drilled in these exercises for the novelty of it, the work must sooner or later become unpopular. A pupil is not permitted to think that grammar is taught for the fun of the thing, nor should he be allowed to think that physical exercise is so taught.

The training of pupils in the regular and beautiful exercises comprehended under a good system of physical training is the only way in which physical education can be efficiently conducted.

A feature which does a great deal towards making this subject popular is the annual school entertainment. Life is full of incidents which associate themselves with the pleasant memories of youth, and the annual school entertainment in which the physical culture of the year should have a part, always produces a good feeling in school circles and leaves many pleasant memories never to be forgotten in after years; it, too, awakens interest in the minds of parents unknown in any other instance of school life.

Physical training may be divided into two classes. The first class comprise free exercise and light gymnastics. The latter includes exercises with movable appliances, such as dumb-bells, wands, clubs, poles and hoops. These exercises aim to develop will power and are

generally practised in a body. All the pupils move alike, the individual is compelled to yield himself to the whole in order to accomplish the object in view, viz., harmony of movement regulated according to certain laws of nature and art. As a means of discipline these exercises are invaluable.

The second class comprise for the most part competitive exercises, running, jumping, etc., exercises on heavy stationary apparatus, and plays and games. These exercises develop the individual.

One of each of these two classes should be used in our schools.

Where light gymnastics are taught the apparatus used should be of light weight.

For children, the one-half or three-quarter pound dumb-bell; for adults the one or one and one-half pound bell is most suitable,

Clubs should be of two sizes, three-quarters, and one pound.

Wands should be four feet long and three-quarters of an inch in diameter.

Poles are made of light pine from 8 to 12 feet in length and one inch in diameter.

Rings are made of hard wood, three-quartersof an inch thick and their inner diameter five inches.

To perform these exercises with the greatest benefit the clothing should be loose fitting and the limbs and body have absolute freedom. Tight fitting clothing for either boy or girl is a species of slow murder that no intelligent parent will inflict; and yet this insane and suicidal practice is still persisted in, in not a few households.

In concluding I would say to the teachers, that it must be borne in mind that all any teacher can do is to furnish principles. The application rests with the pupil. Therefore aim to make the exercises as interesting as possible.

EDUCATION IN THE TWENTIETH CENTURY:
A CRITICISM AND A FORECAST.

BY J. E. BRYANT, M.A.

I purpose in this address to offer a criticism upon our present educational ideals—at least so far as these are manifested in our present educational achievement and policy, basing what I have to say upon what I conceive to be the fitness or unfitness of these ideals to harmonize with the intellectual activities and the tendencies of social development which characterize our age, and which undoubtedly will still more markedly characterize the age which is to succeed ours. To do this properly it will be necessary to review—even if ever so hurriedly—the course of social and intellectual development in the century now closing, so that with this clearly in our mind we may be the better able to discern what the present tendencies of our social and intellectual forces are, and what effect these forces are likely to have upon our civilization before the twentieth century shall have finished its course. It will be seen from this statement that the subject is a large one; that I can treat it only in the most general terms; that much which I shall have to say ought to be backed up by explanations, references, statistics, and the like, which must perforce be omitted; and that therefore I must present to you my opinions dogmatically, and without that argument or illustration which the discussion of so grave a theme in right demands.*

One hundred years ago France was still a monarchy, and Louis XVI. still king, and that terrible upheaval of long restrained social forces, which we know as the great revolution of 1792, and which perhaps more than any other event has dominated the political and general social progress of the race since that time, had not yet begun, but was indeed just beginning to announce itself in most ominous mutterings of widespread discontent. In England there were widespread discontents also, betokening social injustice and ominous of revolution; but in England the great middle classes had been politically emancipated one hundred years

* It is but right to state that in practically writing out the address I found that after I had got the Introduction well finished I had but little space left for the discussion of the theme proper—namely, the prospective character of educational methods and ideals in the twentieth century. This will account for the very hurried and incomplete treatment so obvious in the latter part of the address. I was obliged, not only to condense and abbreviate the parts I actually wrote, but also to leave many other parts out altogether.

before, so that these now united with the old-time privileged classes to maintain a stable government, and thus were effectual in postponing political reform until it could be accomplished by more peaceful methods. But nevertheless from that date to the present, there has been in English politics a definite movement towards a complete political enfranchisement of the entire body politic, that was never before discernible, until to-day political suffrage in the British Empire is all but universal, and in a few years will undoubtedly become entirely so.

One hundred years ago the great principle of local self-government was practically unknown or disbelieved in. The magnificent territory which two centuries of colonization had gained for the Mother Country in the North American continent had just been lost after an ignominious effort to retain it by force of arms, wholly because of the inability of those in authority at the time to recognize the value of that principle as a necessary element of healthy national life. For Canada, however, a territory which had been acquired by conquest, the lesson of the Colonial Revolution had been somewhat instructive; and the Imperial act of one hundred and one years ago gave to our young country a half-way measure of local self-government, which incomplete and unsatisfactory as it was, proved to be a constitutional foundation upon which subsequent advance towards complete local self-government has been possible, until now but little remains to be accomplished in that direction,—which little, however, we may trust will soon be achieved. But for Ireland, the misconception, one hundred years ago, as to the salutariness of the principle of local self-government has resulted in almost a whole century of misgovernment and wrong, until now, the moral sense of the whole nation being aroused to the crying shame of the situation, it is found that remedial measures of the most doubtful character are alone possible of application to effect the healing of an evil for which measures of simple justice would have been amply sufficient a century ago. The object lesson upon the nation of this century of misrule is, however, not a bad one; for soon Scotland, Wales, and even England, as well as Ireland, will undoubtedly be enjoying, each in its own way, the political blessing of national self-government.

Without specializing further, and hastening to a summary, we may characterize the political development of the last one hundred years as being mainly in these two directions: (1) the securing to every citizen the enjoyment of civil rights equal to those enjoyed by every other citizen —which result we may say is practically achieved, at least in English-speaking communities, and is the political achievement which, more than anything else, differentiates this century from every other one in the world's history; and (2) the securing to integral parts of the national organism, whether kingdom, province, or colony, powers of self-government of the amplest possible extent consistent with national coherency and strength. As a complement to this, there has been a corresponding tendency to extend the powers and liberties of the *municipality*, whether

this be city, town, county or township; but as this gradual extension of municipal power has been accompanied by a corresponding delegation to the municipality, on the part of the individual, of a portion of his private right or privilege, the municipal development of the nineteenth century is, more properly speaking, a foreshadowing of that ideal of social organization which, as we shall see, will be the characteristic political feature of the twentieth century, just as the enfranchisement of the individual, to which we have referred, has been the characteristic political feature of the nineteenth.

When we come to describe that phase of the social and intellectual development of the last one hundred years which is manifested in the progress made in the arts and sciences, and especially in the mechanic arts and in the industries related thereto, we must indeed characterize the closing century as the most wonderful one in the world's history. Although the subject is a trite one, it is important that we should remember that for several centuries before the present the aspect of the civilized world changed from one century to another little more than from one year to another. As far as material comforts go, and the conquest and utilization of the forces and resources of nature, the England of Queen Anne differed little from that of Queen Elizabeth, the England of George II. little from that of Charles II. The country was gaining in wealth, and larger areas were being occupied and tilled, and towns and cities were increasing in number and in size; but all this was the general result of laborious industry, of the natural increase of population, and of the wider range that commerce was gradually assuming, rather than of that ingenious application of mind to matter, so characteristic of our nineteenth century, which we call invention. It would be scarcely fair to claim for the last one hundred years *all* the progress characteristic of modern times, which the mechanic arts and industries have achieved; for the steam engine had been brought by its inventor, Watt, to a fair degree of efficiency as far back as 1774, and Sir Richard Arkwright died just one hundred years ago this present year, having amassed a fortune, besides gaining splendid renown, from his inventions in cotton machinery; and other industries such as those connected with the manufacture of wool, silk, iron, earthenware, and porcelain, and the notable employment of canals as a help to commercial traffic, had given character to the eighteenth century as one of considerable industrial progress. But nevertheless it is still true that in the vast range of mechanic arts and industrial occupations of to-day, there is scarcely one of the infinite number of devices that are employed for utilizing the forces of nature, and for converting the crude products of the earth into articles of use or comfort for man, which is not the result of inventive skill developed within the past one hundred years. Not only so, but those sciences which have most contributed to this marvellous industrial development, the sciences which have to do with the manifestations of physical energy, as heat, light, electricity, magnetism, and chemical affinity, and the practical sciences which are based on these, are wholly, except in their

very germs, the products of the researches of the past one hundred years. And to so great an extent has this development of mechanical invention and scientific discovery gone on, that there is not a garment that we wear, not a particle of food that we eat, not a tool or an implement that we employ in our daily vocations, not an article of comfort or luxury that we delight in, which is not produced in a manner almost wholly unknown to our grandfathers of the last century, and with such marvellous economy of time and material that the whole scale of social existence is elevated and broadened; so that the social possibilities of one hundred years ago and those of to-day—at least in their material aspects—are absolutely incomparable. In fact we may truly say, that in the mastery of the forces of nature, and in utilizing the resources of nature for man's benefit and comfort, the nineteenth century has made more progress than all the other centuries together from the beginning of time.

To completely survey the development of the past one hundred years, even ever so hurriedly, will take me far beyond my limits. The wonderful literary activity of the age, infinitely surpassing that of all other ages in extent, in versatility of accomplishment, and in accuracy of execution, and equaling all other ages, if not surpassing them, in genius, must be dismissed without further mention. So, too, must its progress in the æsthetic arts—as painting, sculpture, architecture, and music. So, too, must the development of those professional sciences which have to do with our health—medicine, surgery, pharmacy, dentistry, and public sanitation. And many other inviting fields must be passed over without a word. But there is one other aspect of the social development of the century which we must needs consider, before passing on to the examination of the social ideal of the future,—first, because of its practical bearing on the question as to the best means of attaining that ideal; and secondly, because of its importance in the work of preparing the pupil for the duties of citizenship, no matter what the social ideal may be. The development, of course, to which I refer, is that of religion and religious effort.

If one were to be asked to characterize the religious development of the nineteenth century by its most salient and noticeable feature, he would most undoubtedly do so by speaking of it as the one which in thoughtfulness of enquiry as to the meaning and validity of religion, and in earnestness of appreciation as to the value of religion as an individual and social blessing, has surpassed every previous century that the world has ever known. This thoughtfulness of enquiry is not mere sceptical speculation; it is the outcome of a devout hungering for the truth. This appreciation of the value of religion is not always a mere conservation of inherited predispositions; it is, quite as frequently, an intuitive consciousness, which experience only the more deeply confirms, that without religion, the human heart becomes torpid in its sympathies, its instincts for righteousness become inert, its aspirations for good die for lack of sustaining emotion. There has been scepticism in other ages; but never has the scepticism of any former age been like the

scepticism of this—a cry for truth oftentimes more passionate than that of the believer. A characteristic of our times, of significance in this respect, is the fact that even in fiction the most widely-read books are often those which portray the emotion of the soul in its search for some impregnable defence for its religious convictions. A second characteristic is the fact that while in other ages scepticism has frequently been a mere excuse for frivolity, self-indulgence, or even libertinism, to-day when avowed it quite as frequently betokens earnestness of purpose, purity of life, and self-sacrificing devotedness to the good of others. Still a third characteristic of the age is the fact that to those who have lost their faith in the Divine government of the universe for the ultimate good of man, and believe it rather under the rule of inexorable, impersonal law, there has come instead not that license of unrestraint which one might suppose would follow, but a sorrowful and pathetic despair of the future such as a patriot might feel who saw his country lost for ever beneath the iron rule of some conquering tyrant. All these I take to be indications of, and tributes to, the deeply religious earnestness of our times.

Glancing back over the past century to see what has been the history of its religious effort, as manifested in churches and other definite organizations, we are struck with three noticeable facts: (1) that in respect to those formularies of belief, or expressed standards of faith, upon which these organizations are based, there have been scarcely any changes—in other words, that the professed beliefs of to-day are outwardly those of one hundred years ago; (2) that nevertheless, especially within the last half century, there have been within the churches unending contentions as to particular articles of belief and phases of religious practice, most of which call for considerable revision of the standards before they can become definitely settled—these contentions and differences being partly the result of scholarly investigation and induction, and partly the inevitable divergence and disintegration that ensue when different degrees of importance are attached to articles of belief, the relative importance of which is not defined in the primary standards; and (3) that despite this inconsistency between individual private opinion and outwardly professed creed, the religious life of our century has been characterized by an activity of philanthropic and beneficent effort, not only unparalleled in previous centuries, but for the most part unknown to them. It is true that in the eighteenth century, and even in the seventeenth, some missionary efforts were put forth by the Christian people of Europe, and at least two societies founded (the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge) which have accomplished untold good in spreading the beneficent influence of Christianity throughout the world; but nevertheless it remains the fact, that what is now understood as the missionary enterprise and philanthropic endeavor of the world has almost all had its origin within the last one hundred years—such great philanthropic organizations as the London Missionary Society, the British and Foreign Bible Society, and

the Religious Tract Society, having been founded in the closing years of the last century, less than one hundred years ago; and many others then and later. (I purposely leave out of this review all reference to the efforts of the Roman Catholic Church in missionary enterprise; but I may remark in passing that the whole history of that church during the last four centuries and a half is one long-continued record of missionary endeavor which Protestant Churches might do well to emulate.) And not alone in missionary work, and in the dissemination of religious knowledge and useful literature, have the churches been unprecedentedly active during the last one hundred years, but also in church building, in parochial extension, in the erection of hospitals, orphanages, asylums, etc., and in the systematic relief of the poor. But the most important effort of the churches in philanthropic work has been manifested indirectly; for it is without doubt the indwelling of a vital spirit of true religion within the heart, however unacknowledged, and the beneficent effect of its indwelling there, that has been the originating and sustaining cause of those magnificent manifestations of charity and humanity which our century has witnessed—in such world-wide philanthropic efforts, as for example, the abolition of slavery, the reformation of prison discipline, and the general promotion of temperance, as well as in those institutions for the relief of the poor, and the care of the sick and the aged, which are to be found in almost every city and town of the civilized world, the like of which were never seen in any previous age.

But a review of the religious development of the century would be incomplete, if it left out what I conceive to be a necessary generalization of the religious situation as it stands to-day. Roughly speaking, there are three classes of religionists—using the word in a good sense, and intending by it a professed follower of Christ: (1) those who look upon the church as an external organization held together by a necessary obedience to a divine constitution originally imposed upon it, and potentially embracing within itself the whole of human society; (2) those who regard the church as not in any necessary sense an external organization, but as rather the indefinite assemblage of those who are saved from the effects of wrong-doing, and impelled to righteousness of conduct, by the indwelling influences of a personally-accepted religion; and (3) those who see little prospect that the church, if organized upon its present ideals, will ever get possession of society and thus dominate it with its beliefs and rules of conduct, however desirable a consummation that may be, and who also see equally little prospect that any one definite form of religious belief (as now held by the several religious denominations) can be universally commendable to, or acceptable to, society; but who do care, and that mightily, for what may be called the fruits of religion—these being evidenced not by what men believe, or profess to feel, but by what they actually do, or help to do, for the betterment of their fellow-men and for the amelioration of mankind in general. These three classes are by no means mutually exclusive, for of course they run into one another; but nevertheless the

classification will be important when we come to consider what necessary changes we may look for in the relations of religion to social life in the social development of the next one hundred years.

Having thus outlined briefly the principal features of the social and intellectual development of the century just ending, at least in so far as these have been characteristic and distinguishing, we must now consider that aspect of our development which is to be regarded, as I have before remarked, as being the precursor of what is to be the characteristic and dominant feature of the twentieth century civilization, rather than as a part of that of the nineteenth century. As we have seen before, the political development of the century now closing, has been principally towards the realization of complete political equality. The individual is now the voter, or practically so. Manhood suffrage, almost complete and universal among English-speaking people everywhere; womanhood suffrage, in many places, either complete or partial, and soon to be both complete and universal—this is the final outcome after centuries of progress thitherward, but of progress more definite and rapid in this century than in any other preceding. One by one the disabilities have been removed, until everywhere in England and her self-governing colonies, and in the English-speaking republic to the south of us, the individual citizen stands before the law (or will practically do so before the century closes) in the enjoyment of privileges equal to those enjoyed by every other.

But with this gradual enfranchisement of the individual, and his deepening consciousness of political rights and powers so long denied him, accompanied as it has been by no adequate improvement in our national methods for equitably distributing the benefits of social industry, there has come to him not only the discernment of social inequality and the sense of social injustice, but also the determination to bring about a more equitable allotment of social goods and comforts, even at the cost of the privileges of old enjoyed by others, if that indeed be necessary. This, then, is the social problem of to-day, which the last half century at any rate has been slowly evolving, and the solution of which will undoubtedly be the principal achievement and characteristic feature of the incoming twentieth century,—the reconstruction of our social system so as to secure for the individual not merely political rights equal to those enjoyed by all other citizens, but also equal social rights and privileges.

Let it not be supposed that what the social reformer desires is simply an enforced equal redistribution of the accumulated wealth of ages among all the individuals of society as now constituted, and an enforced obliteration of the lines of class distinction. What he wants is rather that all laws shall be framed so that that which we call wealth, namely, the accumulated products of industry, shall not aggregate to favored individuals, but shall tend to flow freely and impartially to all the members of the commonwealth; and so, too, that neither by the accident of birth or fortune shall one man have advantage over another in the

struggle for existence. Indeed, the very phrase, "the struggle for existence," he conceives should have no part in a well-organized social system. It should be applicable only to an uncivilized society, or to a community of brutes. For in a society of civilized human beings, where every one recognizes, or is forced to recognize, the inherent rights of all others, not only to the fruits of the earth, but to the earth itself, there would be no struggle for existence, inasmuch as the earth is plentiful, and abundant in resource, and able to the uttermost to supply the wants of all her children, that none may lack if none be superabundantly supplied.

Such, stated in brief, is the hope of the social reformer of to-day, and the ideal to which he conceives all subsequent attempts at social reform should approximate. It is based on his love for the amelioration of humanity, and is supported and made enduring by his sense of the injustice of the inequalities of our present social system—of its tremendous contrasts of wealth and poverty, of luxury and wretchedness, of refinement and squalor, of scholastic opportunity and tyrranous ignorance. And those magnificent achievements in the arts and sciences, and splendid conquests of the forces and resources of nature which our century has witnessed—these, instead of mitigating the stress of the social problem, and assisting to bring humanity to a more even level of opportunity and possession, have, by reason of the unjust economic conditions under which they have been produced, simply intensified the distress of the situation—wealth is constantly aggregating in ever larger and larger degree, hopeless toil is becoming more and more fixedly the normal condition of the producer, and ignorance and crime more and more the awful environment of the poor.

The key to the solution of the problem that is offered by the social reformer is the ultimate reorganization of society upon the principle, not of individual freedom and independence, which is the ideal of the nineteenth century, but of social inter-responsibility and co-operation. And it is this principle which is now more and more making itself felt in all discussions relating to social reform, and which will from this date forward dominate the legislation of the future. The nineteenth century has seen the realization of the hopes of the old-time reformer—the political enfranchisement of the individual; but the twentieth century will usher in a far grander struggle—grander because involving a far nobler conception of human character, and the realization of far higher principles of human action, than those that have been required for the fulfilment of the nineteenth century ideal—that is to say, the struggle for the reorganization of society upon the ideal of co-operative effort and common enjoyment.

But as in every reform, much that is evil is necessarily mixed with the aspirations of the honest seeker after good, so in this characteristic twentieth century movement towards an ideal social reorganization, it will be found that there is much that is reprehensible; but the subversive theories and vicious methods of the anarchist and nihilist ought not to be confounded with the aims and hopes of the honest and law-abiding

socialist. There are those who, being rightly enough dissatisfied with laws that work unjustly, and take bread from the toiler, to give it sweetened and flavored to the idler, are, however, willing to go to any extreme of policy or of action to overturn the existing state of things; for they believe that in any event the condition of the laboring poor could not be worse, and that should violent deprivation of property or life be accorded to the rich and privileged, it would only be for them a just retribution. Such a creed of despair, while intelligible enough in those that adopt it, can never be countenanced by those who believe that social evolution can best be accomplished by natural processes of development, and that disruption and violence would only result in hindering that which they were intended to promote.

To make the problem clearer, let us detail somewhat more fully (1) what are the ultimate aims and hopes of the social reformer; (2) what are the less remote objects which the social reformer has in view, and which he considers would be partial approximations towards his ultimate ideal; and (3) what are those propositions which the social reformer puts forward as capable of immediate practical realization. I may say in passing, that it will be impossible, in so general a discussion, to keep these three classes of aims wholly distinct; but the division will enable us better to understand the socialistic ideal.

First,—The social reformer believes that the present evils of society are due to the prevalence of *individualism;* that in a social system such as that which obtains at present, the tendency is for capital to aggregate and labor to segregate; and that therefore the position of the capitalist is getting more and more omnipotent, and that of the laborer more and more precarious and dependent; and that the ultimate result of this competitive individualism will be, that the condition of the laborer will become intolerable (as indeed it has already become in some measure) and that, as a consequence, social disruption and horrible anarchy will inevitably ensue. That this view is not erroneous, our current history everywhere makes plain to us.

He further believes that the true social order will be found in the abandonment of individualism, and the substitution of *collectivism* in its place; that is, in the gradual reorganization of society so that the co-operative principle shall become normal and universal; that all who are able shall contribute to the service of society; that none shall be obliged to contribute more of service than is required for the general good of the commonwealth; and that all shall share in the fruits of associated labor *equitably*—no one using more than his share, and none desiring more; and that the highest ideal of life will be the service of society as thus socially organized.

There are important corollaries to this position which invite notice, but which must be passed over; but it may be said that in such an ideal community every one will be a worker, and idling will be unknown; that poverty will be unknown; and that crime, such

as we now understand it, will be greatly lessened, for the incentives to crime, and the conditions on which crime depends, will be largely removed. No one pretends to say but that, for the present, such an ideal of society is wholly unattainable; but nevertheless it is the ideal to which all practical social legislation will henceforth approximate. It is undoubtedly the ideal of society which the apostles and early Christians had in view; and it is the ideal which many modern Christians not only acknowledge, but do their best to set in being.

Moreover, it is the ideal to which much of the restrictive and social legislation, both national and municipal, and of the co-operative commercial activity of the last half century or so, have been blindly leading up. As we have seen, the general legislative reform of the nineteenth century has been directed towards the entire political enfranchisement of the individual. When that was accomplished, the doctrine of *laissez-faire*, that is, of leaving to the individual the responsibility of his own welfare and happiness, was supposed by many to be the true principle to follow. But in opposition to the principle of *laissez-faire*, of individualism, has been the socialistic principle that the general happiness and well-being can oftentimes be best promoted by co-operative action on the part of the community as a whole, rather than by the sporadic efforts of individuals. Hence we have had the education of the individual pupil controlled by the public, and paid for by the public. We have had many measures of public sanitation, and soon shall have more of them. We have had the public control and care of the sick and insane, of the infirm and the aged, and of idiots and orphans, and we undoubtedly shall have more and more of such legislation. We have had government inspection of foods and drugs, and artificial manures, and control over the production and sale of spirituous and vinous liquors. We have had government inspection of factories and workshops, and government control of the conditions of the employment of women and children as laborers. Taking still broader views, we see that we have had government control and management of the postal service; the control and management of telegraphs and railways in some countries, and the advocacy of the same in all, till there is little doubt that in a few years in all countries the public will own and control not only the postal service, but the railway, telephone, express and all similar services. Even tariff protection, mis-directed and mis-applied as it often is, and mischievously partial in its beneficial effects, is but another exemplification of a blind groping after socialistic reform. But true socialism is not merely national; it is cosmopolitan; and that legislation which is partial in its benefits, and enriches one section of the community at the expense of another, is not truly socialistic—it is an offence against that principle of civilization which most characteristically differentiates humanity from the brute creation—the principle, not that one must struggle with his fellow in order to exist, but that he who exists must help his fellow also to exist.

And then, coming to the sphere of municipal legislation, we see

that it too of late years has been increasingly socialistic in its tendencies, and promises to be still more so. The providing of police and fire protection, of water supply, of efficient sewerage, of conveniences for street traffic and locomotion, is all of quite common occurrence in almost every municipality; while, in addition to these public services, are found, in many municipalities, the public ownership and control of the conveniences and arrangements for rapid transit, for street and house illumination, and for public amusements and enjoyments.

And finally, in those industrial and commercial co-operative organizations which have characterized our last half century or so, such as trades unions, co-operative stores, employers' associations, joint stock organizations, and capitalistic combinations, we see other approximations —blind, it is true, oftentimes partial, and sometimes even mischievous, but none the less real—approximations towards the socialistic ideal.

Having now outlined what is the ultimate ideal of the social reformer, and seen that for the present this ideal is practically unrealisable, although a great deal of our recent legislation and social reform, both national and municipal, as well as much of our industrial and commercial voluntary organization, has been a more or less unwitting approximation to that ideal, we must, *secondly*, consider what are the objects which the social reformer has more immediately in view, and which for the present he would consider as partial realizations of his ultimate aims. As we have seen, what he urges is—(1) that all means for production, distribution, and exchange, be declared and treated as common property; and (2) that all operations for producing wealth be regulated by society in the common interests of society. As *partial realizations* of these principles of social organization, he demands (1) that all land, that all forests, mines and fisheries, that all railways and other means of transit, and that all the other means of producing wealth when these have become, or tend to become, practical monopolies, shall be declared and treated as common property, and shall be managed for the general good of all; (2) that for the benefit of society all education, whether primary, secondary, or higher, shall be free, and in the true sense of the word, industrial; that it shall be efficient, and in its primary stage compulsory, and in its secondary and higher stages be the privilege only of the industrious and morally worthy; and (3) that the administration of justice and the care of the sick and the decrepit, the imbecile and the insane, be free and gratuitous to all members of society. There are important corollaries to these general claims, which, however, we must pass over without mentioning.

In considering, *thirdly*, those propositions which the practical social reformer of to-day puts forward as capable of *immediate realisation*, we will simply mention what is being actually promoted by social reformers of the highest rank in contemporary English politics. In the first place, we have a leading member of the present Conservative government in England advocating legislation by which employers will be held

responsible for injuries received by their employees while in their service; by which entire freedom of combination will be allowed to workmen as well as to employers; by which the settlement of disputes between labor and capital shall be effected by tribunals and colleges of arbitration; by which permissible child labor shall be restricted to the age of twelve; by which there shall be, whenever necessary, absolutely free facilities for industrial, agricultural, and housewifery education; by which there shall be an universal six days' working week; by which allotments of land may be secured to laborers and working people at fair prices; and, most important of all, by which there shall be a bureau or ministry of labor and industry as a regular department of national government control. This is not much in itself perhaps, but it is a great deal when we consider that it comes from so prominent a member of a Conservative English government as the present Secretary of the Treasury. On the other hand we have a prominent member of the other side of English politics, and a prospective minister of the crown, advocating all this, and besides, compulsory education, free continuative schools and free technical schools of a more advanced grade, practically free higher education, easy land transfer, a progressive income tax, and an eight-hours day for miners.

But while these prospective reforms are found in the programmes of those high in responsible positions and the official leaders of parties, they do not by any means cover the platforms of the rank and file of their socialistic followers. What are practically the working principles of the social reformer of England to-day, may be best gathered from the declared platform of the leaders of the so-called Progressive party, which only a month ago obtained by an overwhelming majority the control of the newly instituted City of London County Council. The leading features of this platform are as follows:—

(1). The absolute ownership and control for the benefit of the people, of all gas works, electric light plants, water works, tramways, street car lines, omnibus lines, docks, markets, and civic monopolies of every sort. It is estimated that the profits that will accrue to the people of London as a result of this municipalization of public services will not be less than £4,000,000 sterling per annum.

(2). The municipalization of all lands that may come into the possession of the Council; that is the holding of them forever for the benefit of the people.

(3). The cumulative rating of incomes, and the assessment of land values and ground rents, and the proportional relief of occupiers from taxation. This provision is an approximation and a very near one to that principle of taxation which is known in this country as the single tax theory.

(4). The appropriation to the public civic use of the enormous revenues now derived from ground rents and real estate by the ancient city guilds—corporations that have long outlived the civic uses for

which they were instituted, and which now spend for the benefit of a few, prodigious wealth that many contribute in earning.

(5). The creation of a municipal death duty, somewhat similar to that which has lately been instituted in our own province.

(6). The ownership and control of open spaces as parks or playing grounds for the recreation of the people, and the making of all necessary arrangements therein for sports, music, public entertainments, etc.

(7). The making of due provision for the erection and management of artisans' dwellings, common lodging houses, and free night shelters.

(8). The establishment of free hospitals in every district, and the control of those that already exist; and the establishment and control of free infirmaries and dispensaries.

(9). The rigorous enforcement of health laws and the efficient sanitary and structural inspection of dwellings and workshops, and the enforcement of the laws regulating the same against the owners.

(10). The setting of a good example to all employers of labor by arranging with its own employees for a normal eight hours day and a six days week at trades-union rates of wages; also the abolition as far as possible of the contract system and the substitution therefor of the direct employment of labor.

(11). The organization and employment of unemployed labor on useful work at fair rates of wages.

(12). The enlargement of the powers of the Council so as to enable it to undertake, when the opportunity seems fit, the organization of industry and distribution, especially in those departments which are concerned with the production of the necessaries of life.

This is the most comprehensive programme of socialistic reform that has yet been evolved in the realm of practical politics in the English speaking world, and there is but little doubt that of the twelve provisions enumerated, all but the last will within a very few years become actually realized in the municipal government of the city. It will be admitted too, that taken in its entirety, it forms a very considerable realization of the ultimate ideal of social organization. And when it is remembered that the party avowing this programme either in whole or in great part were elected to power over their opponents with a majority of 84 to 34, and that the leader of the party is Lord Rosebery, a prospective Prime Minister of England, it will be acknowledged that the socialistic idea has come to stay.

Having now analyzed that socialistic feature in our nineteenth century progress which must be taken as rather the precursor of an ideal which is to be more fully realized in the twentieth century than as a characteristically nineteenth century phase of social development, I shall next and very briefly indicate what I conceive will be the nature and extent of the social development and intellectual progress of that new century into which we are fast entering.

With respect to political matters there is much to hope for, much

to fear. The tendency of political development is, as we have seen, decidedly socialistic—and the next century will undoubtedly be one of far-reaching social and economic readjustments. Whether these be made peaceably and in the due course of an orderly national evolution, or be made anarchically and after terrible effusion of blood and destruction of wealth, depends, it seems to me, on the readiness with which the so-called middle and upper classes of society—and in a more responsible degree, the educated classes—appreciate the gravity of the problem that is before them and set themselves in the way of solving it. One thing is certain, the attitude of the leaders and responsible guides of society towards social reconstruction must become one of sympathy and interest and intelligent appreciation of the situation, or social war will come upon us as surely as the twentieth century will succeed the nineteenth; perhaps not so soon, but inevitably, sooner or later. Already in every large centre of population the professed anarchist is found ready with dynamite and bomb to bring down our civilization like a house of cards about our ears. Everywhere in large industrial communities the policy of despair of the nihilist has infected, not merely the ignorant lower classes but the educated wage-earning classes, and like an insidious zymotic disease with terrible contagion is undermining the morals and the patriotic sentiments of those who not long ago were wont to be called the brawn and sinew of society. When I tell you that in a journal published in this city, anarchy and anarchical methods have not only been countenanced but actually commended and recommended, not merely once, but again and again, as the only way social grievances can be redressed, you will agree with me that it is time that the educated thoughtful people, not merely of England and the United States, but of Canada, Ontario, and Toronto, set themselves to understand the social problems of the time and put themselves in the way of effecting their solution. The social reformer of to-day is as much deserving of contemporary praise as ever Pym or Hampden, or Russell or Sydney, or Grey or Cobden or Bright, have deserved posthumous praise. But unfortunately, as has too often been the case with reformers from time immemorial, he is looked upon with disfavor; people call him a crank; they shrug their shoulders at him as he passes; they are ashamed to be seen in his company; and they confound him with anarchists and desperadoes. But let me tell you, ladies and gentlemen, if you want to put yourselves in harmony with your environment in this twentieth century that is to be, you must become socialists in spirit and sympathy, if not in profession; and if Christ and His apostles were socialists surely you can afford to be so also.

Contemporaneous with the socialistic evolution of the next century, and indeed a necessary complement of it, will be the gradual obliteration of lines of national demarcation, the gradual extension of the areas of international unrestricted trade, the gradual reduction of standing armies and extensive naval armaments, and the substitution therefor of international tribunals for the settlement of international disputes. Indeed

the union of all the English-speaking people of the globe in one international federation for free trade, uniform postal facilities, reciprocal copyright and patent law privileges, the extinction of slavery, the protection of the autonomy of weak nations, and the settlement by reference to a common supreme tribunal of all international difficulties, is not merely a dream, but the hope of many statesmen of to-day.

When we come to estimate the development that will be made in the twentieth century along those lines of practical invention and scientific discovery that have so wonderfully characterized this nineteenth century, we must stand with uncovered heads in reverential awe of that which shall be. This has been an age of iron and steam; the next will be an age of steel and electricity—perhaps, too, of some more subtle force, for already scientists are telling us to expect the liberation and utilization of that mysterious power which binds the chemical elements together and holds the quivering atoms in their molecular orders—perhaps, too, it may be of some more obvious force, such as that of gravity, solar heat, or the motions of the tides. This has been an age when men have been fearful for our stores of coal and wood; but the next age will for wood use paper, the vegetable product of an annual harvest, or aluminum, the most abundant of our metallic stores, and soon to be the cheapest, and perhaps in storage boxes gather for winter use the heat of the summer sun now lost in radiation. This has been an age of steamships and railways; but scarcely any scientist now doubts that before many years the problem of aerial navigation will be solved, and that the traffic of the world will be moved along frictionless paths of air in bird-like shallops, skimming the surface of land and sea like summer swallows. This has been an age of telegraphs, and telephones, and phonographs, marvellous devices that convey our thoughts and our very voices from place to place through mysterious but definite conduits; but the wizard, Edison, promises us telegraphic communication through space alone; and even that strange transmission of intelligence known as telepathy, is being scientifically investigated, and who shall say without prospect of solution of its mystery? And so we might go on enumerating other like wonderful contrasts between this age and the next, suggested by no wild fancy but rather by a sober discernment of what is sure to be; but we have said enough to show that there is much reason for believing that as Newton said of the ocean of knowledge that lay before him, so we in this nineteenth century are but as children playing with the pebbles on the shore of that unknown sea of scientific law and material resource which the more inventive and the more practical scientific workers and investigators of the twentieth century will in all probability sail proudly over as skilled and experienced navigators.

He would be a bold prophet who would attempt to foretell what will be the course of religious development in the next hundred years to come. And yet the problem is of the utmost consequence, not only to the individual but also to the social organism; for it will be denied by no one, not even by the avowed sceptic, that the religious emotions of

the people are most potent factors in the evolution of social conduct; while on the other hand the relation of religion to ethics is of prime importance to the educator in the preparation of the pupil for the duties of citizenship. But the problem is difficult in every way. On the one hand we have a set of crystalized forms of belief which have been more or less adhered to for centuries, and which to-day millions of earnest and devout hearts reverently subscribe to and are ready to lay down their lives for. On the other hand there is undoubtedly, especially in the higher circles of thought and culture, a restlessness of enquiry and investigation, manifesting itself not only in the bolder scepticism of the avowed atheist, the honest doubt of the agnostic, the rationalism of the so-called higher schools of criticism, or even in the practical deism of that widespread half-confessed unitarianism which is found in so much of our current literature; but also in those continuous and universal discussions that are going on in the churches everywhere, not merely in the ranks of the scholarly and critical, but also among the unlearned—discussions, for example, as to the value and nature of the atonement, the validity of the sacrament of the eucharist, the obligatoriness and effectiveness of baptism, the duration of future punishment, the priesthood of the ministry, the interpretation of prophecy, the plenary character of inspiration, and the like. Again, on the one hand, is to be reckoned the wonderful reality of religion as an impelling and sustaining social force, manifesting itself in the enormous activity of the churches in their magnificent efforts in self-extension, missionary conquest, and philanthropic well-doing of every sort. On the other hand, there must be taken into account what must be truthfully described as the irreligion of the age, its practical discrediting of its own beliefs. I speak not here of the idleness, the self-indulgence, the levity of purpose and pursuit, the apathy of feeling and callousness to human suffering and want, that largely characterize the wealthy privileged classes in every country; nor of that sordid and gross immorality and criminal lawlessness that dominate the existence of the degraded poor in areas of congested population; but I speak of the selfishness and the self-seeking, the jealousies and envies, the lack of fair-mindedness, and the inability to see things from the points of view of others, that all too conspicuously mark the lives and characters of the men and women of the great middle classes —cultured men and women, church-going men and women, the class of men and women whom we meet every day, and of whom we may say that we ourselves form a part. And of this practical irreligiousness of the age we may be sure the opponents and doubters of Christianity are not slow to take due note. The rational explanation, however, is, that it is simply the natural result of that selfish individualism upon which, as we have seen, our present social, political, and economic lines of action are so largely based; and of the departure from those principles of co-operative effort, mutual responsibility, and common enjoyment, which Christianity as instituted by Christ and His Apostles, enjoins upon us.

Despite all this incoherency of belief, and inconsistency of practice, religion is a far too firmly ineradicable principle in the human heart to be ignored in any discussion as to prospective social development; but unless Christian people can agree among themselves, and unite in presenting their principles in a compact and coherent body of truth, self-explanatory and self-sustaining, commending itself alike to the faith of the believer and to the intellect of the doubter, the probability is that Christianity as an organized system of religious propagandism will become more and more disintegrated, and therefore less and less potent, as a factor in our social development. On the other hand if a sufficient number of Christian principles be gathered together to form a sufficiently firm ground of universal belief upon which may be based the ethical instruction of children and the ethical guidance of men and women, and if professed Christians will see, too, that their own lives and characters are in deed and in truth, and not merely in name, guided and moulded according to these principles, then there *will* be hope for believing that Christianity will constantly become more and more the dominant force in our social development, and that society will finally become organized entirely in harmony with its principles.

This last ideal is, as I stated in the former part of this address, the hope of the so-called Christian socialist of to-day; but, as it seems to me, unfortunately for the realization of his hope, instead of endeavoring to find out those basal principles of his creed which will commend themselves to the race, and thereby form a sure ground for ethical instruction and practice upon which to build his social structure, he is endeavoring to impose upon society a church polity and a body of religious belief which, at least in its entirety, so far as my observation leads me to decide, the great mass of society will never accept.

Again with respect to that second class of religionists to which I have referred, namely, those who attach little importance to the Church as an organized and concrete body controlling society, but whose main hope of the salvation of society lies in the acceptance by the individual of some definite creed, which by its vivifying power will save him from the thraldom and consequences of sin and produce in him the fruits of righteousness, thus making him a typical social unit,—I conceive that *they* are too divided among themselves, too unsettled in their tenets, too unestablished in their apologetics, to afford any likelihood that they can unite and co-operate as a unifying social organization leavening society universally with its principles, or that they can hope to have society universally base its ethical principles and rules of conduct upon the sanctions of their creeds,—unless indeed these can be made simpler, more self-coherent, and more universally acceptable to the outside world, than at present they seem to be.

And, thirdly, with respect to that remaining class of religionists, namely those who care principally for the fruits of righteousness, and less anxiously for the particular form or phase of belief upon which these fruits are produced and nurtured, one must recognize that *they* do

not of themselves form any definite and coherent body; that they are rather the more or less loosely attached adherents of one or other of the two preceding classes; and that as they have no corporate capacity and no corporate opinion they can scarcely be considered as likely to be a stable factor in social development; and that though undoubtedly they will always exist, and perhaps, too, in ever increasing numbers, it cannot be until they have found some common bond of union, some definite ground of opinion and principle upon which to base their ethical teaching and their rules of ethical conduct, that they can expect to exert that influence in the social development of the race, which undoubtedly their beneficent work and high ideals entitle them to.

I have said enough to show that the question as to what will be the religious development of the future is one of infinite difficulty; and though I by no means desire to speak in the matter except with the utmost reverence and caution, it seems right to say, so far as one can now predict, that the course of the evolution of religious ideals during the next century will be the gradual inter-approximation of all the three types described, to one; and that the final evolution will be an all-embracing and all-pervading organization, dominating the whole social organism by its principles, and devoted to the service of humanity after the divinest ideals finally conceivable. I trust, moreover, that all thoughtful people who have listened to me will recognize that it is important that all who have the well-being of the race at heart will look upon the question boldly, and give to its solution the best that they have of personal influence for good, honest opinion, calm reflection, and unprejudiced judgment, knowing as we all must, that the ethical status of the race, which, as we have seen, is so closely identified with its religious instincts, is of all mundane things, its most important concern.

Having now sketched at considerable length it must be confessed, but with an incompleteness I am quite sensible of, the social and intellectual development of the past one hundred years, including the general political aspect of it, the industrial and scientific aspect of it, and the religious aspect of it, and having indicated what I conceive will be the intellectual and social development of the next hundred years, and shown that in all probability the twentieth century will be an age of marvellous scientific advancement and practical invention, and that its political, economic, and religious life will be dominated by the socialistic and Christian ideal of co-operative action and common enjoyment, it remains for me, all too briefly, to sketch what I conceive ought to be the relation of our educational methods and general educational system to this dominant principle of social progress.

It would have been a proper and interesting step to have shown, before entering upon this final part of my discussion, that proud as we are of our educational system, prouder perhaps in this province than elsewhere on the face of the globe, it has always been an anachronism, and has by no means kept pace with the social development or the intel-

lectual development, of the race. Our public school system, that is, in respect to its curriculum, has never been superior to what ought to have existed in the last century; in fact, since its first institution it has made no progress at all comparable with its privileges. Its methods of teaching, though improved to some extent in late years, are still based on principles that date at any rate from Milton's time. Our university system has been held in bond-slavery to an ideal which came into the world five centuries ago, and which, one would have supposed, those intervening years of vast intellectual acquisition and scientific discovery would have done something, long ere this, towards subverting. And our university methods of teaching, until within the last decade or two, have been as unchanging and unchangeable as those languages and literatures upon which they have for the most part been exercised.

If we seek for the cause of this continuous anachronism we shall find it to lie in the want of that social ideal which the twentieth century will crown with honor, and which, as we have seen, this nineteenth century has done something towards exalting. We must not forget that our system of public school education, even on this continent, is scarcely more than a half century old as yet, and that in England it is but a thing of yesterday. But our universities we have had from time immemorial. These, however, instead of being ordered for the benefit of the many, have been maintained in the interest of the few. To social progress they have ever been indifferent if not averse. In the general diffusion of knowledge they have felt no sympathy and taken no interest. Even in the furtherance of scientific discovery they have lagged far behind the private investigator. Every new department of scientific knowledge that has come into the world has had to fight its way into the university preserves, and has been the object of class prejudice and academic disdain. The young pedant who, by dint of years of undivided attention had learned to read in their original Greek and Latin narratives, a few more or less mythical chronicles of the fights and other boastful achievements of the semi-civilized, though undoubtedly interesting, peoples of two thousand years ago, was, by virtue of this linguistic drill and acquaintance with semi-prehistoric affairs, supposed to be equipped for all the duties of responsible modern citizenship; while he was taught to look down with scorn or contempt upon the education of him who, instead, had gained some insight into those forces of nature by whose utilization the world is made more habitable and life made better worth living, or had given himself to the study of social problems as recorded in history or contemporary treatises; and the *crown* of academic honor was thought to be achieved when such an one had read a few of the old-world poets and philosophers, and had learned to write their languages without obvious grammatical errors, although undoubtedly perforce in a way that would have been none the less ridiculous to those old-time worthies, and this perhaps without being required to know anything about the poetry or philosophy of his own time, or to study the diction of the masters of style in his

own tongue. I do not wish to disparage this ideal of education; for I think I am as sensible as any one of what it has done in training some of our most gifted thinkers and forcible and exact writers; but at the same time it is hard to speak of it without contempt when one realizes how partial, how one-sided, how incomplete in every way it was, how wholly inadequate as a training for citizenship, how ill-suited as a course of general study, despite the excellence of its results in many special cases.

When one realizes that the ideal of higher education, here hurriedly referred to, is the one that until very recently had universal sway, and thereupon reflects how utterly out of touch with the achievements of our modern, social, and intellectual progress such an ideal was, one has no difficulty in seeing why our public school course has been from the very first a laggard in the path of progress; how it began by being a far-off and skeleton-like imitation of the University ideal—reading, writing, and arithmetic, taught by rule of thumb; grammar, a collection of memorized rules; geography, a topographical directory, without the advantage of alphabetic arrangement; a little ancient history, mostly mythical; a little modern history, mostly dates, and battles, and the births and deaths of kings; and a little Biblical history, to give it the salt of anti-secularism, of an equally valueless kind. Such was the public school curriculum to which not the oldest of us were first introduced in our educational career. Then as the lifeless character of this mere parody of education began to be perceived, a movement of progress ensued, and let us say it with thankfulness, progress of a most excellent sort. For the irrational memorization of rules and isolated facts has been substituted in many schools, but I regret not in all, an approximation to the inductive method;—the study of grammar, for example, as an aid to expression, and an attempt to bring the dry facts of history and geography into some sort of vital connection with the human interests of the everyday life of the pupil. But like every movement which is a mere reaction, and one not correlated to some dominant principle, this progress has been restricted in its area, and has been pushed to too great a length. To make plain what I mean, I would say, that instead of adapting our primary course of instruction to the social instincts of our time, instead of making it harmonize, even ever so faintly, with the scientific and intellectual environment of our age, the several parts of the old inadequate curriculum have been advanced to heights which they should never reach in a primary elementary course. For example, arithmetic, which as a practical study, is one of the least useful in after life, or rather the one of which a very small knowledge goes the farthest way, has been taught as if it were an end in itself, the very *summum bonum* of primary school achievement. Grammar, of which the whole content in a primary course should be its relation to practical language expression, has been taught as a means for mental discipline of a highly intellectual sort. History, though perhaps intended to be taught from a rational standpoint, has suffered from the exigencies of text-book making, and has really been

presented to the young pupil with its vitality dry-pressed from it, and little better than annalistic skin and bones. While geography, one of the most useful and liberalizing of subjects, has always been, as I take it, totaly misunderstood in schools, and thus forms but one more illustration of the pernicious effect upon our system of primary education of the prevailing mediæval university ideal.

Passing now to higher education, we shall, I think, find the present ideal of a university course equally out of touch with the master instincts of our age. The history of all progressive university organizations has shown how exceedingly hard it has been to get rid of, or away from, the influence of the dominant tradition—namely, that for the purposes of higher education, the ancient classics are not only necessary but self-sufficing. This mediæval fetich has been as much of a bogey to the average university man as any that ever haunted the unenlightened imagination of negro or Indian. By dint of long-continued effort, however, the educational reformer has now secured some sort of relaxation of this old-time tyranny; but still in the general course of even our own University of Toronto, Latin is obligatory in every year of the course, and if Greek be not also to be taken, it is only at the cost of taking both French and German instead. You will notice that by this method of evaluation, for one ancient and dead language, two modern living ones are required: which may be taken as another illustration of our willingness to pay tribute to an ancient idol. Furthermore, that while the student *must* take, in the four years of his course, four examinations each in two dead languages, that is eight in all, or four each in one dead and two living languages (exclusive of English), that is twelve in all, he *must* take only *one* distinctively modern science, exclusive of physics, and one examination in physics; and that he *may* be graduated without any study whatever of any subject whatever connected with those great fundamental problems of social life which, as we have seen, now dominate, and will for the next few centuries continue to dominate, the whole social, moral, and material well-being of our race. Now I will ask—Is this right or wise? My reply is that it is neither right nor wise; that this arrangement of the various departments of the curriculum is, in respect to their intrinsic importance, and real vital bearing upon the duties, obligations, and requirements of our modern social life, almost an inversion of what is right and wise. The apex of the cone is where the base ought to be, and the base is where the apex ought to be. Nay, more, that for the unwisdom of this inversion, society may have to pay bitterly some day—that is, should the unwisdom continue, and should our educated young men and women be continually passed forth from our highest institutions of learning without being taught to give their best attention to those questions which, next to ethical ones, are the most important that concern humanity. For, be it not forgotten, the forces of social disruption are gathering; and unless they are restrained by the enlightened good sense and wise sympathy of those who

will array themselves on the side of social order, anarchy and chaos will come upon us as certainly as night follows day.

And what I have just said respecting the unwisdom in the general university course of forcing so much attention upon mere linguistic study—which, however excellent it may be in itself as an intellectual exercise, bears no sort of relationship to the duties and responsibilities of citizenship—and of correspondingly neglecting the studies which have to do with the stability of our civilization, applies with still greater force to the situation, when we come to consider the so-called honor or special courses. Out of the seven graduating departments of our University—still using it as a type of universities in general, and by no means intending a criticism of it in particular—out of its seven graduating departments, exclusive of that of political science, an attention to social or economic questions is required only in one, and in that, only in one minor examination; so that we may say, that the great bulk of the honor or special students, and therefore, of the cleverer and more influential ones, pass out from the University with as much ignorance of social and economic questions as when they entered it. And what I have said as to the inadequacy of our courses of higher education as preparations for citizenship may with almost equal force be said of their insufficiency as means for placing the student in harmony with that highly scientific, intellectual environment which is, as we have seen, the most marked characteristic of our age.

What, then, shall our primary and our university courses of study be, in order that they may meet the requirements of the times as preparations for life and citizenship, and be in harmony with that social and intellectual development which the closing years of the nineteenth century are fast evolving and which the coming century will see realized in the full?

With respect to Primary Education, the answers, I think, must be as follows:—

(1.) It should be *real education*—as far as possible inductively pursued, and not a mere memorization of either facts or principles. This involves the necessity of good well-trained teachers, who have themselves been educated by inductive methods.

(2.) It should be as *simple and practical* as possible, going to no further length than the average child can accomplish in the time that he is at school, and bringing everything into as close relation as possible with the prospective needs of the child as a self-supporting citizen and a contributor to the social weal.

(3.) It might include *all that is taught now*, but so modified in extent as to make room for several other studies. Arithmetic should be reduced two-thirds; grammar, one-half; the time spent in oral reading might also be greatly shortened.

(4.) But it should also be made to include *a plain statement of the commonly received principles of ethics*, as these are related to personal

conduct, with such sanctions as the community in general can unite in finding. In this matter no time should be lost by our educational authorities. It is imperative for the well-being and safety of society that the child be taught the difference between right and wrong, and to understand and have a correct idea of his personal relations to his fellows as common units of the social structure, both as regards his privileges and his responsibilities. Religious instruction, properly so-called, to be of any value, should, for reasons specified in a former part of this address, be pursued in voluntary classes, under religious instructors of the parents' own choosing.

(5) Furthermore, our Primary Education should include a brief but full course of instruction in *the elementary principles of government:* an explanation of the state as an organized community where the individual gives up a portion of his liberty for the good of the whole social organism. The process of law-making, of national and municipal taxation, of national and municipal control and support of social undertakings, such as roads, railways, schools, asylums, the post office system, etc., should all be made clear and intelligible; in other words, the child should not be left to acquire his knowledge of what is meant by citizenship and social rights and obligations after he has left school; but so far as possible he should be fitted for the duties of citizenship while he is yet under the pupilage of the state.

(6). Lastly, there should be *a serious and definite study of nature and the laws of nature,* from the time the child enters the school until he leaves. There is no school age too young at which to begin this study; and instead of being considered as now a mere ornamental and practically unattainable part of education, it should be considered a fundamental and entirely obligatory part. The course should include an elementary study of the simple properties of bodies, and of the simple natural phenomena connected with heat and cold, and hence of those phenomena depending on ordinary atmospheric changes; also of those connected with light, sound and electricity; thereafter, of simple chemical action; thereafter, of the structure of the earth's surface and of its useful resources, including both plants and minerals; and finally it should include the attainment of some knowledge of animal physiology and of astronomy. As I have said above, this study should begin the moment the child enters school, and should continue incessantly during the whole course of his school career. It should be pursued entirely inductively, except where the teacher's aid or the text-book is necessary to make complementary explanations. This course will involve a new generation of teachers, and wholly different educational ideals from those we have hitherto been following; but, nevertheless, the demand for such instruction is an imperative one, and a community that neglects it does so at the peril of being left behind in the social development of the age.

As corollaries to the above, and as necessary sequences to the proposed reconstruction of our system of public primary education in ac-

cordance with the principles of the ideal social commonwealth, it will follow: (1) that all schools shall be wholly free; (2) that all, as far as practicable, shall be equally efficient; (3) that the attendance shall be regular and continuous until the limit of the school age is reached, the necessary means being taken to make this compulsory if need be; (4) that text-books and all other school appliances be absolutely free; and (5) that where poverty is a hindrance to regular attendance or efficient school work, the community shall supply the deficient food and clothing.

Furthermore, to provide for the efficient training of teachers, the community, either municipally or nationally, shall institute, equip and maintain, a sufficient number of training schools; that the entrance to these shall be entirely free; that they shall be unequivocally efficient; and that if the graduates therefrom be too numerous to supply the demands, the standard of admission and graduation shall be raised until the supply shall just equal the demand.

Then with respect to University Education, in order that it, as a more complete preparation for life and citizenship, may conform with the genius of our age and satisfy the requirements of our social and intellectual development, there must be laid down as basal principles:—

(1). That it should at once *be enfranchised from the thraldom of its mediœval ideal* that the ancient classics are the necessary and sufficient features of academic study; and also from that of the no less imperfect ideal that any language, whether modern or ancient, or that mathematics, or any other department of study, not specially related to our present social environment, should have any academic distinction, priority, or preference, as against any other department of study.

(2). But that as the distinguishing characteristic of university training is *culture*, and that whatever be the culture we possess, it must if evidenced in any way, be expressed either orally or in writing in our own mother tongue, therefore an ability to *read properly, speak correctly, and especially to write correctly*, and in accordance with the ordinary canons of good English, be an absolutely indispensable condition of receiving the hall mark of culture, a University Degree.

(3). And since as a means for the gain of culture the study of literature in its higher forms of poetry, the drama, and the nobler work of fiction, is universally regarded as the best practicable, and since no literature, whether ancient or modern, is so richly endowed as is our own with works of genius in poetry, the drama, and in fiction, that therefore a *short but sufficiently representative course of English literature*, as a means of developing culture, and not as a linguistic pursuit, should be made imperative on every university student.

(4). But that as the distinguishing characteristic of the intellectual development of our age is its activity in every branch of investigation into the forces and materials of nature, resulting in the opening up of vast realms of knowledge, compared with which the acquisitions of pre-

ceding ages are absolutely insignificant; resulting also in the fact that the spirit of scientific enquiry, criticism, and judgment, is the all-pervading and dominant influence in every department of the knowledge of our time; and resulting also in the additional fact that our social development is everywhere and in every manner inexplicably bound up with and dependent upon those arts, inventions, and physical discoveries which are the practical outcome of this wonderful advancement in scientific attainment,—therefore, in every course of university education, whether general or special, and obligatory on every university student, there should be a sufficient opportunity for the acquisition, as far as possible by inductive methods, of such *a knowledge of modern science, especially in its broader and more cosmic aspects*, as will put the university graduate in complete harmony with that peculiarly scientific intellectual environment which this nineteenth century perforce places him in, and which in the coming twentieth century will be still more characteristically scientific.

(5). And, fifthly, that as in communities organized in harmony with the social ideal, that is, organized with reference as far as possible to the equal moral, intellectual, and material advancement of all its members, as assuredly all communities will, in the less or more remote future, be, the individual must be taught to know exactly what his social obligations are; and with still more force as a present reason, that as in every human likelihood, before this social ideal can be realized, our civic institutions, both municipal and national, will be subjected to the fiercest strains, because, on the one hand of the irrational impatience for social reconstruction begotten of the anarchical forces everywhere around us, or, on the other hand, because of the passionate despair of social amelioration begotten of almost equally prevalent nihilistic tendencies; therefore, in every university course, and obligatory on every student, whether general or special, there should be the amplest provision for the acquisition of *a real knowledge of the principles and methods of social organization*,—of government, legislation, jurisprudence, taxation and other methods of revenue production, of municipal, national and international rights and obligations, of civic rights and obligations, of the methods by which industrial production can best be regulated in the interests of the community, of the means by which capital can best be equitably distributed and labor can best be equitably allotted, or (if this last be too ideal an aim) of the means by which capital and labor can be made most reciprocally beneficial, of the regulation of public currency, and of the means for best promoting trade and commerce, and of other subjects involved in our modern idea of society which it is not necessary here to enumerate. When one reflects how important every one of these questions is to our social well-being, and how ignorant not only the average citizen is of them, but almost every citizen, one cannot but be amazed at the strength of that inert and crass devotion to an ideal of education five centuries old, which has hitherto prevented the placing of the study of social questions in its due place in the university curriculum, that is, in

the very first rank of the obligatory subjects. It would, I fancy, be scarcely believed in a gathering of practical men of the world, of men in touch with the busy, thoughtful activities of our modern life, that though in our own University of Toronto we possess the very best facilities for instruction in this branch of study, yet—such is the slavery of the academic mind to the mediæval idea of higher education—the student in the general course and in nearly every one of the special courses of the university may be graduated without once hearing a social problem discussed or even named.

(6). Sixthly, as an obligatory element of higher education, there should be *a study of ethics*. Admit, as unfortunately we must, that the foundations of ethics are obscure, and that neither religious philosophers, nor those avowedly anti-religious, nor those that have investigated the subject without prejudice either for or against the Christian position, either agree with one another or among themselves as to the ultimate sanction of ethical principles; yet, unmistakably there is a sufficient agreement as to the principles themselves, and as to the rules of conduct which are to be based thereon, to form a sufficiently large subject for university study—and the subject itself is of so much importance to the well-being of the state constituted on a social basis (as all states approximately are, and as all in entirety ultimately will be) that it cannot without hurt to the individual and loss to the commonwealth be ignored. I find, however, that this is not the opinion of the framers of our university curriculum, and that ethical sociology has a place in the university plan, if possible still less important and structural than political and economic sociology.

These, then, are the fundamental and structural elements of a course of higher education adapted to the intellectual environment and social ideals of our age; that is to say: (1) the reading, writing, and speaking of our mother tongue with accuracy, ease, and efficiency; (2) a course of literature as a critical portraiture of life, to be pursued in the study of a selected number of our English classics; (3) a course of modern science, as far as possible inductively pursued, but sufficiently comprehensive to ensure an intelligent apprehension of the laws of natural forces as these are exemplified in familiar phenomena, and of the relation of our world to the cosmos; and at the same time, in some one branch, sufficiently minute to impart a due appreciation of the nature of scientific research; (4) a course of political and economic sociology sufficiently broad and minute to impart an intelligent appreciation of every sort of social problem that a member of a highly organized social community may be called upon to assist in solving; (5) and lastly, a course in ethics, scientific and practical, and sufficiently full to serve as a preparation for the personal responsibilities and obligations of the highest forms of citizenship.

After this, every branch of knowledge should be given exactly that position in the university polity which the demand for its teaching warrants; being placed neither above nor below any other in a supposed

order of merit other than that which its relation to the social and intellectual requirements of the time prescribes for it. The number of such extra branches of learning that should be pursued in the course for a degree, in addition to the fundamental ones above described, and the extent to which these extra branches should, or might be, specialized, are, of course, details which the practical working out of the plan would easily determine.

As necessary corollaries to this reorganization of university education on the basis of a definite, rational, and modern relation to the social organism, as distinct from an undefined, irrational, and wholly anachronistic relation to social needs and social aspirations, certain other reforms would have in due time to be instituted. I can only in the briefest possible manner refer to these.

(1). The university should be made entirely free. This freedom from expense should of course begin with exemptions from all fees, whether for attendance or for other benefits, and should next include free text-books and other appliances for investigation; and as society in its organic development more and more nearly approximated to the social ideal, it should be made to include every other form of expense. For it must never be forgotten that in the social commonwealth the truly educated intelligence is its most precious product.

(2). But it would consequently follow from this exemption from expense, that industry, good conduct, and actual achievement, are necessary obligations upon continued attendance. The student whose education is obtained at the state's expense, in degrees above that of the masses, must return to the state the best intellectual service of which he is capable; and this he cannot do unless he is industrious, regular in his attendance, and well-behaved; and he can make no return whatever if he does not possess the necessary natural ability. Hence the idle, the irregular, the ill-behaved, the naturally deficient, must be deprived of the privileges of university instruction. There is absolutely no argument whatever for state support of institutions of higher education, if the educational advantages which these institutions have to offer are prostituted to the abuse of the idle and mischievous.

(3). But furthermore, in institutions supported by the state, of which so much is demanded, whose responsibilities are so great, whose importance to the social well-being is so transcendent, there must be *efficiency*, unmistakable, undeniable, unimpeachable efficiency. How can this be secured? Certainly not as now, by no effort being made to secure it. Idleness in the instructor is infinitely more baneful to the social well-being than idleness in the student. Incompetency in the instructor is an infinitely greater loss to the social well-being than want of ability in the student. Therefore to ensure the state against either idleness or incompetency in the university staff, there must be independent visitation and inspection by those who shall be responsible, not to the immediate governing authorities of the university, but to the supreme authority of the commonwealth.

Besides primary education and higher education, there is the great department of *secondary education*, of which I have not hitherto said a word, and can even now say no more than to assert that what has been said of the so-called lower and higher grades of education, applies with equal force, *mutatis mutandis*, to secondary education.

In addition, there are the important subjects of *physical training*, *manual training*, and *art education*, all of which should have their due place in a system of general public education, and all of which, as factors of the normal educative process, are of the utmost consequence to the social well-being. It would have been an interesting discussion to see what the place of these subjects is in the public education system, and how they can best be provided for; but I must pass over the whole matter in silence.

Then there are the questions of *industrial technical education*, and of *professional education*, as distinct from the system of general public education. These also I must pass over in silence, except to say that I can conceive of no educational question more important than that of industrial technical education, or one of more consequence to the state, either as now constituted or as when constituted on a more highly developed social plan. The question of professional education is not so pressing, and is only interesting in respect to its relation to the reorganization of society on a higher social basis. But with respect to industrial technical schools, and supplementary industrial schools, in all important centres of population, both urban and rural, it must be remarked that the sooner they are instituted and got into efficient working order, as parts of our national educational scheme—schools for wood-work, schools for metal-work, schools for textile-work, schools for needle-work and schools for cookery, schools for the field, the stock-yard, the orchard and garden,—the better it will be for society both as now constituted, and as organized upon the higher models which we may well be sure the twentieth century will realize for us.

I had intended also to discuss what I consider to be some inherent weaknesses in our present education system—its superficiality on the one hand, its proneness to specialism on the other; also to discuss somewhat critically the effect upon the quality of the education-product, both in its intellectual and in its moral aspects, of the ever-growing preponderancy of women-teachers as compared with men-teachers; and I had thought also of discussing the relation of education to the upbuilding of character, for despite the fact that so much is said and written on this subject, it is in my opinion much misunderstood, and the formative value of rational educational methods too much underestimated. All these questions are related to my theme, but they must all be ignored.

In conclusion, I have but one wish, which I utter with all earnestness, and that is, that the intelligent men and women of to-day, the earnest and thoughtful men and women of to-day, especially those of them who may be privileged to see the dawn of the twentieth century

that is so soon to be, will betake themselves to the study of society not from the standpoint of the individual as a microcosm in himself, which is *selfishness*, but from the standpoint of the individual as part of an organic whole, which is *righteousness*. The doctrine of the common possession of goods and benefits, and of individual responsibility for the common welfare, which the first apostles of Christianity believed in and lived according to, may be too altruistic for practical realization to-day; but surely, it is an ideal which the Christian teacher and the Christian disciple may alike honor and pay heed to. It is, as I have tried to make plain, the ideal which the social forces of the twentieth century, as well as those of the closing years of the nineteenth, will fast push to the front as the one for practical striving after and approximating to. But it must not be forgotten that along with many legitimate and self-restrained forces of social reform, whose influence for good the discerning will commend and only ignorance or stupidity seek to restrain, there are many other more or less lawless forces whose influence is wholly for social disruption, under the mistaken belief that out of terrible evil good may more speedily come. If you cannot see any loveliness in the social ideal that the honest reformer is endeavoring to put before you, you surely ought to be alarmed at the hideous travesty of social organization which the anarchist is everywhere threatening to impose upon our civilization. In every European city outside of Britain, and in almost every American city, the bomb thrower and the dynamiter are actively prosecuting their infamous work; and even in Britain his baneful principles are by no means unknown. We, fortunately, live in a peaceful city where Christian influences are at their best, and in a peaceful country abounding in natural resources and blessed with an order-abiding, right-loving population; but as I have said before, even in this Christian city of Toronto, the policy of dynamite and violent disruption have again and again been publicly advocated.

To me it seems to be a terribly serious question, and one that people have to declare themselves on—either to be on the side of ostrich-like persistency in stupidly shutting one's eyes to danger in the fancy that the danger is thus averted, while in reality it is coming nearer and nearer; or else to be on the other side, and by making wise concessions in time, so save society from ruin.

Therefore, as educators, responsible for the instruction of the future members of our commonwealth, and charged by virtue of your official positions and your social status as highly intelligent men and women with the due ordering of that instruction so as to ensure the best results to the commonwealth, I appeal to you to lend your influence in making this education system of ours what, in all points, it ought to be, the best possible means of preparation of the youth of our country for the duties of citizenship—in harmony as absolute as possible with their future intellectual environment, and with an adaptation as perfect as possible to that high ideal of social organization which will dominate the century that is so soon to be.

CHARACTER TRAINING IN OUR PUBLIC SCHOOLS.

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The formation of character may not be the chief reason for the existence of the Public School; but as every one will admit that the possession of a good character is at least of equal importance with the attainment of knowledge, I shall assume that all will concede that its formation should form an important part of the teacher's work, and proceed at once to show some ways by which right habits may be secured.

I recommend the careful study of plans for the formation of character in school children, not merely on account of their benefit to the scholars, but because of their reflex influence upon the teacher, and the higher and truer kind of teaching their adoption produces. To form character, in any degree, there must be a complete understanding of child nature, a careful study of cause and effect, a comprehension of the individual necessities of pupils, and the adaptation of one's methods to meet these necessities. The knowledge and practice of such plans will aid in making the teacher an educator; will prevent mechanical and routine work, and lead to a rational method of instruction. The teacher who has this object in view will hasten slowly. He builds, not like the speculator who erects sham houses to sell; but like a wise master-builder who builds his own house for the ages.

What are some of the elements that can be used in character training in our public schools? I say some, for I have no intention to make this paper a complete examination of the subject.

I regard the development of the teacher as one of the most important aids in this matter. I cannot conceive of the growth of a school in character where there is stagnation on the part of the teacher. In the teacher, this development may be an effect—the result of a plan carefully arranged and faithfully followed, but to the children who observe it in him, it is a cause—a power, whose presence they feel stirring them to similar action. It may be growth in knowledge, or in courtesy,—in all that makes the scholar or in that which constitutes the gentleman, or in both; but insensibly through that subtle power, imitation, these youthful minds are stimulated to a corresponding activity. Like coursers

in a race, the efforts of the leader inspire all. "Truth," from such a teacher's lips "prevails with double sway." There is added to his didactic teaching the more powerful teaching of example. Such a teacher is always fresh. Constant, steady growth is secured among his pupils, and this, in my opinion, is the first—the essential requisite for character training.

The spirit and general tone of the school have very much to do with the characters developed in it. I visited a school some time ago in which, I am sure, no sweet, wholesome character could be formed. Even in the presence of a stranger there was the use of stinging sarcasms, odious comparisons, offensive jests and unpleasant depreciation. It may have been fancy, but I thought the countenances of the pupils bore evidences of this treatment. I hope such schools are rare, I believe they are. Hateful tempers, sharp speeches, morose looks and all that brood of vipers destroy good instead of developing it. I once heard a parent say to a teacher, "You have ruined my boy, sir. He has copied your manners, and your tyrannical temper has made him deceitful." It was too true. The father's fears have been, to my knowledge, realized in the character of that boy, now a man. The spirit of the school should give a trend to the boy's career. It should be of such a nature as to send him into active life with a pleasant countenance, a cheerful disposition and a freedom from the ugly passions of revenge, suspicion and resentment. What should hinder the school from doing this? Learning is a delightful thing. There is for the child no greater pleasure than the knowing of the hitherto unknown. To him the mastery of a difficulty is a glorious triumph. No miser ever counted his gold with more glee than does the school-boy reckon over to his delighted parent his increased mental wealth. Look at the children on their way to school radiant with happiness and buoyant with hope! Listen to their conversation full of their studies and of their delight in them! This is the natural spirit of childhood. The school should foster it. Where it is maintained the best there is in a boy has opportunity for development. Weak moral natures in such an atmosphere become strong. The influence of the good home is supplemented, and that of the bad home in some degree destroyed. Evil dispositions and bad tempers die for want of opportunity for their exercise. Prospects of future usefulness, if not of future greatness, arise in the mind of even the child of hardship. The hard lines disappear from his face. Order and law hitherto irksome and hateful become a pleasure. The firm hand, the kindly heart of the wise teacher have made duty a delight. In the midst of these happy surroundings, which will accompany him as pleasant memory pictures all through life, good resolves are formed never to be wholly broken. Resolves which will act as ties to bind him to a better life.

The general aspect of the school-site and school-room has a good deal to do with the kind of boys and girls that leave it. Cleanliness is indeed next to godliness. Neatness and order, beauty and taste in every foot of the grounds and every part of the building are powerful educators.

Dirt and untidiness produce carelessness, carelessness leads to destruction —to scribbling and its train of evils.

School work is one of the great means of forming character. In no other way can the teacher cultivate those important elements of self reliance, application, perseverance and courage. If we are to teach boys that which they will need to practise when they become men, we must teach them industrious habits, the value of time and the conscientious use of every hour. In a school where the teacher so plans his work that there is no haste and no waste, pupils unconsciously imbibe the spirit of constant, cheerful application, and go to the several occupations of life to display the habits learned at school. To make school work a means of training character, the teacher must remember that every lesson is more a means than an end. Not merely an educational means; but an opportunity for cultivating self-reliance, independent thought and manly action. These pupils will soon be in the great school of the world. For most of them the future contains abundance of work and difficulties of all kinds. The school should prepare them to meet these successfully, by the character of the lessons taught and the mode of teaching them. The teaching that develops character gives the maximum of encouragement and the minimum of assistance. Strength is cultivated rather than quickness. The ability to do, is made of more importance than the capacity to remember. Thought is valued higher than knowledge, and is developed by wisely chosen and well directed work. I distinguish between work and mere employment, or occupation. The former stimulates and strengthens; the latter, causes lethargy and results in idleness. Idleness is the most direct road to vice. It is vice itself, no other foe of the school-room is stronger and more difficult to overcome. No training of character can be done where it exists. But, if the teacher and pupils form an ideal mental work-shop where every child is not a mere apprentice at a task for the profit of others, as the school-boy too often thinks he is, but more like the cheerful master of his own business, whose every gain goes to himself; and where the teacher is not a mere record-keeping machine or task-master, but a skilful master-workman invested with even more than parental authority, then bad habits and ugly tempers have 'but little opportunity for their indulgence. Life in such a school is a constant stream in whose current Goethe says character is developed. Work of a suitable kind, of the proper amount and performed in a right spirit will form industrious habits, and industry is one of the best antidotes for latent or active viciousness.

Closely allied with work as an element in training is the practice of economy, the avoidance of waste or extravagance and the careful use of the various articles in the school. Who can tell what silent, yet potent influences are at work when the pupil sees the constant practice of these habits by his teacher and fellow-pupils? These apparently trifling acts will, in future years' be mentors in greater transactions.

If the teacher could train the conscience while he is develop

ing the intellect, the work of which we are speaking would be accomplished. Can the teacher do this? To a considerable extent he can. Every school has its own standard of conscience, largely the result of long practised habits. Habit gives character to conscience. The teacher must give character to habit. In habit nothing is trivial. No desire for present ease must prevent instant and minute faithfulness. "In to-day already walks to-morrow." Causes and effects, effects and causes follow each other in rapid succession in the school-room. There is consequently the constant need of firmness and watchfulness. Habits that will produce integrity, truth, manliness and the spirit of kindness must be fostered. Those that tend to the opposite must be crushed, if possible, in the very bud. The teacher must be a law unto himself. He must not only do his best at all times, but he must make it almost impossible for his pupils to do less than their utmost. There are mechanics who cannot do a bad job, no matter how poor the material is upon which they are working, or how small the remuneration they are to receive. Their training by first-class men has produced this condition. I know a merchant who has trained hundreds of clerks who are eagerly sought after by other firms. The constant doing of the right thing in the right way at the right time has become to them a second nature—a conscience, if you like, which they cannot violate. The public school ought to aim at a similar end. It will attain it if it uses similar means—a recognition of the future career of these young people and a determination to fit them for it.

Let us remember that the lax teacher is never a conscientious teacher. Laxity weakens conscience, blunts the moral sensitiveness of the child, and affords him at once a reason and an excuse for wrong-doing. Firmness combined with wise vigilance and the avoidance of undue sternness aids conscience in its efforts to produce better habits.

One of the things school training ought to develop is the power to do the right even when it is not pleasant and to do it at once. This means the exercise of the will in opposition to the desires and fancies, a most necessary preparation for the duties of life. Youth, if left to itself will choose the easy, rather than the difficult. It will do the things it likes in preference to what ought to be done. Self-gratification and pleasure are as dangerous as they are seductive. In opposition to these the wise teacher will cultivate self-denial and the strict performance of the duty of the hour. Self-denial will produce moral courage and moral courage will enable the boy to meet not only the difficulties of the school and overcome them, but will fit him bye and bye to cope with the difficulties and temptations of business.

The objects placed before pupils to incite them to study have an important influence on their character. I am afraid we value knowledge more than culture, I fear we instruct more than we train. We are all, I presume, capable and conscientious teachers, but is there not too great a desire to impart instruction for a present end? Is not the horizon of the school too much limited by the date of the examination?

This plan, I am quite sure, often prevents the attainment of its object. It gives the pupils a dreadfully narrow idea of the object of learning. It makes the best teacher forget, in part, the greater and grander functions of his calling. Prizes, marks and all that class of incentives are also very doubtful means of creating a love for knowledge and of developing character. They may stimulate ambition and encourage rivalry, but they foster selfishness on the part of the successful and create suspicion and envy in those who fail—some of the meanest traits in human character.

Religion in its broadest sense is the foundation of all training in character. All ethical teaching is valuable, all good example is powerful; and yet I am convinced that there must be added to these the devout recognition of God and the direct reference of our acts to His opinion. As Webster says, "Religion is a necessary and indispensable element in any great human character. There is no living without it." How can we make religion a means of training in the school? Not, perhaps, by anything like didactic teaching upon the matter, but by a reverent acknowledgment of God's goodness and wisdom and of His claims upon our gratitude. This can be done in connection with the many suitable opportunities that occur in school life, but above all by the constant practice of the virtues of kindness, patience, love and mercy. "Religion is more a temper than a creed." As such it should permeate the schoolroom like an atmosphere from the opening exercise till the closing prayer. I recognize that religious training is principally the work of the home and the church, but I am also convinced that all true school education should be the complement of that received in the ideal home. The motives that are used in the school to incite to duty or to form character must not be of a lower kind than those used in an intelligent family. The home and the church teach the boy that the highest style of man is a Christian. The school ought to show him that the highest style of a Christian is the Christian scholar. Should we not so teach that our pupils will say of us what Alexander of Macedon said of his teacher? "I am indebted to my father for living, and to my teacher for living well."

I place great value on the cultivation of self-respect among children. Its influence on the general tone of the school and upon individuals in preventing the many wrong acts which they are likely to commit is wonderful. Teach a boy to respect himself, his reputation, his ability and the fair name of his family and you have taught him what will certainly secure the respect of others. Self-respect will prevent his forming low associations, or debasing himself by mean acts or bad language. It will keep him from disgracing himself or distressing you and his parents by badly prepared lessons.

Every lesson can be made a vehicle for this training. I believe every subject is better taught when this object is present to the teacher's mind. Further, there are subjects that cannot be taught well unless their moral side is prominently brought before the pupils. History is

one of these. It is more than a record of past events. "It is philosophy teaching by example." Rightly taught it will cultivate patriotism, a love of liberty and a hatred of oppression in every form. It will create a desire to emulate the noble and the good and to shun the example of the vicious. By connecting causes and their effects it will serve one of the great purposes of the school to make good citizens of our pupils. Current history and its lessons should never be overlooked. Literature is a grand means for this purpose. The Bible says "As a man thinketh in his heart so is he." The life is but the manifestation of the thoughts. Fill the mind with the grandest thoughts of the greatest men. If the thought be pure the life will certainly be.

Essay writing, if proper themes are chosen, affords the teacher an excellent opportunity for furthering this work.

Allow me to say that in every subject it is better to let the children draw the moral, denounce the meanness, or extol the virtue without, if possible, the teacher's aid. The reason, I think, is obvious. Children, like older people, place a high value on their own opinions and are apt to stand by them.

In the main, I recommend, as you will observe, that character training be general and indirect; rather an inseparable factor of the school work than an independent element. There may be occasions for direct and specific action, but these are comparatively rare. You will find, I think, when such occasions occur as demand direct personal treatment that a private interview, where kind counsel, and if necessary, plain warning can be given is the best. Clarendon does not put too high a value on counsel when he says, "Counsel is a second education that improves all the virtue and corrects all the vice of the former." Every teacher has discovered the truth of this. In such an interview the teacher is in the best condition to impart advice and the pupil to receive it. Many are the victories won over evil habits in such circumstances by prudent teachers, many the thanks from grateful pupils in after years for counsel so given.

Very briefly let me mention a few things that have an influence on character, but which time will not allow me to treat at any length. School associations and companionships are among the strongest of these. Let the teacher give this matter his careful attention. It is closely connected with the present and future welfare of his pupils.

The proper supervision of pupils during recesses is an important matter. This is often the time when the moral training of the teacher and the home is undone—when the trashy novelette is read or exchanged and its pernicious contents discussed. The time when unchecked rudeness in word or deed leads to vicious habits.

The cultivation of polite habits and the performance in a respectful manner of the ordinary civilities in use among refined persons have a decidedly beneficial effect, and should be as customary in school as in good society. School habits should never undo the training of the home.

I need but mention temperance and hygiene, truth and honesty, regularity and punctuality so necessary to a good character and so essential for success in life. I asked a retired merchant of over eighty years of age the secret of his success in business. He answered, "God's help, sobriety, and never having been late for any appointment but once in my life."

After all, the teacher makes the school. It is his life that trains. It is not so much the scholar as the man that moulds the plastic minds of pupils. What the teacher out of the school and in it really is, that to a very great extent will his pupils be. Scholarship and knowledge of teaching alone will fail to give the best results. Honest, intelligent work, true worth, a cheerful countenance, and polite manners with faith in God and faith in the children will confer dignity, inspire respect, and make teaching a power in training youth; but if we are to produce the best results, there must be added to all these the conviction deep and ever present in the teacher's mind that these children have immortal spirits, and that we are by every act of ours helping to form their eternal destiny. It is only the best that produces the best, and the teachers of our children should be the best, the very best men and women our country produces.

I lately saw a gardener preparing a plant for exhibition. What care he took in pruning and shaping it! No labor, no nourishment was spared. Shade and light were given or withheld as required. Everything that might injure its form, or impair its beauty was removed. Every redundant and misshaped bud and leaf was nipped off. All this anxious, loving care for a plant which can live but a season, I thought, how then should I care for those immortal plants of the school-room! How mould and fashion and nurture them during those five days of each week that earth and heaven may be adorned with their beautiful characters.

I have had in my mind in writing this paper a quotation from Sidney Smith, and with it I shall close. "The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible." May we, with the assistance of the great Teacher, impart such an education in the schools of Ontario!

PHYSIOLOGICAL PSYCHOLOGY.

J. G. HUME, M.A., PH.D.

Ladies and Gentlemen:—

I feel it a high honor to be called upon to address the Teachers of Ontario at their Annual Convention. The subject on which I have been asked to speak to you was selected for me by the Committee who invited me—physiological psychology. When you read this big title I fancy that many of you said to yourselves—physiology we know and psychology we know, but what is this physiological psychology?!

If we were thoroughly acquainted with all the departments and sub-departments of physiology, and with all the divisions and sub-divisions of psychology we should know more nearly where to locate this disputed territory lying somewhere between physiology and psychology and claimed by both. We should know that there was even a difference between physiological psychology and psychological physiology.

Let us first look at physiology to discover in what region of its domain this territory lies when claimed by physiology. As you all know, physiology is a branch of the wide study of biology the study of life in all its various forms and manifestations.

Under biology we have morphology or a study and classifications of forms of living organisms, histology limited to the finer microscopic investigations, and physiology that deals with the action or function of organic structures.

Under physiology is included a study of vegetable, and of animal structures and functions.

Limiting our attention to the consideration of animals—we may distinguish a nutritive structure and function that corresponds in character to the vegetative, a muscular system, and a nervous system.

If we leave out of view the vegetative whether in plant or animal, and also the muscular system we have remaining the nervous system of animals and it is in connection with the study of this sub-department that we reach the field of psychological physiology. You see why it is called physiology. Now it is peculiar to the nervous system of animals that it is most intimately connected with what we may term psychical manifestations. The physiologist from his point of view regards these psychical manifestations as distinctive of the nervous system, and he endeavors to use these psychical manifestations as signs or helps in studying the physiological organism, that is, he continues to study physiology, but he makes use of the psychical as a means to attain his end, viz., a more accurate knowledge of the nervous system. It is mak-

ing use of the psychical differences in so far as they are helpful in distinguishing, defining and classifying the various parts of the nervous organization. Such a study of physiology might be termed psychological physiology.

NOW LET US TURN TO PSYCHOLOGY.

I have already spoken of psychical manifestations without attempting to explain their characteristics. It is this that is the subject matter of psychology—states of consciousness. In physiology we were dealing with a branch of the objective, with objects in space and movements of objects in space; in psychology we attempt to deal with the subjective, with inner conditions and changes, with states of consciousness as felt and known by a subject. What these states are and what they are like you can only know by a self-reference to your own individual experience. I attempt no further definition of them but simply state that Psychology attempts to observe and study these states of consciousness.

Such a study has often been termed introspective, that is, instead of fixing the attention without upon the objects in space and their movements, an attempt is made to take notice of the states of the conscious experience in time within our own consciousness and so is called introspection or looking within.

Dr. Maudsley in his work "The Physiology and Pathology of Mind," raised objections against such an attempt. He classifies three objections against any attempt at a study of the states of the mind as follows:

(*a*) "There are but few individuals capable of attending to the sucession of phenomena in their own minds."

(*b*) "There is no agreement between those who have acquired the power of introspection."

(*c*) "In order to observe its own action it is necessary that the mind pause from activity; and yet it is the train of activity that is to be observed. As long as you cannot effect the pause necessary for self-contemplation, there can be no observation of the current of activity; if the pause is effected, then there can be nothing to observe."

This has been wittily summarized. (1) Few *can* observe their conscious state. (2) Those who can do so are not agreed. (3) No one can do it at all.

Now, it is not a sufficient answer to Maudsley's objection to point out the inner incoherency and contradictions of his statements. We must look at the subject for ourselves, and then I think a moment's reflection will show us that it is simply untrue that we must absolutely pause to observe our states of consciousness, and when we do so there is nothing to observe.

Are we not aware that we have a toothache while we are having it? Must we pause from having the toothache to be aware that we have it? What a blessed relief if when we attempted to observe it there would be a pause, and in the pause nothing to observe. This would be a great saving of laudanum and a loss to the dentists. Not only can I observe

the toothache I have, I can recognize it as my *toothache* and as different from other sensations I have; still deeper I can recognize that it is *my* toothache that I have, that is, I may be self-conscious or capable of recognizing myself the possessor of the toothache, who can distinguish himself from the toothache that he desires to be rid of.

Yet there is this amount of truth in Maudsley's objection, that introspection is not an easy task for the ordinary mind. It is something unusual for it to take this attitude.

It is perfectly true that at first our attention is outward, our minds occupied with and wrapped up in the observations of objects in space and their changes. It is a later stage when there arises a clear recognition of our states of consciousness, and still later before we clearly recognize that our states of consciousness are *ours*, that WE have states of consciousness as our states of consciousness, that we as persons are conscious beings—self-conscious beings; so we may trace three stages in the growing clearness in our apprehension of our knowledge and its components.

1. The earliest and easiest where the attention is almost entirely engrossed with objects and movements of objects in space.

2. A recognition of our states of consciousness as inner states in time, having a peculiar character as states of consciousness. This is the position occupied in what is termed "introspection," that is, the attention is now directed to the subjective states.

3. A deeper consideration which is nearer akin to philosophy than psychology. A deeper reflection and a more mature kind of thinking is required to clearly distinguish the *self* that has its conscious states as something that may be distinguished from its states; that is to get a clear view of the nature and character of *self-consciousness*, of the character and the meaning of the *self*. We may then admit some truth in Maudsley's statement, not of the impossibility, but of the difficulty of studying states of consciousness, that is the second stage that we have referred to, and we may say that to investigate the third stage, whose importance is scarcely seen by Maudsley, is still more difficult and requires greater care and longer training. But confining our attention to the second, the study of the states of consciousness, the subject matter of general psychology, we see that immediately and directly the individual is conscious of his *own* state; he alone is properly conscious of those states and of what is going on in the minds of others, he knows only by a reference to what goes on in his own mind. But the observation of the conduct of others, and the expression of their thoughts and opinions help us to understand ourselves.

So the study of the subjective conditions of the individual, although, the starting line and stopping point of psychology, can yet be supplemented by the study of other individuals; they are to the individual in a certain sense objective (though after all he is not studying them independently of his own view of them). Hence Spencer says subjective study must be complemented and completed by objective study. Learn

to understand the character of consciousness by noticing what it does; study its products or manifestations, for instance language as a product of thought and an expression of thought, monuments of literature science and art, institutions, forms of government, history of nations, customs of various nations, a comparative study of savages, their rites, ceremonies and mythologies, a study of infants, and the stages of their development, that is endeavor to trace the history of the individual and of the race from its earlier and simpler, to its more complex and developed forms. Nay, we shall not stop with infants and savages, we shall get hints from *animals;* and we have such works as those of Darwin, and Romanes, and Lubbock, with their careful observations of animals, and here again we run over to the border land of disputed territory. The study of animals has usually been carried on chiefly by the biologist, but the psychologist is also interested in the subject and lays claim.

Now in this debatable common ground which may be assigned to biology, or to psychology, we may note some of the methods and results.

1st. We may note the comparative study. It is now a commonplace that the brain is the chief organ of intelligence, but like the ordinary knowledge that the earth turns on its axis, investigation was required to gain this result.

A comparison was instituted by the biologists, and they reached a generalization that in a wide way the intelligence of an animal, as far as could be judged from its habits, was pretty directly proportional to its brain development, that animals might be arranged in classes according to their intelligence, and that the brains of these animals would be ranked in a corresponding gradation.

The general public have been most interested, perhaps, in a special application of this general result. It was commonly stated that the brains of men were heavier on an average than the brains of women, hence the conclusion seemed more or less plausible that men possessed greater intelligence. But the biologists have lately discovered that they had not reasoned quite logically and consistently in this particular instance. Judging from the habits of men and women respectively there did not seem to be as great a disproportion in the intelligence displayed by each as would have been expected from the disparity in the weights of brain; but it turns out that the comparison was exceptional and incorrect. In the case of all other animals the scale had been arranged not according to absolute weight of brain, but according to relative or proportional weight. In comparing, for example, an elephant and a mouse, the absolute weight of the elephant's brain was not compared with the absolute weight of the mouse's brain, but the proportion of the elephant's entire weight which consisted of brain was compared with the proportion of the mouse's entire weight that was made up of brain; in comparing men and women, however, they had simply taken into account the absolute weight, while the true method, as elsewhere employed, was to enquire what proportion of the whole weight of the

man was brain weight and what proportion of the whole weight of the woman was brain weight, and then compare these to see which stood higher in the scale of brain development. As men on the average are much heavier than women, it turns out that in proportional brain weight the comparison is rather in favor of the woman! The lady teachers in Toronto have my permission to take a careful note of this for future reference in urging their claims for higher remuneration upon the trustees, but in justice to the trustees I must tell you of another point that is now being advanced by certain biologists, most prominently perhaps by Professor Lambrose, of Italy, who ventures to call in question the current belief in the superiority of the nervous organization of women. While it was believed that men were vastly superior in brain development as indicated by a comparison of brain weight, so much superior in fact that some explanation was needed to account for the fact that women, after all, judging from their habits, did not seem to be so inferior in intelligence as was to have been expected, the favorite theory to account for the high intelligence of women with such a low weight of brain was to say that the brains of women were of a better texture, the nervous organization of a finer quality, and it was claimed that women showed great heroism and patience, and deserved the highest credit and admiration for bearing pain and surgical operations so stoically. Lambrose now solemnly avers that the apparent stoicism and patience displayed by women in sickness and pain simply demonstrate that women do not feel the pain as keenly as men; that they can better endure having their teeth pulled, simply because they do not suffer so acutely as the men, that in reality the nervous organization of men is much finer, much more delicate, much more sensitive than that of women. As sensitiveness in general is supposed to be connected with fineness of nervous organization, the lady teachers should be very careful not to wound the sensitive feelings of the delicately organized trustees.

We have spoken of comparative study. Let us now consider physiological study of the individual; experiments upon animals to gain more accurate knowledge of the nervous organism. One of the sources of information is vivisection. If the heart of a frog is removed it continues to beat for quite a while although altogether severed from the body; further if the heart is cut into pieces, every section that contains a ganglion cell will for some time continue to act thus showing that the ganglion cells are subordinate centres of reflex action, or automatic movement upon stimulation. The movement in the tail of a snake after the body is destroyed is a reflex action due to centres in the spinal cord. If the cerebrum or chief portion of the brain of a frog be removed—the frog is the favorite victim of vivisection experiments—the body will act in various ways upon stimulus being applied. If a drop of acid be placed upon one of the legs, the other foot will promptly wipe it off. From various experiments it is determined that certain movements such as breathing, etc., are regulated chiefly by the lower portion of the brain, the medulla oblongata, and that

the cerebrum or fore-part of the brain is needed for the initiation of purposive movements, not arising from stimulus.

Another question that was discussed and experimented upon is what is called brain localization. The earlier work that is well remembered was done by Gall, and his results formed the basis of the science of phrenology. The crude application of these results led to the discredit of Gall's views. Then a later experimenter Flourens succeeded in casting such discredit upon the phrenological position that it was entirely neglected for a long time, but in 1861 the study of Aphasia or loss of speech led Broca to conclude that the centre of the brain usually affected, where there was aphasia, was the portion of the frontal convolution of the left hemisphere (in right handed persons.)

With Fritz and Hitzig a new era of experiment began. The general result from their experiments seems to be that the fore part of the brain was chiefly connected with MOTOR reactions; the back portion with the sensory. Hermann Monk, another experimenter, tried to map out the whole surface of the brain into separate sections; so that he even had a little circle in which he located memory almost like the old phrenologists, so that in the case of a dog operated upon he claimed that it had soul-blindness, which he defined as incapability to remember the significance of signs. Goltz, however, claimed that there was simply general stupidity due to the nervous waste and debility. The consensus of opinion being somewhat intermediate between the early view of special localization and the contrary view that the whole brain was capable of acting as one organism without special differentiation of function. The method of experiment by which these conflicting results were reached are chiefly forms of vivisection performed upon dogs, rabbits, guinea pigs, pigeons and monkeys.

I. Electrical stimulations of portions of the brain and watching the effect.

II. By extirpation or destruction of sections of the brain, that is cutting out small portions in various parts and noticing the effect.

III. By the observation of the effects of disease. The latter, I need not add, is the chief source of experimental information upon the human brain, post mortem examination, though some experiments have unwittingly been made by accidents, such as the celebrated crowbar case, where a crowbar was blown through a portion of the brain without killing the victim. So far the experiments spoken of are of a general descriptive character, and though in a sense scientific they do not meet the strict demands of science, that is, quantitative exactness such as we have in chemistry. An attempt to give quantitative or mathematical exactness is made by what is termed psycho-physics. A couple of examples will make it plain. We can measure objective changes because we can compare one objective state by another, our standard remaining the same, hence we can accurately measure and weigh objects, and changes of objects in space, but there is a difficulty of measuring the subjective states because you cannot take one and

place it beside another, you have no abiding standard. An attempt is made, however, to measure the subjective states by some objective change that remains the same; the difficulty here being however that the subjective state of one moment, which is measured by the objective test is said to be equal to or different from a subjective state at another moment, so that though the standard is apparently the same, we are in difficulty in applying it, because what we have measured once has disappeared and can only be recalled by memory.

Our standard of measurement is extensive, but the differences to be measured are not extensive but intensive, or changes in degree such as we can distinguish in a pain growing more and more unbearable.

A unit must be got or minimal state. The way to do this may be illustrated by the sense of weight. Place a very slight weight upon some portion of the body and it cannot be perceived as heavy; go on increasing the weight and at length there is a recognition that a WEIGHT is being felt. This is called the threshold.

Now suppose it takes *one ounce* to reach the threshold, it may be that if we slightly increase the weight we cannot perceive the increase, slightly more we do perceive an increase, we will say $\frac{1}{3}$ of an ounce has been added before a difference is noted. It is generally the case, that if it requires $\frac{1}{3}$ of an ounce to be added to the ounce, before a difference can be perceived, that if we add another $\frac{1}{3}$ of an ounce to the $1\frac{1}{3}$, this is not sufficient to be noticed, but we will need to add the $\frac{1}{3}$ of $1\frac{1}{3}$ ounces.

A second-class of experiments are to determine the duration of states of consciousness; an attempt to measure the physiological and psychical processes. A delicate chronoscope is used, that registers 1000th part of a second.

The clock is started and stopped by an electric current. Now if I place one finger upon the key that starts the clock and the other upon a key that stops the clock, you will notice that if some one presses upon the finger first mentioned the clock begins. I have to press down with the other finger and stop the clock, the interval will be registered and is what is called simple reaction time, it is found to be about a tenth of a second. The experiment can be varied with different signals to start the clock.

For instance, a bell rings when the clock starts, and I attempt to stop the clock as soon as I hear the sound; sight signals can be easily arranged, and many variations made in these different kinds of signals, and the difference in time noted.

Various processes occur in the short interval thus measured. The stimulus from the signal is carried inward to the brain, is apprehended, and a motor impulse is transmitted to the muscles. By varying the experiments and by the help of physiological experiments to measure the velocity of nerve transmission and muscle-stimulation, an attempt is made to measure the various processes occurring in the short interval. Many interesting facts are noted. It is observed for instance that when a person attends to the receiving of the signal, that is to the predomin-

ently sensory element in the whole process, the time occupied in the process is considerably longer than when the attention is concentrated upon the acting member, the finger that stops the clock. The usual explanation of this fact, when one is attempted is, I think, incorrect. I shall not, however, attempt to discuss the point here, except to say that I believe that the physiological facts and habit are sufficient to explain the difference in time. When we attend to the receiving of an impression, we naturally tend to assume a passive or receptive attitude with consequent relaxation of the muscles and suspended breathing. When we attend to the making of an intended movement we naturally draw in a full breath and the muscles become tense and ready for action. In the first case the muscles are not prepared to act quickly, they are "standing at ease," and a certain time is required to make the requisite preparation for muscular action; while in the second case this work has already been done, the muscles are tense, wound up ready to go off, they are in a state of unstable equilibrium, ready to act quickly at the least stimulus. Note the starters in a hundred yards foot race, and you will observe how often they start off before the signal is given. This is not from an attempt to take an unfair advantage of the other competitors, but due to the readiness to start upon the least stimulus.

The physiological condition explains a great deal. Then we must take account of the habitual procedure in action. We are accustomed to fix our attention upon the thing to be done, and the action does not naturally go beyond the point on which attention is fixed without some re-adjustment. In the case where the attention is directed to the receiving of the signal there is a tendency to stop at the point of apprehending the signal. This tendency has to be overcome—a new action beyond this has to be proceeded with—the attention must shift over to this further act. If these various factors are taken into account there would not seem to be anything mysterious or wonderful about the fact that the time occupied in the process when the attention is fixed upon the re-acting finger, stopping the clock, is shorter than when the attention is fixed upon the finger receiving the impression—the signal. You will readily see that many variations in the experiments can be simply made. It will be found that the time is lengthened when the subject is performing some mental operation, when his attention is distracted, or when he is fatigued while on the other hand it becomes shortened by practice, and concentration of attention.

Though there are marked individual differences we attain an appearance of exactness by an average of many experiments; and though it is true that the facts were very generally recognized by experience before such experiments were carefully conducted still the experiments tend to give clearness and exactness to knowledge, and also to lead to more careful observation.

You will notice that the method in psychological physiology and physiological psychology are the same. In both cases an attempt is made to apply strict scientific treatment. In the case of psychological

physiology the method seems to many to be justifiable and sufficient for the purpose. In the case of physiological psychology it has been called in question.

It may be granted that the states of consciousness may be treated, to a certain extent, as we treat changes in objects and that a certain gain results from this narrower view that limits the attention to a part of the process of consciousness but it should never be forgotten—as it frequently is—that this is only a limited or partial view.

There are two aspects in consciousness. Consciousness is a process. Hence we have 1st. Changes occurring (2nd) in the same consciousness. There is 1st a difference (2nd) a unity.

We must carefully note that a change is one thing, a consciousness of change another, and although they can never be absolutely separated we should carefully note the difference between a state in consciousness, or a succession of states in consciousness, and the consciousness in which, and for which, the states exist as conscious states.

The scientific or mechanical view limits its attention to the changes, the differences. By the physiological method an attempt is made to deal with each state in the consciousness as with atoms or changes in space of a moving particle.

The second element to which we have called attention, the unity, is neglected.

We may then contrast the study of the objective changes, the movements in space, with the subjective or changes in consciousness, by examining the latter a little more closely.

There is a resemblance when we regard consciousness merely as changes occurring. But even looking at the character of the changes that occur there is a marked contrast when we consider the recurrence or reproduction of states of consciousness.

A previous state in consciousness may be reproduced in consciousness. This reproduction of a previous conscious state is much more than the mere recurrence of a previous movement. The hand of my watch now points to 40 minutes after three o'clock. Yesterday the same hand on the same watch pointed to the same place, but does the watch remember having previously pointed to 3.40? In consciousness the reproduction of a previous state is more than the mere recurrence of a previous movement. It has been retained in some way by the consciousness, and is referred to the same consciousness that previously had the experience remembered.

It is sometimes said that what is peculiar to consciousness is memory, the recurrence of a past state with its recognition. But at the basis of memory and recognition is the peculiar activity of cognition, because if there were no cognition there would be no recognition. You cannot remember what you never knew hence memory cannot be brought in as an explanation of the possibility of knowing. In cognition there is something unique making a basis for memory and recognition.

The fact of recognition is something unique, there is no analogy in

the changes of particles in space or movements in the organism and their recurrence. In recognition there is a reference to one consciousness of the present and the past, and this shows that there is a unity that embraces the succeeding elements, and cognizes and recognizes them as a process in time; there is a unifying activity, and an identity or continuity throughout the activity, a reference of the various succeeding states to the one identical, uniting, including, conscious self. In its unifying, including activity we find no proper analogy in objective changes. The elements in the changes of objects may possess a certain identity, but there is no reason to suppose that there is in the objects a self-recognition of identity, and the various elements in an object form an aggregate rather than true unity. Even permanent contiguity and inseparable union must be distinguished from a true unity as found in conscious ness.

To illustrate the difference between an aggregate and a unity we may take the cortex of the humau brain.

It is estimated that there are on the cortex of the brain some 1000 million cells. If these were distributed that would give one cell to each human being living on this earth.

If each cell were independent and independently conscious, then upon the cortex of one human brain there would be as many separate, distinct, and independent consciousnesses as there are individuals on the earth. The mere fact of their being contiguously situated would not in itself make them constitute a unity; if this were all they might be as separate as the different sticks in a box of Eddy's matches.

Now having tried to call your attention to the striking contrast between the characteristics of consciousness as a unity and a unifying activity, and the characteristics of material objects aggregated in spatial relations let us attempt to trace apparent analogies or resemblances that may be made out when we limit attention to one aspect in consciousness viz., the occurrence of changes, and seek for similarities between the objective changes in the nervous organism and the subjective changes within consciousness.

First there is the fact of change. For consciousness there must be activity, there must be the occurrence of changes within the consciousness and the apprehension of these by the consciousness.

Over against this, as similar, there must be a nerve excitation and nervous changes propagated along a nerve in order to have a sensation.

Again pyschologists have noted in their study of what is termed "association of ideas," that those things which have been regarded as resembling or similar have a tendency to recall one another or come together in thought, also things that have been contrasted as different, and a more general statement may be made that whatever has been contiguously known has a tendency to be reinstated in thought as a whole if any part of the previous experience recurs.

As similar it is noted that in the nervous organism a movement once set up can be easily repeated, and movements antiguous to one

another may influence and interact upon one another, the stimulus applied to one portion may be transmitted and affect another portion.

Again, even in the case of the unity that I have said is peculiar to consciousness, the reference of the various states to the one identical consciousness, an analogy seems to be found in the co-ordinating work of the nervous system. In fact, some psychologists think that the great lesson to be learnt from physiological psychology is the unity and continuity of the sentient life and the unity of consciousness. I do not think that this lesson was learnt from physiological psychology. Take another point, the subordination and direction of one class of ideas or states of consciousness by some governing or dominating idea, seems to have its analogy in the distribution of functions in the higher and lower nervous centres: cerebrum, medulla oblongata and spinal cord. And lastly even the great and striking distinction made by consciousness of the ego and the non-ego, the subjective and the objective is supposed to have a certain counterpart in the afferent nerves, carrying inward the external excitation and the efferent nerves carrying outward from the cortex and setting in movement the muscles.

Without attempting further to estimate the significance of these general analogies and correspondences let us briefly consider some of the results gained, some of the advantages and some of the limitations of the method of physiological psychology.

We will observe first that an attempt is made to apply the scientific method, and the simplicity of mechanical explanation to the complex phenomena of consciousness. The gain from this are the general advantages to be derived from the limited scientific standpoint. In applying it there is training and practice in scientific methods, there is an attempt made to get greater exactness of detail in our knowledge of the interconnections between the states under consideration and to discover new facts and unnoticed inter-relations. The objections raised to the attempt to apply the mechanical theory throughout and keep to the scientific hyphothesis have been already partly indicated. It is complained that this point of view is partial and inadequate. It is inclined to deal simply with the element of difference, the changes, neglecting the unifying activity. It occupies itself entirely with the states or changes in the states of consciousness, when it attempts to correlate these with states and changes of states in the nervous organism, altogether ignoring the unifying activity of consciousness in which and for which alone the states of consciousness have an existence, in fact neglecting and overlooking just what is distinctive of the conscious life. In defence of physiological psychology it may be said that it supplements and completes, what is called the "old psychology." It may be granted that just as psychological physiology has made a contribution to general physiology assisting in making it more complete, so in a similar way physiological psychology has given its contribution and assistance to general psychology. But such an admission would not satisfy many of the partizans of physiological psychology.

They claim that it has entirely superseded the "old psychology" as they disrespectfully term the previous work. They are the representatives of the "new" psychology, which has entirely supplanted the "old" which has become obsolete. I think that careful and impartial consideration will pronounce this to be a great mistake though by no means an uncommon one. Not only is the "old" the parent of the "new," but the parent has still to hold the child by the hand. It is the parent because all the chief classifications and distinctions that are appropriated and used by the "new" were made by the "old" psychology. In few studies has there been such a carefully considered classification ready to hand for present use. Still further, all the chief problems were started by the "older psychology," and more than that it must still assist in every attempt at solution. To show how indispensable is the work of the "old psychology" still, let us take for instance the observation and study of animals, infants and savages.

The disciples of the "new psychology" often suppose that they directly observe the simpler manifestations of mind, and thus construct their science safely, while the foolish and benighted "introspective old fogies" kept deluding themselves with their own fancies. Now without questioning the value of such observations it must still never be forgotten that after all, when we suppose that we are directly observing animals, children or savages avoiding all the illusions of introspection, we are in reality *noticing* certain manifestations, and *interpreting* them as indications of certain mental states.

Do we get rid of our own mental constitution in *noticing* and in *interpreting?* How do we interpret? Obviously by reconstruction, by the aid of imagination and the memory of experiences of our own that had a similar expression or manifestation. Can you conceive of any possible way by which we can get rid of our own thinking, our own experiences, our own mental constitution while making these "objective observations"? It does not seem to me so very evident how all the subjective can be set aside. Consciousness and our own experience cannot thus be set aside and altogether got rid of by the "new psychologist," any more than by the "old," who never claimed that he could perform the wonderful feat of swimming without going into the water. Of course we should be on our guard against self-deception, there should be eternal vigilance and this the "old psychologists" have almost always maintained as necessary, while the "new psychologists" are certainly exposed to the very same danger, only they tend to disregard it, fancying they are quite safe.

It has been claimed that physiological psychology, first taught the importance of the formation of habits by its physical explanation, its theory of organic changes, residual effects, &c. I am inclined to seriously doubt this statement. On the contrary, the theory of nerve tracts, brain changes, etc., is simply an attempt to explain in organic terms the very familiar facts of the effects of practice. I think, that in the case of the important matter of the formation of habits, what is

required is a more careful introspective, reflective and philosophical study of the facts of habit as known in our conscious experience to see their importance and ethical significance. The ordinary account given by the physiological psychologists is inadequate and misleading, because their familiarity with and constant use of the two modes of expression, the psychical and physiological, seems to tend to make them arbitrarily divide everything into just two classes. Hence in considering habit they speak of the conscious and the unconscious. The learner is said to begin with consciousness, a state of painful awareness and his aim is to return to a condition of unconsciousness. This is not a true view of habit. We can easily distinguish between the first form of painful striving consciousness and the second where the result is acquired, possessed, controlled and used, but the second state is not properly called unconscious. We certainly attempt, and should attempt, to form useful and proper habits that are our possession and under our directive control—not to be interfered with when they tend in the right direction and lead to the desired result, but still capable of being modified if occasion arises. Take for instance piano or violin playing. Is it utterly and altogether unconscious? Is not the process as a whole under the directing eye of consciousness, and if anything unusual occurs, is there no way of adjusting the habitual action? If the acquired habit became absolutely unconscious, it would cease to be under control and could not be improved upon or modified when necessary. Hence it would often lead astray without knowledge of the error committed or possibility of correction.

The study of the organism may help to emphasize the need of hygienic considerations, regard for health, care of the body and so may assist in keeping before us the Greek ideal "Mens sana in corpore sano."

To many people the physical consequences of immoral conduct are more obvious and appalling than the deeper evils, the disintegration of the moral character. Take for instance the vice of intemperance. The strongest appeal is made to many people by showing the evil effects of liquor upon the general health. This is certainly a very grave matter. We are responsible for the care of our bodies and the preservation of our health, yet it seems to me that the deepest aspect of the wickedness of drunkenness is often almost entirely overlooked. This is not the physiological but the psychical aspect of the case, namely, that for a time the responsible moral agents give up his rationality, sinks for the time lower than the brute because the brute is incapable of moral or immoral conduct, hence it is not an exaggeration or figure of speech when it is said that human beings may sink for the time lower than the brutes. He allows himself to become temporarily insane and incapable of regulating and guiding his conduct. Is not a drunken man a temporary lunatic with this difference that we may pity the lunatic as suffering from some malady while the drunken man has knowingly chosen his form of lunacy, for the sake of gratifying a selfish appetite. During the period of his insanity for which he is responsible he may possibly

commit some terrible crime. Now what I wish to call your attention to is this that it is no thanks to him if he miraculously escapes committing some dreadful crime. From a moral standpoint, as it will seem not from human legislation but in the eyes of the eternal Judge, he is responsible for the crimes that he might have unwittingly committed, because he knowingly placed himself in a condition where they are quite liable to occur.

This is an appalling thought. I simply ask you to reflect upon it and see if it is not an expression of the truth. If this sin were seen in its hideousness it would not be so lightly condoned, it would not be so recklessly committed; there would be a more earnest attempt to live up to the petition of the Lord's prayer "lead us not into temptation."

There is one point in practical education, to which I trust more attention will be directed.

I think the physiological experiments should give suggestion, and lead to more careful attempts to get the educational significance of brain localization, and individual peculiarities of memory to which the study of aphasia has helped to draw attention.

With the assistance of psychological observation, it can be discovered that students may be classed into those who are predominently visual or eye-memorizers, and those who are *ear*-memorizers.

This fact has been noticed, but not sufficiently attended to by educationists. The old method of teaching spelling was by sound memory; the eye memorizers learnt without the guidance of the teachers by using their eyes. The newer methods of teaching spelling endeavor to direct and train the eye more, for the majority of people are *visual* memorizers. It is true that these assist one another and that is best learnt, and most likely to be remembered that has exercised eye, ear, and muscle in its attainment. It is because the majority of people are eye-memorizers, that there is such an apathy or at times antipathy to attempts at phonetic spelling that so enlists the sympathy of the ear-spellers. To the eye-speller a change in the appearance of a word is a deformity, an abomination! In my opinion the only way to introduce a spelling reform, would be to take account of both classes of people, the eye-spellers and the ear-spellers. By a philological society settling upon a standard phonetic alphabet, and consistently using it in all the dictionaries to express the pronunciation instead of the present chaos of conflicting methods, a great step would be made towards the attainment of phonetic spelling. In the dictionary both forms of representation would stand side by side, and we should not be annoyed by barbarous and capricious attempts at phonetic representation, but would have a standard phonetic spelling of as good authority, and soon as great familiarity as the ordinary representation. I have no doubt which would ultimately triumph in a fair field, because the eye can learn the form of the phonetic spelling just as well as any other kind of spelling while the ear cannot learn the multitudinous exceptions of our lack of system without great loss of time and effort. I am an eye-speller my self, even in writing shorthand

I spell by eye, but I have much sympathy for the ear speller whose claims have been so persistently ignored in what is sarcastically called English *orthography*.

Lastly, in considering the contributions made by physiological psychology, I have even heard it said that the great lesson taught by physiological psychology was the organic or united character of man's various faculties that ordinary psychology was in the habit of treating as separate faculties.

This however is not the case. It is quite true that a psychology that speaks of the distinguished states in consciousness as absolutely separate is incorrect, but this tendency of separation is due to the employment in part of the method used by psysiological psychology which lays the emphasis on the elements, upon the differences, and tends to ignore the unity. Take the phrenological charts inspired by their physiological bias. What general psychology ever approached this in the absoluteness of its separations? In fact it is just the peculiar danger of physiological psychology to make absolute separations, and there is need of a reference to another standpoint that will call attention to the unity in consciousness, the unity that is abstracted from, and ignored in the attempted method of physiological psychology.

The conviction that the nervous system is *one*, that it is a real *organism* is obtained not from observation of the changes occurring in the nervous system, but from consciousness of the reference of all the changes in experience to the one feeling consciousness so that if one member suffer all the members suffer with it. It is in the consciousness of the pain as belonging to the self, the consciousness of all its various experiences of all the members as belonging to the one identical consciousness that is the basis for the recognition of the unity of the organism. Instead of physiological psychology emphasizing the unity of the conscious life its emphasis and tendency has all been in the opposite direction. It is only because it could not get free from the convictions and teachings of introspective psychology that it learned to speak of unity in the conscious experience and unity in the nervous organism. Instead of a conviction then of the unity of the conscious life being learnt from a conviction of the unity of the organism the truth is that the basis for the belief in the unity of the organism is the unity of the conscious life, not vice versa as some physiological psychologists would try to represent.

This is in fact just the peculiar danger that besets the student of of physiological psychology. The limited point of view is apt to lead the young and unwary student to look upon the states of consciousness as having each a kind of separate existence apart from the uniting consciousness. He is attempting to apply to them the formula applied to the changes of material objects in space, and in consequence he is tempted to look upon the states in consciousness as the effects of organic changes. This is the simplest view for him to take, and its inadequacy does not become apparent at first. Many of the less reflective never proceed far enough to discover the insufficiency of this view.

If we reflect upon some of the consequences of the logical carrying out of this view we shall see some of its imperfections. It is apt to lead to the conclusion that with the destruction of the organism the soul must necessarily cease to exist. Furthermore, even in the life of the individual, the purely mechanical and materialistic conception of the nature of consciousness issues in the result that moral distinctions lose their validity, wrong doing is merely disease and an unavoidable disease, for in consistency a necessarily evolving fatalism—such as the scientific view becomes when it is made all, and when its only unity is its constant reference to the all-absorbing iron rule of the unbroken causal connection—cannot leave any place for taking steps to choose the higher and avoid lower courses of conduct. With the reduction of the conscious states to the effects of material changes governed by a fatalistic view of the law of causation, freedom is denied, and with the abolition of freedom moral distinctions and moral responsibility vanish out of existence. This consideration may lead us to doubt the sufficiency of the view or standpoint of physiological psychology when it is extended and made all-embracing. I do not believe in studying any question from a theological bias, a determination to make the facts fit a certain pre-supposed conclusion. I do not believe that this is a correct method. If we were sure that the theory under consideration was true, then I say, we should choose the truth let the consequences be what they may. I am willing to follow the truth to any consequences to which it properly leads. There is no deeper infidelity than a distrust of truth, to say by word or deed that it cannot stand being investigated. Many of these sceptics of truth will talk unctuously about faith and while hugging their own delusions will lecture patient investigators upon the fallibility of the human reason. But if I deprecate a theological bias, so too in perfect fairness I may claim that it is just as incorrect to start with a materialistic bias declaring that everything that does not fit this pre-supposition and theory is absurd. I object to the materialistic pre-supposition because it fails to explain the facts, and yet like a dog in a manger will not allow any other attempt at explanation. It is because when pressed beyond its partial truth it is discovered to be inadequate, untrue and unphilosophical that I object to it. The study of physiological psychology that makes use of the narrower view alone, though not misleading to one who can see beyond it, and has learnt its limited character, is very misleading to a beginner.

The "old psychology" scarcely ever lost sight of the unity of consciousness, the deeper truth, the philosophical aspect of the facts. Hence the older psychology when studied with a view to be an introduction to the deeper problems of philosophy, attempted to lead the pupil up gradually to a position from which he could detect the limited character of the mechanical hypothesis. But it is the boast of the "new psychology," that it is strictly scientific and avoids all such reflection.

The physiological psychology keeps to the one aspect, namely, the changes, neglecting the deeper aspect. It selects the partial view of

consciousness, the one that will fit in most nearly with the mechanical interaction of material particles. By excluding any other consideration, it seems to give the decision in advance to a purely materialistic interpretation of mental action. The mind already accustomed to this view in dealing with objects, becomes familiarized with its use in dealing with the facts of consciousness and is precluded from discovering and noting the distinguishing characteristics of consciousness.

The "new psychology" prides itself upon being "strictly scientific," but this is just the danger of our times—a superstitious idolatry of the hypotheses made use of in science without enquiring into their meaning and limitations, their need of being supplemented by a wider view. In Mr. Bryant's thoughtful paper a reference was made to the proper method of studying as inductive. There is one element in this method that was doubtless intended by Mr. Bryant though usually neglected in the common mode of scientific induction. In the scientific view there is a simple observation of cases, and a generalization made of the results. In education it is important that the student should observe, collect and generalize for himself, but something more than this is needed, namely the training of the critical and reflective faculties, a training of the capability of estimating opinions, and of forming valid, proper and independent opinions.

Only thus will we study history aright, discover its meaning and learn its lessons for our guidance, only thus can we make a proper selection amid the various courses proposed for the future. This reflective, critical study is deeper than scientific observation and classification. It wishes to see and understand the meaning of the principles and presuppositions of science and scientific methods.

It wishes to learn the true significance, of what is taken for granted by the scientist. It wishes to understand the law of causation itself, and see its relation to the free action of the moral agent. Many scientists say that all is absolutely ruled by the law of causation even the character and choices of the individual, yet those same people usually go on to say that we should therefore learn the laws of nature, and conform to them.

They see no inconsistency in giving such advice; but if we too are merely changes or sums of changes ruled by the laws of nature and not rulers of the rules nor capable of making a rational application of them, then it is useless to give advice to conform to the laws of nature. As well advise the falling stone to conform to the law of gravitation.

So you will see that the law of causation in its connection with human character and responsibility must be re-considered. If we are to be able to *use* our knowledge, rule nature by obeying her laws, *we* must be more than the changes ruled by and used by the organic changes occurring in accordance with a determined fatalism.

I object to the materialistic hypothesis on many grounds, a few I may merely indicate. In thus going beyond to critically estimate the meaning of the law of causation we pass beyond the limited view of the ordinary scientific procedure.

I claim that scientific study should be supplemented by the critical reflective wider philosophical consideration, and that any psychology that fails to use its opportunities to fit a student to grapple with these deeper problems, but arbitrarily fits all the appearances into the straight-jacket of the scientific hypothesis is not true to the best interests of the pupil, and its teaching may become positively injurious by preventing a wider view.

The materialistic explanation it must not be forgotten is a theory or hypothesis, and must be tested as such. We do not immediately observe that the "brain secretes thought as the liver secretes bile." It is sometimes represented as though it were an observed *fact*. But whoever directly observed the *brain* thinking? It is an hypothesis, and it is not sufficient to explain the facts under consideration. Let us represent the hypothesis thus: Two substances, matter and mind interact, and the result is feeling, consciousness, knowledge. By the hypothesis our *knowledge* is the effect of two causes that do not come into knowledge but by their interaction produce knowledge. Knowing and knowledge is the effect. All that we know is phenomenal—we never know the realities the unknown causes of the known effect.

But let us look more closely. The nervous organism to which the materialists refer knowledge is *known*, it is therefore merely phenomenal and not the reality. Yet it is used to explain knowing and the knower, is regarded as their basis and cause. Is it not evident that this known phenomenal object, instead of being an explanation of consciousness, requires consciousness, knowing, in order that it should be known and in order that it should exist as it exists for us and known by us, therefore for the known nervous system, the conscious knowing principle is required. The thing to be explained is necessary as the basis of that which is used to explain it. Materialism says we do not know reality, we mean the substance behind the appearances, that is the cause of the appearances, and of the mind as one of its appearances. When carried out fully it is seen that this materialistic hypothesis when applied to the explanation of consciousness ends in an agnosticism, a doctrine of dogmatic ignorance.

Then having landed in this unfortunate position, it enviously tries to reduce everything else to its own plight. It sneers at the mind as a "mysterious abstract entity," while in reality the mind is "a mysterious abstract entity" only to the materialist himself, who places it upon the same level as that other "mysterious abstract entity" that he calls substance, and for which he has such great respect.

I cannot grant that the mind is a "mysterious abstract entity." It is only from the indequate view of the materialist, that it seems to be such. If I know anything more fundamentally, more immediately and surely than anything else it is myself the knower. I am capable of recognizing myself as the knower and doer; capable of distinguishing myself as knower and doer from the things I know, the actions I do; which are *mine*.

The materialistic view is an hypothesis. It is doubly insufficient.

Take our moral experiences. If they are cramped into the materialistic formula, they cease to be moral experiences.

Moral distinctions disappear when made to appear as the necessary result of substances and forces interacting according to the determined law of causation. How do the holders of the materialistic hypothesis treat moral experiences! Moral experiences are *facts*, but because such facts do not fit into their theory, they say "So much the worse for the facts." Anything that will not fit our theory, must not be admitted to be a fact at all. Therefore moral experience must be explained away as a species of inevitable illusion. Is not this arbitrary and unfair?

But further, you will notice that the realities interacting and producing experiences of any kind are utterly unknown. So that even if we leave the moral aspect out of consideration the theory is insufficient as an attempted explanation of knowledge. Knowledge is limited to appearances of something that itself does not appear, hence we never know and never can know reality. Omniscience itself could never know reality according to this method, for it would cease to be reality if it were vitiated by being known. The result then of the theory is absolute agnosticism, and the attempt to explain knowledge ends by saying knowledge is impossible. Is not this the reductio ad absurdum of the theory? It was posited to make knowledge comprehensible as a possibility—it explains it by saying it is an incomprehensible impossibility. Surely this is a confession of utter failure. What we begin with are the facts in our experience. An explanation should be an attempt to comprehend their meaning and possibility. An explanation that makes them unmeaning stands condemned.

It is not an explication to say that something is inexplicable, but an abandonment of the problem or rather an attempt to stand like a dog in the manger, refusing to allow any other attempt at explication and explanation. A deeper view that will not be frightened away by the snarls of the dog in the manger, will see that not only must we take notice of the separate states and their changes and successions, but we must also recognize that our experiences are in consciousness and for consciousness.

We must turn our attention to the uniting consciousness that renders experience possible. This is not a retreat to the unknown and unknowable, because in self-consciousness we can recognize the character of the principle that is implied in all knowledge that we either know or can form any intelligent conception of. Further reflection may lead to the conviction that if we speak of the universe as a *system*, as in any intelligible sense *one* and not as a disconnected and unknown chaos, it must be held together by some principle similar in kind to the one we are aware of in knowing the character of our unifying consciousness. This deeper view recognizes that the self is more fundamental and permanent than its experiences of change; that the self may be self-directive, may regulate its experiences and thus have a moral character and responsibility.

Such a view prepares for and points the way towards a justification of our belief in the existence of a Spirit that is Perfect.

Hence I claim that scientific studies and most especially physiological psychology should be carried up into a philosophy.

Many students of physiological psychology think that in seeking details under the guidance of their formula, they are dealing with and establishing the inter-connections of mind and matter; but as I have attempted to point out they limit their attention to merely one aspect of mind, the one that is most capable of being twisted into the appearance of a refined matter, and then suppose they have settled the problem of the relation of mind and matter, and all the time they have excluded, ignored and even at times ridiculed the characteristic that is most distinctive of mind; all because they have started with a materialistic bias, a dogmatic, uncritical presupposition.

Our University courses should include a more general study of ethics and philosophy to free men from the thraldom of narrow views.

It is a matter for regret that the tendency of our own University is so strongly towards early specialization. The influence of the curriculum even extends back into the High Schools and Collegiate Institutes and specialization is encouraged almost from the time of leaving the Public Schools. The teacher, at any rate, requires more general training than is required by the ordinary specialist. Yet those who purpose becoming teachers, are just the ones who are most tempted to specialize. The best course for the *training*, the education of one who intends to make teaching his profession and life work is a philosophical course.

The philosophical course demands a basis of wide reading; it demands a considerable language study, and its aim is to encourage reflection, thoughtfulness, thoroughness—education rather than information.

Yet the philosophical course is avoided by many who intend becoming teachers because "there is no position in our schools to teach philosophy." As well avoid the study of educational systems, history of education, because there is no position to teach these in the schools. The object of these courses is to *train* the teacher himself so that he may go forth a clear thinker, an observant and thoughtful student, who is aware that his education has not been *completed* when he gains his B A. degree, but who has learnt to become a life-long learner.

I am glad that the teachers in training require to take some psychological work in the school of pedagogy, but instead of beginning this work in the training-school, the teacher in training should be ready to enter at once upon a critical survey of systems of education. To do this he requires a preliminary training not only in psychology, but also in the philosophical work, ethics and history of philosophy. A little psychology alone is utterly inadequate, and as matters now stand he is simply acquiring even this at the training school in many instances, whereas he requires this and more than this to enter with profit upon his professional studies. Psychology is simply the a. b. c; he should go on to learn to read, should be capable of grappling with problems for himself, to be an independent thinker. It is to fit him for this that philosophical studies

are so useful. In the training school many subjects have to be taken up, leaving very little time for psychology; the study of the latter requires time, if crammed up hurriedly it becomes about as barren and useless as the old method of studying grammar by the learning of rules. The student must re-think, re-construct, think for himself or nothing is learnt.

I am glad that Dr. McLennan has succeeded in preparing a very useful work, showing the practical bearings of psychology upon education. With the many other subjects to be attended to in the short session, he has not the time, nor should he be expected to train men in psychology. The student's time should not be thus occupied. He should come to the school of pedagogy with a considerable acquaintance with psychology, ethics and philosophy, and should spend his time in the training school in discovering the most effective ways of making practical application of these principles.

There must be a foundation laid broad and deep, and the proper way to raise the status of the noble profession of teaching, is for those who purpose making this their life work to devote themselves to earnest preparation. Be ready to make self-sacrifices and you will not lose your exceeding great reward in the consciousness of duty faithfully and conscientiously done; in the knowledge that you are developing, moulding and ennobling the generation that will soon take our places, and carry on our work.

THE MODEL SCHOOL.

REV. J. SOMERVILLE, OWEN SOUND.

I scarcely know in what capacity I appear before you to-day. When I look around me on the faces of the teachers, the old—not Adam—but the old teacher—wakes up in me, and I am compelled to address you as fellow teachers.

Your work and mine is after all on the same lines. What is it but the effort to lead children and men to lay hold of their life work intelligently and conscientiously? All true work is duty, and has both a moral and spiritual element in it. The question of fitting a teacher for his work in the very best way should always be a vital question in any living school system. So that the discussion of the Model School is most important. In it the teacher is to receive his special training for his profession. In his non-professional study he has gathered the material but his Model School Course has for its end the fitting him to reach the minds entrusted to his care, and draw out the latent powers in them.

Certainly he needs to know something of the nature he has to deal with, for the child's mind is not like a box in which he is to pack away stores of dates, and facts, and fiction. But I must not let myself wander into theoretical ground. The subject assigned me is "County Model Schools." I see that "Character training in Public Schools" is to be discussed, and that must necessarily touch the previous training of the teacher, and also "The more thorough Professional Training of Teachers," so that my ground is considerably narrowed.

This, all will agree with I am sure, that the Model Schools have done very efficient service in the past, and have very materially helped young teachers to enter upon their work more intelligently. I sent out a number of circulars with questions regarding the working of the Model Schools to gentlemen supposed to have given thought to the subject.

I was not a little surprised at some of the replies received. More than one seemed to have the idea that I meditated an attack on the Model School System, or that it was a stab at the Minister of Education. Others again shewed that very little thought had been given to the subject.

For some years I have been on the Board of Education in the town of Owen Sound, where we have a very efficient Model School. But my observation of the working of it there makes me feel as a trustee that we are "paying too dear for our whistle." That is, our town school

is furnishing experience for the whole county with no adequate return.

What the Minister of Education wants—what the country needs and must have, is the Model Schools on such a basis as shall give the maximum benefit to the teachers in training, and the minimum injury to the Public School in connection with which the students are professionally trained. They have been tested sufficiently to warrant a very decided advance in their management.

Our Public School has certainly been injured by its connection with the Model School. So strongly has the Board felt that to be the case, that more than once it has been on the point of asking the Minister to remove the Model School altogether. In the Trustee Association the belief is also quite general that injury is done to the Public School. In looking over the Reports of the Minister I find:—

I. As to the Model School Master.

a. Sometimes a Model School Master is engaged for the Model School term, at least practically that is so.

b. Sometimes a substitute is engaged to take the head master's place while he is engaged with the Model School Students.

c. In some cases the Model School Master has only supervisory work in his school, so that he can still attend to that while engaged in Model School work.

Evidently this last position is the only reasonable one of the three in the management of a Model School.

To put in a substitute either for Model School work or for Public School work is not to be tolerated for any length of time. The certificates of the masters vary as greatly as the modes of management. From II. Class through all the grades to M.A., they seem to run.

II. As to the mode of conducting the work of training, there is doubtless diversity, and each teacher will show his orignality and ingenuity in carrying out his work. At present the term lasts a little over three months. The first few weeks are taken up with theoretical work, then six or eight weeks are given up to teaching the 30 lessons required by the department. If the teachers in training are let loose on the school, 25 students teaching 30 lessons each cannot but cause a most serious disturbance in the regular work of the school. Our uniform experience has been that the work of the last half of the year has not been satisfactory.

I know the term is shorter than that of first half year, I know it is urged that teachers in training are put on their mettle to do their best, and that the regular teachers are stimulated by their presence. The influence and the results must be good. We are not so much concerned with what ought to be, but with what actually is, and our experience is uniform that the school work is hindered.

Then is this the best thing for the Model School students? In a large school of say 24 teachers, a number will be of the lower grade of certificate. Of what special benefit will their criticism be, or what confidence can be placed in their marking of the teacher in training?

There can be no uniformity in marking, for the Model School master cannot in any efficient way have those 750 lessons under his eye during the six weeks in which they must be taught. Ten lessons taught before a live headmaster, and criticised by him before the teachers in training, would have better results than fifty lessons taught under present Model School conditions. Further, the town schools with which our Model Schools are connected are all graded schools. Experience in a graded is comparatively of very little value to a teacher whose work is to be in an ungraded school.

Surely the kind of training he is to receive should be along the line of his future work, at least as nearly as possible. But here a question would seem to be in order, is the purpose of the Model School to ground the teachers in training in theory and methods with sufficient practice to examplify the theory? Or is it to enable them to serve an apprenticeship in the profession, so that when they enter upon their work in school, they shall be prepared at once to do journeyman not apprentice work?

The regulations appear to have both these ends in view. If that be so, then I submit that the present Model School term is by far too short for the purpose. A six weeks' apprenticeship is unreasonably short. If the former, viz., exemplifying right theory and methods, then I say that teaching 30 lessons under the ordinary Model School conditions is a waste of most valuable time.

Every Model School should have a separate building for its sole use, fitted up with all necessary appliances for exemplifying fully the work of the School.

The pupils taught should be drafted from the different departments of the Public School. A class of thirty brought from three different departments should form the class for the day. This would form three classes of ten each.

The teacher in training while teaching one class of ten should be required to assign work to the other two classes, and see that they are kept at work while he is teaching his own lesson. He will thus get experience in such work as he shall have in a country or village school. Possibly this method is adopted in some of the Model Schools, but it does no appear to be general, nor is it seemingly contemplated by the regulations.

The lessons would thus all be taught in the presence of the Model School master, and would be criticised by him in the presence of all the teachers in training. They should also be required to criticise the work done. To give experience in graded work the thirty pupils could be taught as one class.

In order to give exactness to processes of reasoning, and exactness of statement, the Model School students should be formed into a class and one of their number should be appointed each day to teach some subject, with the understanding that each student should be on the alert to detect flaws in the method of presenting the subject, and point out

special excellences in the manner of handling the lesson. This is necessary also in correcting the language used by the teacher from the desk.

Thus the principles in the text books would be taken up, applied, and discussed in all their bearings. Provision should also be made for bringing in, and paying teachers from the district who have proved themselves of special excellence in any department of school work, that they may give in a course of a few lessons their methods of teaching. A Model School student could be sent out to take the teacher's place for the two days in which he is thus engaged in the Model School.

This will be a stimulus to the teachers to give special attention to methods of teaching, because it will be an honor mark to be invited to give a short course to the teachers in training. To carry out this scheme fully will require the Model School term to be lengthened to at least nine months—or practically a year.

Were the school year to begin in September, then the training term could last from September till June. The course of study lasts really in the upper class of the Public—and all the classes of the High Schools from September till June, and it would be much better to have the teacher's engagements run from September as the beginning of the school year.

Objections I know can be raised to this on municipal grounds, but they are not insuperable. Teachers may say, "what return are you going to give us for this extra half-year spent in professional training"? Certainly the non professional standard is being raised year after year, and if you extend the professional course to a year, surely salaries should be increased to meet the additional cost of preparation.

The tendency of this extended course will be to keep back those who do not intend to make teaching their profession. It would keep back a number of ladies—for no lady intends to make teaching her life work—and would thus leave a place for the men. The result would certainly be the lifting of the salaries of Public School teachers to a plane of honesty and decency—a plane which they have not yet reached.

Surely for this educational work which lies at the very basis of the nation's well-being, as well as its greatness, there ought to be inducements held out to the very best minds in the country, not only to enter it, but to continue it. It is worth while for the nation to deal most liberally with this work. Instead of squandering public funds as we fear is so often done on political hacks under the convenient name of public works, let there be more rigid scrutiny of such expenditures and thus save public funds in order to deal liberally with the education of the youth of the land. We want the very best minds of the nation drawn into the teaching profession, and the very best provision made for such men of character and ability to be trained to be able to give the best that is them to the noble work of teaching.

If the plan in my mind were carried out in its completeness it would

affect most materially the Normal Schools and School of Pedagogy as at present organized.

The Model Schools should be placed on such a basis as to give all the professional training required for Public School teachers. A special examination could be given for second class available in the Province. But it is with the Model Schools of the country I have to deal and nothing else, although I would like very much to go into the larger question growing out of this.

III. A third element is maintenance—

At present the Government grant is.....	$ 150
" " County " ".....	150
" " Students' fees at $5, say.....	125
	$425

Giving a total of $425.

There are at present 58 Model Schools, and the Government grant to the whole is about $9,000.

This number could with great advantage be reduced to 30 or 35. Thirty-five excellent centres can be obtained in the Province, conveniently situated, and with population (school) sufficient for carrying on the work efficiently without detriment to any interest. Even suppose no additional grant be made from the Provincial treasury, the Government grant for Model School work could be made up to $350 for each school as follows:—

Let it be understood that the Model School master shall act also as inspector of the town where the Model School is situated. The government grant for inspection now given could thus be transferred to the Model School fund, so that with the present grant, the sum to each Model School could be raised to at least $350.

Then, seeing that three out of every four teachers trained, become teachers in country schools, it would only be reasonable that the County should give more than the equivalent of the—

Government grant, say.....	$ 450
Then the Fees of Students, say.....	$ 175
The Town grant for Inspection.....	$ 225
The Government Grant.....	$ 350
	$1200

This would make up a salary of at least $1200. For this sum we could expect a higher grade of qualification. The highest grade of Public School certificate should be required, or a University degree, whose owner's course has not been specialized so much as to make him know a good deal of his one honor subject, and nothing of all other subjects.

As I have said, the Model School is at the foundation of our school

system. And every effort should be put forth to have it made as perfect as possible. A sage of the olden time was asked when the training of a child should begin. His reply was, "Twenty years before it is born." There was wisdom there. Begin with its parents in their childhood.

This answer touches very closely the subject we are discussing. When shall we begin to train the teachers of our schools? Begin twenty years before they commence to teach. Put them under thoroughly trained teachers, and let them hear choice language from the master's desk, let them see exact methods in work, and hear logical reasoning in every lesson taught, and we shall have an intelligent people, out of whom choice minds can be drawn to become the teachers of the 20th century, and make it all that Mr. Bryant is going to picture it ought to be to-night.

PHYSICAL CULTURE.

MISS LAURA GIDDINGS, BOSTON, U.S A.

A quarter of a century ago the question of Physical Education was very rarely discussed in scientific or in any circles. It was regarded as a subject lacking dignity for the minds of the wise and the great, and as unworthy the consideration of the intellectually inclined. It was dimly remembered, it is true, that the most wonderful nation of ancient times gloried in the physical development of her men and women as the foundation of their intellectual greatness, but more modern ideas of physical culture were associated with individuals to whom the development of the body meant the neglect of all mental and spiritual graces.

In truth, the brutal, sensual ideas held by many nations of mediæval history, laid the foundation for much of the prejudice that existed in later times with reference to everything pertaining to bodily vigor.

The culture of the spirit, the education of the mental faculties, were doctrines religiously inculcated into the minds of youth, until a contempt for physical perfection, and a belief that ruddiness was incompatible with sanctity, and flesh with brain was the natural result.

As the outcome of such teaching, a race of sickly, diseased men and women began to consider the causes that had defrauded them of their birthright, and questions began to arise among the saintly and the learned as to whether any powers given by God should be allowed to become weak through disuse. New philosophers sprang up, who taught as boldly as did those Grecian ones of old, that man's noblest and highest possibilities could only be attained through synthetic development of all his powers, and then it was that a revival of interest in physical education began, and gymnasia began to be established, first in Sweden and then in France, and about 1862 in England and in this country.

It is only, however, within very recent years that a general and intelligent interest in the subject has manifested itself. Gymnasia have, it is true, existed in connection with many of our colleges and seminaries, but the work as done there has not been of a character calculated, in any sense, to result favorably. The use of apparatus whose aim is merely to pile up muscle, or the practice of movements whose direct tendency is to rigidity and stiffness, cannot by any miraculous process of nature produce harmoniously developed bodies. And yet this work has been, in a sense, necessary, in order to enable men and women to understand the beautiful simplicity of nature's laws.

To-day, at the Physical Education conventions held throughout the country, the most progressive educators are contending for more intelligent study of natural methods of development.

The divinity of man's three-fold being is coming to be compre-

hended as it never has been before, and all methods of culture are justly criticised which tend to one-sided development. The leaven of the new thought is, it is true, just beginning to work. Few radical changes are as yet noted, even in our most progressive institutions, but there is a growing conviction in the minds of the thoughtful that "it is the body fitly framed together which groweth unto an holy temple."

One of the foremost educational men of the day, Mr. Jas. L. Hughes, of Toronto, said last summer at the International Convention of Teachers held in his city: "The school of the future will develop the physical nature more perfectly than at present. It will do so to strengthen the bodies of the race, and make them more energetic in action and graceful in form; to make men more healthful and less liable to disease; to remove hereditary diseases and counteract hereditary tendencies: *to make the body more definitely responsive to the will; to develop the will itself by the exercise of its executive activity through the agency of the body; and to give intellectual and moral vigor.*"

And it is because exercise which is purely mechanical cannot accomplish these results that objections arise, first of all to apparatus, and second to stereotyped movements. Any form of physical practice which holds the body in certain restrained or rigid attitudes is to be condemned for psychical as well as physiological reasons; and hence it is that most forms of calisthenic drill may be criticised.

Even in our more progressive cities there is a wonderful indifference, or, let us say, lamentable ignorance, regarding the importance of physical education. A few minutes are, perhaps, allowed in each school session for the practice of certain movements, and these are taken in a lifeless, perfunctory manner, calculated to demoralize rather than to quicken, as all true physical education should the entire life of the child. Often the teachers employed to direct these movements have no regular connection with the school, and are more remarkable for athletic ability than for their general culture. Truly has it been said that "there is no other factor which is as prominent in the development of any profession as the kind of men who take upon themselves the functions of that profession;" and until the physical culture movement wins to its support the sympathy of all teachers, it will continue to abound in faults, and to fail of good results.

The most thorough study of man as he is revealed in psychology, anatomy, physiology, history and philosophy, should precede a profession of physical education. The relation between the psychical and the physical should be understood by every teacher, and the significance of physical expression in connection with the child's soul and mind-growth should be more generally studied than it is.

A child's whole moral nature may be dwarfed by the ignorance of some young teacher upon these subjects. The physical life may become so stunted that a morbid condition affecting the entire being will be the result.

The old-time cruelty which compelled children to sit for hours in

badly-ventilated school-rooms, and in positions which were calculated to lower, and ultimately destroy, the health of the vital organs, is no longer allowed to exist in our cultured communities; and yet one has only to visit the best schools in our most enlightened centres to become aware that we are still a great way from comprehending the solution of the physical education problem.

An intelligent physician recently asked me if I had ever studied the significance of symmetry as expressed in the human body, and then he went on to tell me how lack of harmonious development in the sides of the face, of the head, of the body, indicated lack of harmony in the mental life. "I knew," he said, "that Mr. So-and-So," naming a man who was a notable failure in public life, "would never achieve distinction; he could not with that lop-sided figure he had." If habits of standing, of sitting, of walking, affect not only the vital, but the mental and moral centres of being, does it not behoove teachers to be worthy examples in these respects before their conscious and unconscious imitators?

Yet how few men and women in any walk of life do stand well. Dio Lewis tells a story in one of his early books of a girl with whom he fell in love because of her graceful carriage. He joined a literary club to which she belonged, he says, just for the pleasure of seeing her walk into the meetings, and yet he never got acquainted with her, because, he tells us, he was afraid that he might find her intellectually disappointing.

I could never understand how a man of Dio Lewis' wisdom could say that; as if a woman who walked well *could* be intellectually disappointing! But then, I suppose, he was thinking of the intellectual men of his acquaintance, and how badly the most of them walked and stooped.

Few of the physical culture systems of the day teach men and women how to walk. They are supposed to know that already. But do they? Watch the throngs that file up and down the popular promenade of any city, and note how few men, and alas! how very few women, move with grace.

It is supposed by people who don't know anything about children that they naturally stand correctly; but a more fallacious idea never prevailed. Checkley, in his admirable little book on physical culture, says: "Without guidance the chances are that a child will grow up into bad habits of holding himself together. His spine will be left to do things it was never intended to do. He will sit, stand and walk without proper reliance on muscles that were intended to make all his movements easier. He will collapse while sitting, rest on his heels, perhaps, while standing, and breathe so perversely that any unusual exertion reveals the fact that only a limited series of muscles are brought into play, while the lungs are but half developed."

And yet, until recently, how little attention has been paid to any of these points in any of our schools. Indeed, how little attention is paid even now. Special exercises by a special teacher are given the children

in some of our larger schools, and yet for want of intelligent co-operation on the part of the regular teacher, they are practically void of any lasting results. The children see that the physical practice is regarded as of secondary importance by the teachers of the school, and they come to regard it in the same light.

But in the not distant future no teacher who is not alive to the importance of *physical* education will be allowed to teach in *any* department of our public schools.

The question of the present is, not how many more hours shall be given to study, but how much time shall be devoted to the development of the physical; and the query that is of absorbing interest in this connection is, in what form shall the physical education of our children be given? Parents complain, and not without reason, that the ordinary calisthenic drill has no effect either upon the health or the figure of the growing child. Indeed, it may be seriously argued whether any movements calculated to confirm the body in its rigidity and awkwardness are not always more injurious than beneficial. To hold certain attitudes and contract one set of muscles while others are held rigid, produces physical development anything but harmonious, and yet most of the prevailing systems of physical education ignore in their methods the relation which muscles bear to each other.

Spencer, in his essay on physical education, gives us ideas regarding the normal development of the child which are worthy of more intelligent study than has yet been accorded them. He wisely recognizes the playground as the place where the physical life can be most harmoniously developed; and it is questionable if in the future there will be any exercise for bodily culture other than that suggested in intelligently arranged games. A white-haired school-master shook his head gravely when I made a similar statement at an educational institute last summer and said that I didn't understand how necessary it was that in a schoolroom everything should be formally arranged. I acknowledged that I didn't; indeed, I was heterodox enough to say that I did not want to understand it, for I believe our excessive formality in the past has been an injury in every sense to the full, free harmonious development of the child.

Another master objecting to the opposition to the formal calisthenic drill said that since it had been introduced into his school he observed a new snap and vim about the teachers, even in their voices. And then I said: "Well, for that reason if for no other, let us abolish formal gymnastics; for if after all those years of effort to get the snap out of our teachers' voices, we are now to have a training to put it back, our children are doomed."

I am not a theorist simply, however. I realize that while the ideal playground is being made, and the ideal system of physical culture is being ordered, the bodies of our children must not be neglected. What can teachers do in the meantime? They can, in the first place, be themselves models of physical grace and freedom to their pupils. They can,

by an erect, dignified carriage, make every boy and girl in their charge feel the dignity of physical beauty. They can teach, through their own bodies and by their words, the relation of psychical to physical law. They can show the relation the well-poised body, the firm graceful step, the effort at grace in motion, bears to the intellectual and moral life. Timely comparisons may be made between the physical bearing of the universally respected man, and the slovenly, ill-trained figure of the social outcast.

Indeed, if teachers could realize how careless attitudes and slovenly gaits affect the moral being, they would never allow lounging among their students.

Especially among the women who are fortunate enough to have the opportunity of teachers is there chance for glorious work; for the hope of the future is in the girls who are in our public-schools to-day. If a teacher makes herself personally attractive and loveable to her girls, she wields an influence over them often stronger than that held by the mother even. A woman can talk to girls as the most eloquent man never can; and the girls need to be talked to; they need to be educated to broader, loftier views of life. They should be taught at school, if they are not at home, the importance of hygienic dress, and its relation to their future health and happiness. They should be taught the immorality of disease, and the necessity for freedom in dress and life during the transition period of girlhood. They should be educated, moreover, regarding the wonderful structure of the human body, and taught to reverence its every function.

"Why do you want us to breathe so deeply, Miss Giddings?" said a young girl to me from one of our large city schools. "Do your lungs run way down to your waist in a V?" And a conversation which followed showed a lamentable ignorance regarding her own organism.

It is because girls and women are so ignorant regarding the human structure that they sin as they do in matters of dress, and sometimes in graver matters.

Think of it, teachers, and do not feel that your work is done if you succeed in the lines prescribed for you by the school regulations. The body is the temple of the spirit, and as such is worthy of reverent study.

The millennium for which the world waits will have come when men and women live in harmony with God's laws, and it is through synthetic development of all their powers that human beings may become conscious of their divinity.

The ever-quickening interest in the physical means a revival of spiritual and intellectual life. It means the renaissance of a loftier culture than Greece knew in her most stately days; for man has grown in the long centuries to a consciousness of the spiritual universe for which Hellas' most ambitious citizens sought in vain, and the crown which the men and women of our golden age shall win shall be given by immortal hands, in reward for lives lifted above the selfishness of personal endeavor and purified by the search after Eternal Law.

TACT IN TEACHING; ITS CONDITION AND EFFECT.

REV. G. M. MILLIGAN, TORONTO.

Tact means fineness of touch. It then came to signify skilful handling of any business we undertake. Men in the broad sense may be said to possess tact who display efficiency in the discharge of whatever labors they may feel called upon to devote their lives. In this wide sense of the word, "tact" belonged to Newton in Astronomy; to Linnaeus in Botany; to Lyell in Geology; to Watt in Physics; and to Columbus in Geography. In Literature the same application may be made of the term in reference to Shakespeare, Scott, and Carlyle; in Art Raphael and Mozart were men of tact.

Tact in teaching signifies skill in furnishing the mind with knowledge for the intelligent, orderly, and sustained discharge of the duties of life. To impart knowledge with tact, a teacher, like a poet must be born, not made. Natural aptitude for teaching lies at the root of all successful performance of it. Application the most assiduous and theories of teaching, however intelligent and comprehensive, cannot remedy this defect. Every successful teacher must have the conviction within himself that, the end for which he was born, and the cause for which he came into the world, is to teach.

Let it not be supposed, however, that this innate qualification for teaching supersedes the exercise of patient study of the best methods of teaching and their effective application through the discipline attained by a matured and carefully discriminating experience.

Aptitude is to teaching what good seed is to agriculture, whilst pedagogy serves it as superior methods of farming do the labors of the husbandman. Both conditions must be fulfilled in either sphere of activity before the best and most abundant results can be secured.

The born teacher apprehends for himself and imparts to others truth in its real, living connections. His mind cannot rest in mere formalities of truth, however harmonious and attractive they may be. He translates the abstract into the concrete, and values the formal only as it puts him in living touch with the real.

Historical researches complete their services for him in so far as they enable him to live over again the life which animated the actors and distinguished the scenes to which they refer.

Geography passing beyond names and maps and setting him down amid real scenes of land and sea, mountain and plain, river and lake, amid wealth of forest and mine, amid varieties of human custom and pursuit, and extending thus more and more the bounds of his vision

renders him in a veritable sense a citizen of the world, and thereby brings life and rest to his mind.

Grammatical studies he pursues with the view of ascertaining the conceptions and aims which are to grammatical rules what the soul is to the body.

In a word the born teacher "to make full proof of his ministry" must enter into and maintain relations with the vital and ultimate contents of all the subjects upon which he undertakes to instruct his pupils. Knowledge must occupy rightly his own mind before he can effectively impart it to others. That knowledge may hold this relation to the teacher's own mind he must vigilantly exert himself to *clearly apprehend* what he is endeavoring to know. In acquiring knowledge he must guard against false assumptions and vague notions lest he should mistake the conventional for the true and vainly conclude that what is familiar to the ear is perceived by the mind. To master any subject, in any adequate degree, we must in the first instance cultivate the habit of clearly defining to our own minds the contents of any knowledge of which we are endeavoring to put them in possession. Lucid explanation to pupils can only be secured by accurate perception on the part of teachers of whatever is undertaken to be imparted from one mind to another.

Accurate perception refers not only to the *bounds* of knowledge, but also to its *depths*. Matters must be seen by us in the light of their principles as well as in their bounds and settings. We perceive rules aright when along with correct ideas of their terms there is given us their rationale. It is then only that rules become living seeds in the minds alike of teachers and scholars.

The mind, when it apprehends truth in its essential nature, beneath every form which contains it and to which it gives its shape, when it comes moreover in contact really with mind, with thought-life, it, as iron sharpening iron, receives quickening and gratification. Studies then take on a human, living, social aspect. They become endowed with "the touch of nature," transforming the otherwise "dry bones" of abstract rules of grammar and science, into living beings throbbing with our life and delighting us with the sympathetic light of their countenance.

Truth has not only bounds and depths but also inter-ramifications. It is not simple but complex in character. It is a body consisting of many members. Its parts are bound together in *systematic* relations. Truth, therefore, must be related to the mind, not only in the relation of clear, fundamental perception, but also of large systematized conception. Any subject, to be rightly taught, must be grasped by us, in a more or less comprehensive degree, in its systematic relations. To attain to this relation to truth demands time. Not in a day can the mind reach out and put itself in vital relations to the many sides, and bearings of any subject of research.

A subject is only known by us in its systematic relations, when our minds, so to speak, become embedded in the truths constituting it. The

evil of cramming the mind with knowledge, consists in knowing only a subject at a few points. We thus have but a fragile hold of it, so that it soon passes from our recollection. A subject, on the contrary, with which we are in touch in a large rounded measure, enters into the very fibres of our own intellectual being, determining its texture and complexion. It is thus that a superior lawyer knows law; a skilful physician, medicine; a matured literateur, literature. The knowledge of these abides with them as a fountain of refreshing water and as a source of continuous power. They are living epistles of the intelligence which by their aptitude and prolonged industry, and discerning experience they have become qualified to impart. Every department of knowledge must like religion, be a life and not a mere theory would we thoroughly win it for ourselves and potently impart it to others.

Tact is then the crown and glory of true culture, of the right relating of ourselves to any realm of truth in which we are called to occupy ourselves. We must therefore learn to be rich in receptiveness ere we can hope to be so in the impartation of knowledge. The term "tact" instead of suggesting to us, as it ought, ideas of industry, fidelity, truth, liberty, victorious achievement in the inner man, too often sets us thinking of dexterity exercised to supplement weakness of capacity or limited resources, shrewdness substituted for genuine ascendancy and power. Its possessor is apt to be considered as one who has the trick of making his journey by stealing a ride rather than by honest work or payment. Tact is liable to be construed as being rich, not in endowments but in expedients. Opposed to all this misconception of the term, let us not forget that a man of tact is a man of touch, of fine and vigorous discrimination, a man, therefore, holding the wide and all penetrating relations to truth which I have just endeavored to set forth. He is capable of touching others because touch-power has been highly and symmetrically developed in himself by prolonged, assiduous, and vigilant self-culture through the right relating of himself to the truth which it became his duty to investigate.

An exact and impressive picture of a landscape touched off for you by the sketcher is not done by mere instinct. By frequent contact with nature, and by unstinted toil to catch her forms and colors and proportions, has his eye been trained to discern her, and his hand disciplined to reproduce her. He is first receptive, and then reproductive. The same is true of every interpreter of truth, who holds up the mirror to Nature and enables us to read therein the Divine lessons meant for our profit, whether conveyed to us through "the moving accidents of flood and field," or the rules of grammar and logic.

Tact involves the idea of one's personality going into things as well as being developed through them. A rich personality wisely developed infuses life into all it touches. A good cook imparts something to the food she prepares which is lacking in that coming from incapable hands. A farmer of tact makes two blades of grass grow where an inferior one would fail to raise one. Michael Angelo's chisel owed its magic power to Angelo's personality.

A competent teacher will even extract poetry for the minds entrusted to his leadership out of the multiplication table or the rules of syntax. Hence the most elementary branches of Knowledge can be best taught by men of ripest culture, just as Cicero affirmed that the last part of a book to write is its introduction. Insignificance inheres not in things even usually deemed dry and insipid, but lies rather in our incapacity to perceive and exhibit it. The better we know things the more will they be found worthy of being known. Studies are only dull to dull minds. Visioned minds find "sermons in stones, books in the running brooks, tongues in trees, and good in everything." True culture qualifies us for discerning wonders in what to the untutored appears no other than "stale and unprofitable." Such culture gratifies man's social character by presenting the whole round of human research as containing the richest forms of thought and enshrining the choicest variety of sentiment. Is "the proper study of mankind man"? Then it is our duty as well as privilege to relate ourselves to man, in rightly apprehending every phenomenon through which he has worthily manifested himself to his fellow-men. The observance of this truth enables us to write and read history with profit, to embody our own thoughts worthily in whatever we undertake, and to peruse aright the various embodiments others have made of their thoughts for our edification.

Let us consider, as far as our time will permit, some illustrations of this fact presented to us in the rules of Latin and Greek grammar, with which in one form or another we are all more or less familiar.

The genitive case denotes, as its name implies, source or origin. The dative exhibits the place anything holds in any environment or order of things. It speaks of rest and relationship. The accusative case conveys to us the idea of accusation, agitation, unrest, ultimating in a work or results expressed by the accusative or terminus ad quem to which any action moves and in which it terminates. The ablative case (ab and latus) tells us of the instrumentality or vehicle by which a thing is conveyed from one place or condition to another.

Anything then set before us as the source or ground of any state or action is put in the genitive. All sensations except sight were viewed as produced in us by sources external to us. Sight was viewed as an activity inherent in us and going forth to objects directly related to it and in consequence these objects took the accusative.

The operation of the other senses, except sight, were connected with an indirect object in the genitive. Words denoting a state of mind took in the genitive, the word denoting the source of the special state of mind indicated. *Patiens frigoris* means a man habituated or inured to cold. *Patiens frigus* means one enduring cold in a special instance without any intimation of his fitness to endure it. So *amans justitiæ* means one in a loving state of mind as a habit, and the source of that state is justice. *Amans justitiam* means one loving justice in a particular case.

There can be no knowledge without a standard or measure. The thermometer is the source or indispensable condition of the science of

heat. A standard or measure being a *source* of knowledge is put in the genitive. He is distant three miles from the city. Three miles is put in the genitive, as it furnishes us with the idea of distance. The source of comparisons is expressed by the genitive, hence the comparative degree governs that case in Greek.

In still further endeavoring to illustrate the significance of the cases in Latin and Greek, only a few instances can be taken up by us, and these within the necessarily narrow limit permitted us on this occasion, must be selected at random. Take the sentences *timeo eum*, and *timeo ei*. The mechanical rule setting forth the meaning of these is: *Timeo eum*, I fear him; *timeo*, I fear regarding him, I am afraid of his interests. In the one sentence *timeo* is a transitive verb, the action expressed by which terminates in the object *eum*. *Eum* expresses the object rousing one into an activity consisting in fear which ultimates in him exciting it as its final object, as its *ad causam*, hence put in the accusative case; whereas in the sentence *timeo ei*, *timeo* is an intransitive verb, with an indirect object in the dative. Hence in the latter sentence *timeo* denotes a state of mind determined in one by the interests or relationships of him to whom it refers.

Verbs of injuring, with one or two exceptions, govern the dative. The reason is that injury was conceived as something we should not inflict directly and above board, but instead, with the cunning of the serpent. Reach the man you propose injuring by blighting his circumstances, involving in ruin his relationships and so hurting him. In this we perceive the Machiavelian genius of the Latins.

The Latins took a more correct view of our enjoyment of material things than we do. Where we say, "I enjoy riches," they would say, "I am in a state of enjoyment by means of riches"—Fruor divitiis. But we must call a halt to our observations upon the significance of the cases of nouns in Latin and Greek. Although the subject is both attractive and of great practical importance.

The study of the uses of the tenses and moods of verbs in these languages, well repays any labors bestowed upon them. Take the sentence, "I saw the man who crossed the river." This sentence may be rendered in two ways, with two distinct meanings, according as we use the indicative or subjunctive moods. Hominem vidi, qui flumen transiret or transiit. With transiit the meaning is I saw the man, namely, him who crossed the river. With transiret, the subjunctive mood the meaning is my seeing the man was dependent upon his crossing the river. When the subjunctive and subordinate sentence is truly subordinate or subjunctive in relation to the principal sentence, so much so that what it asserts could not take place, did not what is affirmed in the subordinate sentence occur, the meaning of the mechanical rule, qui signifying inasmuch, as is now apparent.

Make the same sentence with quum instead of qui and vary the moods from the indicative to the subjunctive and the same reasoning applies as in the case of qui. The meaning of the rule quum meaning

"at the time that" takes the indicative and quum meaning "since" takes the subjunctive will also be quite obvious.

These examples show that studies must be conducted with the purpose of exhibiting processes of thought in connection with mechanical rules otherwise "the dead mass of information" cannot be converted into "living tissues of thought." It is equally true in the mental as in the vegetable kingdom "each seed has its own body." You must moreover possess a material or mental fact before you have its name or statement. The word "telephone" implies the previous existence of the thing whose name it is.

A mental perception or conception precedes and gives rise to its expression. Hence to study a classic language is really applying the mind to the study of classic thought. In fact grammar like history and philosophy is rightly dealt with by us only when we permit it to conduct us to the proper study of mankind, which is "man." It is intended to put us in vital touch with the various processes of human thought and feeling. Not to fulfil this intention is to fail to think in any adequate manner or degree. Indeed the true function of every branch of learning is only fully discharged as this purpose is fulfilled. As a mere dry statement of fact, geography and history are useless, perhaps worse. What a living thing geography is in the pages of Watt Whitman. His *Salut au Monde* at some stage or other in geographical studies may be read more than once to pupils to show them the great value of geography, as it exhibits to them a real, living representation of the wondrous world they live in, and helps them to realize the solemn importance of their citizenship therein.

In education as in religion the letter killeth and only the Spirit giveth life. A teacher of tact is a man of deep, broad insight in relation to the subjects he undertakes to make others know, acquired only by patient vital disciplining of his own mind in connection with the studies he pursues. Through the lessons of such a teacher virtue will flow into the minds of his pupils rendering them healthy in their operations, intelligent in their perceptions, and comprehensive in their mental outlook.

The effect of such teaching will be personal thought on the part of scholars. The teacher thereby will come to know the assimilating powers of the minds with which he comes in contact, making his chief concern the formation of right habits of thinking on the part of his pupils, and having in consequence his observation directed to their processes of thinking he is in a position to adapt his teaching to their power to assimilate knowledge.

It is obvious also that teaching pursued with the aim just indicated, possesses a disciplinary virtue of great advantage to the mind, forming its habits of thought under its influence and guidance. The scholar will come to appreciate the value of reality in his intellectual performances. He will learn that he can only secure his own self-respect by being able to know the reason of his mental contents. He will be fur-

nished with the spur to undertake what at first he may not like, and by patient, resolute thought to turn what to him at first is chaos, into a cosmos of beauty and fertility.

Thus by properly graduated studies on the part of the teacher, and by their vital assimilation on the part of the pupils, the latter will be trained by the conscientious, thorough discharge of the duties of the school for the wider duties of maturer years.

We have considered tact so far in its bearing upon the character in its cultured outcome. In seeking to realize this outcome the wise teacher will ever keep in his mind's eye the diversity of natural texture and constitution belonging to every pupil. In other words the temperament of every scholar must enter as a constant factor into his education to render it healthful and energetic. In adapting himself to the varying temperaments of his pupils the teacher has placed upon him the task requiring sleepless watchfulness of the minds entrusted to his moulding and the exercise of the most delicate tact in enlisting them in the accomplishment of the high ends it is his vocation to reach. It is in skill in adapting teaching to the varying temperaments of pupils that the teacher's rarest tact is exhibited and his most signal victories won.

The teacher's own temperament it must be borne in mind gives tone to all his work. He must make practical recognition in his work of the advice of Paul to Timothy, by taking heed to himself as well as his teaching. Tone is to the school what a healthy or unhealthy atmosphere is to the lives of men. Much is said in our days about the amount and nature of the religious element in popular education. Without discussing this point on this occasion, let it suffice to remark that a school-room cannot be non-religious, cannot be either a moral or religious neutrality. Its tone is there and must be positively good or evil, either for or against the right.

A frank, loving teacher is, a power for good, whilst a hard, literalizing nature freezes "the genial currents of the soul." The teacher who in his own make-up is a rich, complex personality in body and mind will reproduce in greater or less measure a similar character in others. May the teachers of our country in this respect have many sons and daughters who will rise up with the keen discrimination which comes only with sage experience and by its insight declare them blessed.

THE OBJECT OF EARLY SCHOOL TRAINING.

MISS E. BOLTON, OTTAWA.

Ladies and Gentlemen,—

In the first place I wish to thank your Committee for the compliment which I feel they have paid me, in asking me to address the teachers of Ontario, so soon after my first address. I sincerely hope they will not feel they have made a great mistake in so doing.

Your Committee have asked me to address you on the subject of "Early Training." "The Object of Early Training."

I shall take up the discussion of this subject under three heads:—

1st. What does *early training* imply?
2nd. How, and by whom given?
3rd. Application of these principles in General Education?

1st. There is no question in my mind as to the benefit of training the child from the earliest period of its existence.

Let us look at the creature, is it a plant, an animal, or what is it?

It cannot be a plant as it is not fixed in the ground, and most plants are. Yet it is like a plant in many respects.

It is very much more like an animal, inasmuch as it makes a noise or cry in its first entrance into the world, feeds after the manner of most animals, but is more helpless than any in infancy. On further investigation we find it is related to both plants and animals, but it is a higher evolution than either, being a creature endowed with a three-fold nature capable of making or creating its own environment. Now both plants and animals receive certain characteristics from their projenitors; so we may conclude does also the human being. As the plant unfolds and shows these characteristics, according to certain natural laws of its *species* working from within. So also does the animal and the human being. Nothing is put into the plant or the animal, all that can be done is to give them sufficient nourishment to allow them to *grow* to *unfold* their *character*.

When the gardener wishes to develop to the greatest perfection the beauty of his plant does he wait till the plant is well grown before he looks into the influences which are surrounding it. No, he is very careful during the early days, giving just the proper amount of nourishment in the shape of sunshine and water, being careful to ward off all destructive influences, such as weeds, which suck away its life, shoots which destroy its form, frost which blights the budding branches. In

a word, watching, guarding in every direction in order that the plant may have every advantage for complete development.

Again, in the training of animals. Dogs for instance, I find that the master or trainer wastes no time, but begins to develop the puppy's intelligence at a very early period. Shall we then allow the child, "The human being," which is of much more value than either plant or animal, to waste his early years, acquiring habits which are most destructive, for his full and complete development. Habits which I know cannot be supplanted in a lifetime. Just think for one moment of the amount of knowledge gained by a child during the first five years of his life. An active, healthy child will be able to speak the language of his parents, correctly or incorrectly, just as they speak it; will know the name and use of all articles in connection with the home life, and much of the surrounding life; will have acquired either good or bad habits of truthfulness, self-control, self-reliance, obedience, order, cleanliness, and industry. Will, in a word, have laid the foundation of his character, and, indeed, I have known children with habits, bad habits, so confirmed, that it was impossible to eradicate them. How were these habits formed and from whom the knowledge gained? From everything which came in contact with *him*—his father, his mother, brothers, sisters, servants, companions, the cat, the dog, in fact he had many teachers.

But you say these are not teachers. Are they not? Can you tell me how it is that an infant only a few weeks old, knows enough to cry for what it wants, cry so as to compel the mother or nurse to do that which they have learned from experience he is crying for. They learn enough in a few months to make slaves of the rest of the household. When a child is born into the world its first utterances are in the form of physical movement, outward movement of arms and legs, inward movement in the shape of cries.

All development must go on through movement, or inner activity, as we found in the plant, therefore we find that in the early years physical development takes the lead, and necessarily so, for before the child can satisfy the different sensations which are crowding in upon him, he must gain control over his arms and legs.

See the proud, happy look on his face when after many attempts and as many failures, he is at last able to execute a few steps unaided, and how after the first conquest in balancing and carrying himself over the ground in an upright position, he is able to run all over the house. Now he is able to take possession of his environment, and immediately he commences to dh so, by pulling things down, breaking them, throwing, climbing, lifting, tearing, &c. Notice how a child takes possession of anything which comes in his way. It is his, the only right he knows as yet. See how he loves to grub in the dirt, sand, or whatever soft material he can find; how he loves to smash his play things, and how, with a look of wonder on his face, he tries to put them together again.

How many of us have noticed how quick they are to imitate

what they see their mother or other members of the household doing. Even imitating the sounds or movements made by the cat or the dog. In all this activity bringing into play powers of both mind and body, unconsciously learning great laws and truths of life, and all this goes on in the form of play. Surely this must be an important, if not the most important epoch in the child's life. For those children who are blest with wise parents, we need not fear, but I ask *you* how many children are properly trained in this, as I look at it, foundation *laying time* in life. I am no pessimist, but I do think it would be a good discipline for all girls, especially those who expect to have the care of a family, if they were forced to take a kindergarten training and to teach either in a kindergarten or in a primary class for at least two years, they would be sure to avoid many of the mistakes made by most young mothers. We who have been kindergartenists or primary teachers know full well that we get children with habits so formed at four years of age that I will not say it is impossible to instil good habits, but, certainly, they can never be what they would have been had such habits never been formed, and how many children in our cities are forming habits of *idleness*, wastefulness vices of all sorts from their very cradles. We are very careful to ward off diseases which affect the physical health of the people. How many ever give a thought to *moral disease*.

2nd. How and by whom is this training given? Frœbel says, "The true starting point, the purest source, and surest foundation of all real human education, is the mother." What does any mother know of the future of her child? She cannot see it. His end is a mystery to her. Is it in her power to influence that end. Who can doubt it, and who take her place in the early life. *How influence it* is important, as we have seen, for his entire life. Let her take a lesson from the gardener. See to its environment. Keep down the weeds. Prune off the false shoots and crooked twigs. Give air, sunshine and clean *dirt*. Even then she cannot be sure of a perfect man, so freighted is he by inheritance, by prejudice and by environment; but on her shoulder the mantle must fall. Who can possibly know the disposition of the child so well as the mother, and knowing her own weakness and those of the father; be so careful in guarding, guiding and restraining as mother.

When women fully realize what it is to bring up their children properly—that they are in reality the educators of mankind—that there is some truth in the old saying, "The hand that rocks the cradle rules the world"—they will in my opinion find that their rights are fully secured to them. They will not desire to be platform orators, leaders in this society and that social movement. Philanthropists for the whole world, doctors, lawyers, preachers, clerks, everything but *mother*; but with the knowledge that a divine spark slumbers in the little being on her lap, there must kindle in her a *holy* zeal and desire to fan this spark into a flame, to nourish this tender plant for the great garden of *God*.

Next to the influence of the mother comes that of the father, but here again, how many fathers have any real interest in their young

children's development? They think that if they provide food and clothing, little more should be required of them. I do not think so. I believe if *men, fathers*, would take more interest in their children, talk more to them, play with them, be something of what the mother is, "a companion," there would be less need of *reforming* in after years. I have little children in my Kindergarten, who can give a very good account of what they have heard father read from the morning paper. I suppose there is not one here present but can remember how much they thought of a walk, or a talk, or a story from father; but in this nineteenth century there are so many lodges, clubs, meetings of one kind and another, that I fear in the majority of cases the *Home Lodge* is sadly neglected.

There comes a time in the life of every child when they need the strong hand of the father to guide and control them: need *two* teachers rather than one. Next I should say will be the teaching of brothers, sisters, servants and companions. In each and all cases the education given cannot be measured. Children are wonderful teachers. I have a little girl in my Kindergarten who has the gift of teaching in a remarkable degree. I said one day to my assistant, who was rather discouraged with a new child, "Give him to Emily: let him sit beside her, she will initiate him." She did so. In a few moments Emily had the child quite interested, and in a few days quite at home.

Servants. I wonder if we estimate fully the *value* of those in whose charge we place our children? Can we be too careful? Should cheapness or fitness be our guide? Should we appreciate their work and show them that we do, by being liberal and kind to them? Would it pay were girls to fit themselves for such work? and why not? I fear not, because we are not yet as wise as the Romans at the time of that great educator, Quintilian. He says, "Has a son been born to you? conceive the highest hopes of him." The first impressions of the child are very durable. The child's nurses should be virtuous and prudent, their language shall be irreproachable. Would that we ourselves did not corrupt the morals of our children.

The influence of companions is also very great. However a great deal depends on the ideal *man*, the boy has in his mind when he enters the arena of life. If the ideals planted in the character of the boy, it matters little where he goes or whom he meets. I believe he will choose wisely. Such being the case it behoves parents to seek by every means in their power to give strength and firmness to the child's character in the formative period. These are some of the teachers the child has during the first five years of his life. The child then comes under the training of the Kindergartner or Primary teacher. If she is fitted for her work, she will carry on the work begun by the mother and home, and as much as possible after the same fashion. She will understand that the senses are the highways of knowledge, that the child has gained knowledge through the activity of these senses. Activity *physical* and *mental*, and that mainly in the form of *play*. Therefore she will give definite training to these sources of knowledge.

Play is a very important factor in early training for this reason: Whatever the child takes pleasure in doing is always a means of education. He remembers what he has done in a playful way, while he forgets entirely that which is forced upon him.

When he leaves the Kindergarten, or the Primary class if there is not a Kindergarten in connection with the school, the child should be able to *see* with his *own eyes*—to *hear* with his *own ears*—to possess power of observation and close attention—to *desire* to *know*—to be able to distinguish by taste, smell and touch the qualities of such objects as surround him in his daily life—to be able to use his hands in the construction or analysis of objects—to be accurate in measurement and work—and lastly, but not least, to be neat and clean in his work.

You may ask, what has all this to do with the object of early training? I answer, surely very much. Why do we educate or train at all? You may say, to make good citizens. I say, to make *good men*. If you have a *man* in the true sense of the word, you have a good citizen. Let us see what are the qualities of heart and mind which go to make up a strong character. Tennyson says: "Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power." What teaches self-control but habits of self-control from the earliest period of existence, inculcated by the mother in the early years, strengthened by Kindergartens and teachers later. Self-reliance, by being made to rely on own observations. Self-knowledge: this can be gained only in one way, and that is by seeing one's *self reflected* in one's work. This ought to be a good foundation for life. I have tried to show the important part the mother takes in this work, for I think most educators are coming to the conclusion that it is only through the mothers, and in connection with them and their work, that the teacher can give an education which shall be unbroken and continuous. In order to give such a connected education or development, I think it would be well if it were possible that teachers should be trained (specially) for this, as I look at it, and "I think I am not alone," most important work of the teaching profession. In order to do this, I think, it would be well to give special training to those Normal students who show aptitude for this work. In my work in the Normal school and as a *Normal* trainer for kindergartners, this fact has often been brought home to me, "how few girls are really fitted for this work." It requires special gifts of mind and heart.

Would it not be well then to spend more money in preparing teachers for the first grades rather than as we do *now* think any teacher will do for the *first class*.

If the primary teacher and the kindergartner do their work well they will do it scientificially: they will not be satisfied to be mere machines, but will train the children to *use* their eyes, *use* their *powers* of observation. Nature will be their *book* and elementary science the outcome of their work; the three r's being the adjuncts.

Again, if it were possible, I would say, let there be a kindergarten in each school and let the kindergarten and primary class be *very closely*

united, so that the work begun by the mother in the home, carried on and more fully developed by the kindergartner may be taken up by the primary teacher and through the aid of the r's given *more* scope and so on in each grade let the work become at each stage more progressive and more scientific, so that the foundation of good habits of seeing, feeling, *willing* and doing may bear fruit in a fine man, and therefore a good citizen.

TEACHING OF TEMPERANCE IN SCHOOLS.

To the Teachers of Ontario in Convention assembled, the Woman's Christian Temperance Union of Ontario, presents respectful and hearty greeting:—

When we look abroad upon the world, there are three professions which appear to be entirely separate from all others, indeed, it is impossible to confound them with the common run of professional life: the medical man whose business is to care especially for the health of the body; the Christian Minister whose special province, is to care for the health of the soul; somewhere, midway between these two, is the noble profession to which you belong, the teaching profession, whose special business, is to care for the health of the intellect, and its development. But while this may be the duty of the teacher, there is another thought. We know that intellect alone, is of little worth. Intellect developed without physical strength can accomplish but little, and on the other hand intellect alone, without moral strength, moral health and religious life, becomes, just in proportion to its strength and development, not a blessing, but a curse. Some one has said, that intellect developed without regard to moral training, is like a well-wrought, powerful steam-engine on the the wrong track, and the greater the power, the greater the mischief.

We take it therefore, that the teaching profession holds the proud pre-eminence of having to deal with the body, the mind and the heart of every child upon whom the teacher places his hand. This is why we appeal to you to-day in behalf of thousands of the mothers of our province, whose boys are under your control and guidance, in our Public Schools. Will you not, teachers of Ontario, do your utmost in order that these boys may understand the deadly influence of the insidious foe, which they will find lying in wait for them, on every hand. Will you not see to it, that they are thoroughly taught the effects, physical, mental and moral, of this giant being alcohol, who so often presents himself to the unsuspecting youth, disguised, even as Satan himself appears, "as an angel of light."

We know that Scientific Temperance is taught in many of our schools, but we are reluctantly forced to admit that in many schools it is not taught, although placed by our Education Department, on the regular programme of studies. Surely if our teachers clearly understood the solemn responsibility which rests on them in this matter, this tem-

perance teaching would be done earnestly, and heartily, as that, which would largely influence their pupils' future welfare, not only for this life, but for that other life, to which this is but the entrance.

Trusting that you will kindly accept our greetings, and pardon the liberty we have taken in thus appealing to you as fellow-workers.

I have the honor to be, Respectfully yours,

MARY WILEY,

Cor. Sec. Ont. W. C. T. U., Richmond Hill

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Trinity Medical School.

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