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"THE PROPER STUDY OF MANKIND IS MAN."

J. McCaig, M.A., LL.D., Peterborough C.I.

Our institutions, whether political, industrial, religious or educational, though differentiated instruments to promote special wants of man, are closely interrelated. Just as the integrity of the individual cannot be divided into opposing parts, so there should be no opposition in the purposes answered by these institutions, alike the product of civilization. The now common comparison of society to an organism implies a co-ordination of all these instruments to a single end. In other words though there is a differentiation there is likewise a relation of separate parts. On this account we may look for our education to reflect some features of our political, industrial, or social systems.

Perhaps there is none of these that has left its mark more definitely on education than industry has. The age is one of industry and commerce.

Commercial expansion is the watchword of states,and commercial aggrandizement the gospel of individuals. On this account there is always a pressure in education for the practical for such an equipment as will better enable a pupil to provide for himself. Our curriculums bear witness to it. The application of science to the industrial arts has led to this subject being emphasized in our school work. Properly taught, the value of science for the exercise of induction is great. The value ordinarily attributed to it to this end, however, is very apt to leave the impression that no other subject calls for the exercise of this faculty.

Again, the impulse in favor of technical education arises from the recognition that a large part of industrial employment is mechanical purely. Technical education is the making of men into machines. The study of bookkeeping, too, in our High Schools and Collegiate Institutes for two years, which is as long as the average student attends, has its warrant in its supposed value to the pupil in managing his finances in after life. If its value is to be measured by the use thus made of it in ordering the ex-pupil's affairs there is small yield in return for the time and labor, chiefly mechanical, spent in it. Perhaps not more than one in twenty finds the need of it, and if he does he generally finds difficulty in relating the bookkeeping he learned at school to his affairs and generally has to learn his bookkeeping while learning his business.

It is an unfortunate thing for education that it so strongly reflects the commercialism and industrialism of the present age. From a practical standpoint the time spent in commercial work might be more profitably devoted to more inspiring subjects. Though bookkeeping may not give satisfactory practical knowledge, it

may give bent or inclination for commercial pursuits. *If it does so the* school in which it is taught is abusing its office. The age at which boys attend secondary schools is the period in which their ideals are being formed, but the function of the school is not to encourage particular ideals, neither to deaden spontaneous impulses by the intrusion of special work. The curriculum of the schools should be neutral as far as determining the particular bent of the pupil is concerned. The aim of education is mental power with as little interference as possible with the assertion of the pupil's individuality. Technical education is not education at all in the proper sense of the word. *The idea is retrogressive,* in that it is the development of the primitive or physical side of man to the neglect of the exclusive and characteristic mark of man, viz., the mind: for it is the possession of reason that places man above the animal. It is on the mind side that evolution should and will progress. The argument that man is still an animal, and that for the development of the mind the body should be attended to likewise is no warrant for technical education, as the training of a man to a single specific office is itself opposed to the complete physical development synonymous with health.

If education should be *framed for* present conditions it should be to leaven rather than to exaggerate the condition begotten by the fevered commercialism of the present. The expansion required by over-production and the exchange arising from it are doubtless natural instruments for giving nations a knowledge of each other —are perhaps instrumental for the ultimate evolving of the idea of the interdependence and community of interests of different parts of the world. This approach to universal peace and federation will be a long time coming. Meantime competition affects adversely the laborer. *The gospel of* gain is rampant, and so long as the laborer is a machine or the manipulator of a machine his work will do no more than merely keep him alive. The process of reaching the unity of the world by commerce is destructive of social unity at home. Social sympathy and social responsibility are lost sight of. The mark of the savage is selfishness, we are still in the short clothes of civilization. What is the remedy?

No philosopher has neglected to write about education. He sees defects, and can only hope to reach them through training - by evolution rather *than by revolution. His diagnosis* tells him that man's love for man begins at home, and—stays there. By what means is it to be made comprehensive? Intelligence broadens and creates a wider circle of interests; therefore the more education the better. The widening of knowledge is not synonymous with social sympathy. We must have a broadening of feeling. Will a steady application to book keeping restore the social balance? Is there any training of the hand that will place the laborer on a social equality with his fellows? Is there any study of things that will enable the philosopher to forecast a combining of the elements of society? No.

Study of any subject begets interest in it. Then in this case "the proper study of mankind is man." Let man turn, then, to rhyme and story to the expression of man's primary feelings and aspirations; to the record of his failures and successes. Let him feel the fine frenzy and universality of the seer; let him respect the verdict of posterity on the patriot. Let him stand by Avon and ask to know man, and by Bannockburn and ask to do for man.

THE ONTARIO EDUCATIONAL SYSTEM AND VOLUNTARY SCHOOLS—A REPLY.

BY LAWRENCE BALDWIN, TORONTO.

In advocating the affiliation of Voluntary Schools with our present Public School system in the Province of Ontario, one naturally expects to meet with some objections. It is, however, surprising that few, if any, of the criticisms appearing in both the secular and church press deal directly with the proposal, but are almost entirely based on prejudice. It is also somewhat surprising that when certain religious bodies are agitating for an opportunity to impart religious instructions in the Public Schools, yet the weekly papers that voice to some extent the mind of these religious bodies, are silent in regard to the Voluntary School proposal. The reason for this cannot but be due to the unanswerable arguments supporting the principle involved in the affiliation of Voluntary Schools with our Public School system.

Let me consider for a moment some of the criticisms that have appeared. In the Toronto *World* an editorial appears highly complimentary to the proposal. The editor readily admits that most of the advantages claimed for the affiliation of Voluntary Schools would result from the adoption of this proposal; but what are its difficulties? They may be summarized as follows: 1. Every Sunday-school would be turned into a day school. 2. Each denomination would have its own teachers. 3. The control of the whole system would pass into the hands of the clergy. 4. The Public School system would be jeopardized. If one will consider more carefully the first and last of these objections it would seem that the editor would fairly kill the proposal with kindness. For, according to his views, the affiliation of Voluntary Schools would secure such great advantages that parents, now groaning under the restrictions and mechanical education of the Public School, would so gladly take advantage of the first opportunity offered them to secure better educational advantages that a general withdrawal of children from the present Public Schools would follow, with the result that nothing would be left for them to accomplish and the system as he terms it jeopardized. But this editor loses sight of the fact that even if the results he fears did follow, these Voluntary Schools are made part of the one Public School system, under proper inspection, maintaining the required standard of efficiency in the elementary work carried on in the Public Schools, and employing duly qualified teachers; while under existing circumstan- parents being driven to seek an education for their children in private schools are cut off entirely from all connection with the national system. Does not his contention amount to this, that the only hope of maintaining the Public Schools as they exist to-day is by means of a high protective barrier shutting out all possible competition in private enterprise carried on to meet the reasonable demands of parents to secure a more liberal education for their children. On the other hand to object to denominational influence and clerical control, even if it is a valid objection, means, in one case, an intolerance of religion and in the other deprives certain members of our community of their citizenship; and this because they happen to be our religious advisers; which is an exaggeration of the same intolerance of religion. If

we will turn to the practical working out of the Voluntary School plan in other countries where it is in operation we cannot find the extremes which this editor states would follow the adoption of the scheme, but, on the contrary, the Voluntary and Board Schools work side by side, each doing its share in meeting the varied demands of parents seeking some diversity in the education of their children. And we find this variety in the schools creating a healthy competition and rivalry which tends to improve and strengthen the educational system of the country.

The editor of the Toronto *Evening News* supplements the above objection by stating what he conceives to be a positive and negative duty on the part of the State in carrying out a national educational system. First, this editor states that it is the duty of the State to make it possible for every boy or girl to go out from his or her place in the world with a reasonable prospect of success in their chosen callings. On the other hand, he states that it is no part of the State's duty to teach denominational tenets. With these two statements every man, I should think, will heartily agree, and they both establish the very principle I am contending for in the affiliation of Voluntary Schools. With regard to the first, the Public Schools of Ontario signally fail in accomplishing what this editor states should be the aim in the State system of education. It is perfectly impossible under the present system to take any cognizance whatever of the future calling or position of the pupils in the Public Schools. No attempt can be made to fit this boy for this station in life, or that girl for the special position she is likely to be called upon to fill. This difficulty is admitted by the present chairman of the Toronto Public School Board, as we will see later on. The mechanical conditions surrounding the Public School system reduces it all to a general average, making it impossible to find opportunity for imparting any special training needed to fit one for the various walks in life and conditions that make up our diversified social life. In a subsequent editorial the *News* admits this difficulty. In it the editor states that the policy should be to make the Public School an institution for giving an education suited to the *average boy* in the *average place*. But let me ask how many of our boys exactly fill these conditions? Probably comparatively few, with the result that the Public School system does not meet the need of that great number of boys who either fall short or reasonably might be expected to go beyond this average which must be set in the present mechanical system adopted in our Public Schools.

In the *Presbyterian Review* the editor assumes to oppose the Voluntary School scheme, but in reality it will be found that his criticism does not touch the principle one way or the other, unless there is a hidden meaning in his statements which is not apparent to the ordinary reader. He contends that our system must be national and must be uniform in character. It remains yet to be seen what the editor means by this word "national" as applied to our educational system. The affiliation of Voluntary Schools will, in fact, do more to make the system thoroughly national than is possible in the present mechanical conditions surrounding our Public Schools. At present the educational work of the Public Schools is hampered and deprived of all advantages which might make the education in our schools liberal in the full sense of the word. As to uniformity it does not, and cannot, exist in the Public School system of to-day, though it must in each school section. I might take this editor to visit a Public School in a back concession of Muskoka, and

then to one of our most prominent Toronto Public Schools; both schools in the same system. Will he say that the education there is exactly the same? No; but he will reply that Toronto can afford to spend more money on education than a School section in Muskoka. Well and good! then why not apply the same principle to the Municipality or School section you would apply to the Province, and in doing so give parents who desire it an opportunity to supplement and improve the education of their children by Voluntary enterprise and still remain part of the national system of public education. Principal Grant, of Queen's University, contends that one of the drawbacks of the land to-day was the *craze for uniformity* in the common education. The editor of the *Presbyterian Review* also makes reference to a retort that Voluntary Schools exist in the United States, and refers to the decision of the Honorable Charles R. Skinner, Superintendent in the Department of Public Instruction in the State of New York. This reference leads one to a most interesting practical illustration of the question of Voluntary Schools. It would appear that in the City of Poughkeepsie the following plan has been in working order for upwards of twenty-three years. Buildings were rented from the religious bodies. In the case particularly in point at a nominal rent of $1.00 a year. During school hours no religious instruction was imparted to the children. The Public Board of Education seems to have simply accepted the teachers of the religious body to act as Public School teachers in this particular school and their salaries were paid in the ordinary course by the Board. After these many years of practical operation an objection to this school was raised by the appeal of one Edward Keyser. The chief and apparently only ground for his objection was based on the denominational influence of the school, arising from the use of a particular dress worn by the teaching community. Objection was also made to the fact that a cross stood on the top of the building in which the school was carried on. I draw particular attention to these details to show that the objection was not against the general principles upon which such schools can be carried on, but on account of the objection raised by this man to the religious tendency of the school. The Superintendent's decision to be in accord with the Statute Law of the State was against this school. In other words the State system must be absolutely intolerant of religion, and this in a land boasting of its religious freedom.

As a part of the consideration of this whole question it is interesting to watch the discussions and to note the objections raised in the press from time to time in reference to our Public School system. In a recent issue of the *Mail and Empire* a report was given of an interview with Mr. John Douglas, the new Chairman of the Toronto School Board. In this interview he states that he believes in making the work in the Public Schools simple and thorough. He would exclude from the curriculum the following four subjects: algebra, geometry, physics and botany. "My position "is," he states, "that the Public "Schools should give an English education *not especially adapted for any* "*particular walk in life*, but as soon as a "student wishes to prepare himself for "any special calling his parents or guar- "dians *should be required to bear a por-* "*tion of the expense*. . . . My "theory would be that the Education "Act should be amended so as to pro- "vide that the four subjects to which I "have adverted *should not be taught* "*compulsorily* in the Public Schools." Here we find a Chairman of the Toronto School Board an ardent advocate of the Voluntary principle. He states

that the special subjects named should not be taught *compulsorily;* in other words they should be taught *voluntarily* This is exactly the principle of Voluntary Schools. Further, it will be noticed that Mr. Douglas emphasizes the fact that the Public School should give an education "not especially adapted for any particular walk in life" Now it must be acknowledged that every child must sooner or later adopt some particular walk in life. Thus the Chairman of one of our principal Boards admits that the Public Schools are not adapted to prepare any child for any walk in life. To overcome this want the Voluntary School scheme provides a means whereby the parents, when they so desire it, can supplement the elementary English education of the Public School with any special instruction or other accomplishments when they are ready to provide such instruction at their own cost. The parent then would not be driven to seek an education outside the "national" system, but the school to which he sends his children remains part and parcel of the Common School system. He secures in harmony with the State the services of duly qualified teachers and all the advantages of public inspection, with the result, as I have stated, that the school to which he may send his children remains an integral part of the national system. This will also remove an injustice, felt by many to exist in the present system, in that citizens are now compelled to support a system of schools which cannot meet with their approval.

Objection is raised by some to the "sectarianizing of our youth,"—here again we find that intolerance of religion in a land where we are supposed to have religious freedom. It is rather curious that this objection is so commonly raised by ministers who are themselves connected with or in charge of denominational colleges, their inconsistency makes their position ludicrous.

It will be found, on closer examination, that the principle of Voluntary Schools is the principle of religious freedom, that their establishment is alone consistent with the contention that the State should have nothing to How then can the system be jeoparddo with religion, that their possible accomplishment is shown by practical experience in other lands; that in the proposal equal rights to all is the motto, that their advocacy is based on reason, justice, and economy, that their efficiency is guaranteed, that the need is apparent in the life of our Public Schools, and that the demand for more flexibility in our national school system is manifest.

It is often said that teaching is a narrowing profession. The attempt is made to prove the statement by pointing to the teachers. This has, probably, been a just charge. The teacher often has entered on his work with but little preparation, possibly he has been advanced because of his school room experience; but, from habit in his later years, he still sits on the back seat of the community. Lately, visiting a small town, the principal of the four-room school was found to be leader of the choir, president of a literary club, an active member of the rural improvement association, a helper at the library—in fact he ranked among the first in influence, and yet his salary must have been small. This man did not let his profession narrow him.

FATHERS, MOTHERS AND FRESHMEN.

L. B. R. Briggs.

"By virtue of the authority committed to me," says President Eliot on Commencement Day, "I confer on you the first degree in Arts; and to each of you I give a diploma which admits you, as youth of promise, to the fellowship of educated men." The college sends her alumni into the world with nothing more than a warrant that they are presentable intellectually. Yet her unwritten and unspoken purpose is not so much intellectual as moral; and her strongest hope is to stamp her graduates with an abiding character. A college stands for learning, for culture, and for power; in particular it stands for the recognition of an aim higher than money-getting. It is a place where our young men shall see visions; where even the idlest and lowest man of all must catch glimpses of ideals which, if he could see them steadily, would transfigure life. The Bachelor of Arts is seldom, on his Commencement Day, a scholar either polished or profound; but he may be in the full sense of the word a man.

Though the responsibility of the Alma Mater for the manhood of her sons gets little formal recognition, whoever loves her feels it none the less, and knows that her good name depends not so much on her children's contributions to learning as on their courtesy, their efficiency, their integrity, and their courage. The college herself, as represented by her governing bodies, feels this deeply, in a general way, but does not know and cannot find out how far her responsibility reaches into details. Intellectual discipline she professes and must provide,—subjects of study, old and new; instructors that know their subjects and can teach them; and she is happy if she has money enough to make these things sure. Thus beyond what is spent for the chapel and for the maintenance of decent order in the premises there can be little visible outlay for the protection and the development of a student's character. Nor can the formation of character, except as effected by courses in ethics, be measured out and paid for by the hour or by the job; and thus the college can do little more than trust in the awakening of intellectual interests to drive out the trivial and the base, in the often unconscious influence of men of character among its Faculty, and in the habits and standards of conduct already acquired at school and at home. Now and then a college teacher rejects all responsibility outside of the classroom. "My business," he says, "is to teach *men*: if the students are not men, I don't want them in my classes, if they don't care to learn, let them go their own way. What becomes of them is no business of mine; and if they have to leave college, so much the better for the college and for them. The first, last, and only duty of a teacher in a university is to advance the knowledge of his subject; he is false to his trust if he spends time and strength in patching up worthless boys who have no place in an institution of learning."

This doctrine, seldom enunciated by men that have sons and happily never lived down to, is the natural refuge of professors who see the opposition between the advancement of learning and concern for their pupils' character, and who, with the enthusiasm of the investigator and the teacher, have time and strength for nothing more. Nor is the professor the only interested person that would shift the responsibility. Those parents who have turned their children over success-

fully to the governess, the little boys' school, and the big boys' school, turn them over in time to the college. The college, they admit, has its dangers; yet it is the only thing for gentlemen's sons at a certain time in their lives, and the risk must be taken. The business of the college they patronize is, like the business of the schools they have patronized, to develop, cultivate, and protect their sons, whom, to put it in their own language, they "confide" to the college for that purpose. "I sent my boy to college," writes the mother of a lazy little Frenchman that has come to grief, "and I supposed he would be looked out for." "Write me a good long letter about my Darling," says another. "I want my boy to be up *and washed* at eight," says a careful father. "Please send me every week an exact record of my son's absences," a suspicious father writes to the dean,—and the dean wonders what would become of himself, his stenographer, and his ostensible duties if all parents should ask for consideration on this same scale.

> "Some things are of that nature as to make
> One's fancy chuckle, while his heart doth ache";

and often such appeals as I have cited, though superficially amusing, belong to the sad phenomena of the college world, for they imply distrust at the very time when a youth, just entering the larger life and the fiercer temptations of early manhood, needs, beyond all other human helps, a relation with father and mother of long tried and perfect trust. They imply, also, parents' ignorance of children's character.

To the dean of a large college, who has most to do with students and their parents in all academic sorrows, it soon becomes clear that parents are accountable for more undergraduate shortcomings than they or their sons suspect,—and this after liberal allowance for faults in the college and its officers. "I have spent an hour to-day with Jones's father," said a college president in a formidable case of discipline. "I have conceived a better opinion of the son after meeting the father,"—and the experience is repeated year by year. Five minutes, or two minutes, with a father or a mother may reveal the chief secret of a young man's failure or misconduct, and may fill the heart of an administrative officer with infinite compassion. "You say he gambles," says a loud, swaggering father. "Well, what of it? Gentlemen always play cards." "I told my boy," says a father of a different stamp, "that I did not myself believe in [what is commonly called 'vice'], but, that if he went into that sort of thing, he must not go off with the crowd, but must do it quietly in a gentlemanly way."

Hereditary and home influence less palpable but quite as pervasive and nearly as demoralizing is that of the trivially biographic mother, who, while a dozen men are waiting at the dean's office door, assures the dean that her son, now on trial for his academic life, "was a lovely baby," and who, so to speak, grows up with him then and there, tracking him step by step, with frequent countermarches, to his present station, or of the mother who insinuates that the father (whose ambassador she is) has been less competent and wise than she, and that her son gets from the father's family offensive traits which she hopes will be kept under by the sterling merits that he gets from her own, or of the father who is tickled by the reminiscences of his own youth that are evoked when his son is caught stealing a poor shopkeeper's sign, or of the father who suggests that the college should employ at his expense a detective against his son, or of the father who, when his son is suspended from the university, keeps him in a neighboring city, at any cost and with any risk and with

any amount of prevarication, rather than take him home and let the neighbors suspect the truth ; or of the father who at a crucial moment in the life of a wayward son goes to Europe for pleasure (though, to do him justice, he has been of little use at home) ; or of the father who argues that his son's love of drink cannot be hereditary, since he himself straightened out before his son was born.

The best safeguard of a young man in college—better even than being in love with the right kind of girl—is a perfectly open and affectionate relation to both parents, or to the one parent or guardian that represents both. In saying this, I presuppose parents and guardians of decent character, and capable of open and affectionate relations. One of the surprises in administrative life at college is the underhand dealing of parents, not merely with college officers, but with their own sons. "Your son' case is just where I cannot tell whether or no it will be wise to put him on probation," says the dean to a well-educated and agreeable father. "It will do him good," says the father emphatically. "Then," says the dean, "we will put him on"; and the father, as he takes his leave, observes, "I shall give him to understand that it was inevitable,—that *I* did all *I* could to prevent it." Now and then a father writes to the dean for an opinion of a son's work and character. The dean would like to tell the son of the inquiry and to show him the answer before sending it, so that everything, favorable or unfavorable, may be above board ; but he has, or thinks he has, the father's confidence to keep. Accordingly he says nothing to the student concerned, answers the father straightforwardly, and learns later that his letter, if unfavorable, has passed from the father to the son without comment, as if it had been a gratuitous emanation from the dean's office. The letter may be garbled. In answer to the inquiry of a distinguished man about his ward, the dean of a college made clear, first, that the young man had been in danger of losing his degree, and next that the danger was probably over. The distinguished man had the unfavorable part of the letter copied, omitted the favorable, and sent the partial copy to the student. He omitted the dean's signature : but the letter itself showed whence it came ; and it appeared to have been written just after the dean had assured the student of his belief that the degree was safe. The young man was frank enough and sensible enough in his perplexity to go straight to the dean, but the false position of the distinguished man and the false position in which (to some degree unwittingly) he would have left the dean before the student are clear. It is absolutely essential to successful college government that executive officers should be square rather than "politic," and should be outspoken, so far as they can be without breaking anybody's confidence. At best, it is scarcely possible to make the younger students see that the main purpose of a disciplinary officer is not the detection of wrongdoers, by fair means or by foul ; and it is quite impossible for such an officer to be above suspicion in the eyes of students while parents assume that he is either a partner or a rival in disingenuous dealing.

Sometimes father and son combine to keep a mother in ignorance ; and frequently that great principle of parental relation—that father or mother will forgive all and will love in spite of all, but will be most deeply wounded unless trusted—is not recognized by one parent toward another, or by the son toward either. In cases of almost total want of previous acquaintance, cases of parents who complain of vacation at boarding-school because it leaves their children on their hands, this is not to be wondered at ; but in

the every-day father, willing to give his children the best of all he has, a profound ignorance of his son's acts, motives, and character must be rooted in some deep mistake, not of heart, but of judgment. That such ignorance exists is plain: it attributes truth to the tricky, sobriety to the vinous, and chastity to the wanton. Its existence is further confirmed by the attitude of these misapprehended sons when no argument can persuade them to be the first messengers, to father or mother, of their own transgression. "Your father must know this from me; but he has a right to know it first from you. You say you cannot give him pain; but nothing will help him so much in bearing the pain that must be his as the knowledge that you yourself can tell him all. Before I write to him or see him, I will give you time; and I beg you to tell him: you can not help him more now than by going to him, or hurt him more than by avoiding him. This I know if I know anything: it is not mere theory; it is based on what I have seen of many fathers and of many sons." Yet often the student, especially the young student, still keeps clear of his father as long as he can.

This want of filial courage at critical moments must be accounted for by a false reticence in those early years in which affectionate freedom between father or mother and son must begin. Unhappily it is fostered by literature. Even Thackeray, whose total influence is honest and clean, seems, when he writes of college life, to have in mind such general propositions as that young men always run into debt and seldom make all their debts known at home; that all normal young men live more or less wantonly, that only girls (whose intellects are seldom strong) are pure in heart and life, and that their purity is a kind of innocence born of blindness and of shelter from the world; that no mother knows the morbid unrest which is stirring in her sweet-faced little boy. Pendennis, Philip, the Poems—all furnish marked instances of Thackeray's attitude toward the exuberant folly and sin of young men; and his notion of a man's standard in things moral is revealed by his remark that "no writer of fiction among us has been permitted to depict to his utmost power a man," since the author of Tom Jones.

Thackeray is only too near the truth. The earliest important cause of reticence between parent and child, the longest continued, the fiercest, and the most morbidly silent temptation, the temptation most likely to scorch and blight a whole life and the lives of those who come after, the temptation most likely to lead through a passion to reckless selfishness, and through shame to reckless lying, is the manifold temptation in the mysterious relation of sex to sex. No subject needs, for the health of our sons and for the protection of our daughters, to be brought earlier out of the region of alluring and forbidden exploration into the light of wholesome truth—out of the category of the unspeakable into the category of things which, though talked of seldom, may be talked of freely between father or mother and son. Temptation, passion, will exist always; but temptation and passion which must be nursed or suppressed in secret are far more insidious, far less conquerable. Moreover, temptation and passion, when confided to a father or a mother by a son who is struggling to do right, lose half their danger: the strength of those nearest and dearest buoys up our own; and the fear of confessing a sin—a false fear when once the sin is committed—may be wholesome as a safeguard. No parent can begin to be in a frank relation to his son if he has left that son to pick up in the street and in the newspaper all his knowledge of the laws to which he owes his life; yet, as things stand,

this most vital of all subjects is often the one subject about which a young man shrinks from talking with any but contemporaries as ignorant as himself, a subject kept in the dark, except for coarse jokes at the theatre or at convivial gatherings of boys and men.

Almost equally important with an understanding between parent and son is an understanding between every student and at least one college officer. There must be some one on the spot to whom the student may talk freely and fully about such perplexities as beset every young man in a new life away from home. Even a college-bred father is college-bred in another generation, and cannot know those local and temporal characteristics of a college on the mastery of which depends so large a measure of the student's happiness. Besides, a father may not be promptly accessible, whereas every good college has at hand many officers whose best satisfaction lies in giving freely of their time and strength to less experienced men that trust them. Some confidences, no doubt, a college officer cannot accept; but even in a case of grave wrongdoing, if the relation between him and the student is on both sides clearly understood, a full confession, the only honorable course, is usually, in the long run, the only prudent course also. At Harvard College the relation between a Freshman and his "adviser" is much what the Freshman makes it; for the adviser feels an older man's diffidence about forcing his friendship on defenceless youth; but it may be made of high and permanent value. So may the relation between a student and any worthy college teacher whom the student, because he has seen in him something to inspire confidence, has chosen for a counsellor. Here, too, a father intimate with his son may help him to overcome shyness, and to make use of that disinterested friendship of older men which is one of the best opportunities of college life and is often thrown away.

By fostering these friendships and influences, by interesting himself in every detail of a son's career, a father may do much. A mother may often do more, by establishing her son in the friendship of good women. This is partly a matter of social influence, no doubt, a poor and ignorant woman a thousand miles away may not see how she can effect it; may shrink from an appeal to the unknown wives of unknown professors for friendly greetings to her boy; but many women whose sons are sent to a college town know, or have friends that know, or have friends who have friends that know, good women there. The friendship of good women is, as everybody knows, the sweetest and most wholesome corrective of loneliness and of wandering desires. A boy of seventeen or eighteen, far from home for the first time, fresh from the society of mother and sisters and girl friends, may be terribly lonely. Near any college he will find a number of foolish girls, easy of acquaintance, proud to know a student, and not fastidious about conventionalities; girls not vicious as yet, but on the unseen road to vice; girls whom he could not comfortably introduce to his mother and sisters, but who, *merely as girls*, are of interest to him in the absence of social and intellectual equals. The peril of such friendships is as commonplace as truth and as undying: reckless giddiness on one side, reckless selfishness half disguised by better names on the other, the excitement of things known to be not quite proper but not clearly recognized as wrong, have led to one kind of misery or another, so long as men have been men and women women. Yet these sorrows, toward which men move at first with no semblance of passion, but with mere lonely curiosity, may be forestalled. Counsel of parents, too seldom given

in such matters, will do much; access to home life, to the friendship of motherly mothers and of modest, sensible daughters, will do more. Shy and awkward a Freshman may be, and ridiculously afraid of speaking with women: yet the shyer and the more awkward he is, the lonelier he is—the more in need of seeing the inside of a house and of a home; the more likely to remember as what made his first college year supportable some few days in which a good woman who used to know his mother has opened her doors to him as to a human being and a friend.

After all, the most searching test of a parent's relation to his son in college is the son's own view of the purpose of his college life. As I have said elsewhere, "Many parents regard college as far less serious in its demands than school or business, as a place of delightful irresponsibility, a sort of four years' breathing space wherein a youth may at once cultivate and disport himself before he is condemned for life to hard labor." They "like to see young people have a good time;" a little evasion, a little law-breaking, and a handful of wild oats mark in their minds the youth of spirit. They distinguish between outwitting the authorities, whom they still regard of impersonal or hostile, and outwitting other less disinterested friends. "Boys will be boys" is a cover, not merely for the thoughtless exuberance of lively young animals, but for selfishness, trickiness, cruelty, and even vice. I wonder at the recklessness with which respectable men talk of wild oats as a normal and on a whole an attractive attribute of youth; for the wild oats theory of a young man's life, when seen without its glamour, may mean awful physical peril, disingenuous relations with father and mother, dishonor to some girl, as yet perhaps unknown, who is going to be his wife. Yet parents, whether by precept or by example or by mere personal ineffectiveness or by dullness and neglect, encourage that very disingenuousness which is exercised against themselves Those who have seen the unhappiness that such disingenuousness brings can never forget it. I have been begged by undergraduates to keep students out of a great Boston gambling-house, long since closed. In that gambling house as Freshmen they had become bankrupt, and for months—almost for years—they had shifted and lied to keep their bankruptcy unknown at home. The crash of discovery had come, as it always comes; the air had cleared; and as Seniors they were unwilling to leave college without at least an attempt to save other Freshmen from doing and from suffering what they had done and suffered. I have seen sons before the crash, and I have seen parents after it.

How much that is objectionable in college life is the result of injudicious money allowances (whether princely or niggardly) I have never determined. Some students use large incomes as wisely as their elders and more generously; some pay the entire college expenses of fellow students in need. others, no doubt, have more money than is good for them; but it is hard to pick out that part of their moral and academic disaster for which wealth is responsible.

I may mention here that two-edged argument so often urged by a father when his son is to be dismissed from college; "If you don't keep him here, what *shall* I do with him? He isn't fit for anything else; he would do nothing in a profession or in business." I cannot say with some that it is no concern of the college what is done with him; for a college, as I conceive it, has some interest in the future of every boy that has darkened its doors. but I can say that a youth confessedly fit for nothing else is not often good timber for an alumnus. A college s

not a home for incurables or a limbo for the dull and inefficient. Moreover, as a Western father observed, "It does not pay to spend two thousand dollars on a two-dollar boy." Though a firm believer in college training as the supreme intellectual privilege of youth, I am convinced that the salvation of some young men (for the practical purposes of this present world) is in taking them out of college and giving them long and inevitable hours in some office or factory. I do not mean that all success in college belongs to the good scholars; for many a youth who stands low in his classes gets incalculable benefit from his college course. He may miss that important part of training which consists in his doing the thing for which he is booked; but he does something for which —through a natural mistake, if it is a mistake—he thinks he is booked · he leads an active life, of subordination here, of leadership there, of responsibility everywhere; and he leads it in a community where learning and culture abound, where ideals are noble, and where courage and truth are rated high. Such a young man, if he barely scrapes through (provided he scrapes through honestly), has wasted neither his father's money nor his own time. Even the desultory reader who contracts, at the expense of his studies, what has been called "the library habit," may become the glory of his Alma Mater It is the weak-kneed dawdler who ought to go, the youth whose body and mind are wasted away in bad hours and bad company, and whose sense of truth grows dimmer and dimmer in the smoke of his cigarettes; yet it is precisely this youth who, through mere inertia, is hardest to move, who seems glued to the university, whose father is helpless before his future, and whose relatives contend that, since he is no man's enemy but his own, he should be allowed to stay in the college so long as his father will pay his tuition fee,—as if a college were a public conveyance wherein anybody that pays his fare may abide "unless personally obnoxious," or a hotel where anybody that pays enough may lie in bed and have all the good things sent up to him. No college—certainly no college with an elective system, which presupposes a youth's interest in his own intellectual welfare —can afford to keep such as he. Nor can he afford to be kept. One of the first aims of college life is increase of power: be he scholar or athlete, the sound undergraduate learns to meet difficulties; "stumbling blocks," in the words of an admirable preacher, "become stepping stones." It is a short-sighted kindness that keeps in college (with its priceless opportunities for growth and its corresponding opportunities for degeneration) a youth who lies down in front of his stumbling-blocks in the vague hope that by and by the authorities will cart them away.

The only substitute for the power that surmounts obstacles is the enthusiasm before which obstacles disappear; and sometimes a student who has never got hold of his work finds on a sudden that it has got hold of him. Here, I admit, is the loafer's argument (or rather, the loafer's father's argument) for the loafer's continuance at a seat of learning. In any loafer may lurk the latent enthusiast: no man's offering is so hopelessly non combustible that it never can be touched by the fire from heaven; and few places are more exposed to the sparks than our best colleges. Some new study,—chosen, it may be, as a "snap," —some magnetic teacher, some classmate's sister, may, in the twinkling of an eye, create and establish an object in a hitherto aimless life, and an enthusiasm which makes light of work,—just as the call to arms has transmuted many an idler into a man. Some idlers whose regeneration is less sudden are idlers at college chiefly because they have yet to adjust themselves to an elective system, have yet to find

their niche in the intellectual life. Talking with a famous professor some years ago about his wish to lower the requirements for admission to college, I expressed the fear that, with lower requirements, would come a throng of idlers. "That," said he, with a paradoxical wisdom for which I am not yet ripe, but which I have at last begun to understand, "That is precisely what I should like to see. I should like to see an increase in the number of these idle persons: for here are set before them higher ideals than are set before them elsewhere." "People talk of evil in college," says a graduate with business experience in New York. "I tell you, college is a place of white purity when compared with the New York business world." In the withdrawal of the veriest idler from the hope of the vision lies a chance of injury, and this chance, small as it is, may fill the horizon of father or mother. "Dismissal from college means certain ruin." Hence these tears of strong men, these "fits of the asterisks" in undisciplined women. Hence those variations in the father who first proclaims that his son must stand near the head of his class or go; next, when that son has fallen short of the least that the college demands, drags out every argument good or bad for keeping him till the end,—and at last almost leaps for joy if he is warranted auction-sound on Commencement Day. Recognition of the possible disaster in withdrawal may be blended, in a parent's mind, with desire to avoid personal mortification; but it is a strong motive for all that, and a worthy one. It makes an administrative officer cautious in action, and enables him to listen with sympathy to pleading for which a careless outsider may find no excuse.

Yet the chance is too small, and the risk is too great. The shock of adversity when the doors of the college close, the immediate need of hard, low paid work in a cold world where there is no success without industry, may be the one saving thing after the failure of the academic invitation to duty with no palpable relation of industry to success. Compulsory labor with a definite object may at length bring voluntary labor and that enjoyment of work without which nobody who is so fortunate as to work for his living through most of his waking hours can be efficient or happy, and exclusion from college is sometimes the awakening from dull and selfish immaturity into responsible manhood. No one is entitled to a college education who does not earn the right from day to day by strenuous or by enthusiastic life; college is for the ablest and the best: yet, as some fathers send their least efficient sons into the ministry, as some men who have failed in divers walks of life seek a refuge as teachers of literature, so, and with results almost as deplorable, some people send their boys to college because nobody can see in those boys a single sign of usefulness.

Wise fathers and mothers, when they visit a college officer, are commonly concerned with their sons' courses of study; their mission is rarely sorrowful. The parents of troublesome students are not, as a rule, wise. Yet some fathers and mothers whose sons have gone wrong stand out clearly in my mind as almost everything a parent should be,—asking no favors, seeing clearly and promptly the distinction between the honorable and the dishonorable, and the distinction between the honorable and the half honorable, holding the standard high for their sons and for themselves in every relation of life, women struggling in silent loyalty to free their children from the iniquity of the fathers, and men as tender as women and as true as truth itself. What they are to their sons we can only guess; to an administrative officer, they are "as the shadow of a great rock in a weary land."—*The Atlantic Monthly.*

COLLEGE GRADUATES.

There are two standpoints from which this question may be regarded, viz.: that of the individual and that of the aggregation of individuals—the community, the State. In this paper I shall confine my attention to an examination of the question from the standpoint of the individual. Let us, then, look about us and see if the positions of honor and trust are held by college graduates, and then ascertain to what extent in our history this has been true.

"Appleton's Cyclopædia of American Biography" contains, in round numbers, 15,000 names. Of that number a few over 5,000 are the names of college graduates; that is, one man in every thirty (approximately) sent out by the colleges and universities has reached some distinction This proportion seems pitifully small; and our case seems already lost. But only one in every fifteen hundred of the non graduates has attained distinction; while one in every thirty of the college graduates has been equally fortunate. That is to say, the boy who takes time to prepare himself for his work by submitting himself to the discipline furnished by the college or university increases his chances of success fiftyfold.

From the "Official Congressional Directory," supplemented by some correspondence, it has been ascertained that, of the three hundred and fifty-seven members of the House of Representatives, nearly 36 per cent were college graduates. There are exactly the same number of graduates in the Senate of the fifty-fifth Congress as there were in the fifty-fourth; and the same thing is true of the House of Representatives. Let us be sure that we understand the significance of these figures. Since the college graduates in our male population of graduate age constitute about 1 per cent of that class, that is, since only one man in a hundred is a graduate, we ought not to find more than one senator and not more than four representatives in either the fifty-fourth or the fifty-fifth congress who are college graduates. An examination into the percentage of college graduates among all the Speakers of the House discloses one very important fact. Of the thirty-two Speakers of the House, fifteen, or 46.8 per cent., have been college graduates.

In the spring of 1776 the most famous Congress in our history met at Philadelphia—the Congress that passed the Declaration of Independence. John Hancock, the President of the Congress, was a graduate of Harvard. A committee of five was appointed to draft the Declaration of Independence. The members of the committee were: Thomas Jefferson, a graduate of William and Mary; John Adams, a graduate of Harvard; Robert R. Livingston, a graduate of King's College (now Columbia College); Benjamin Franklin and Roger Sherman, both non-graduates. Three of these men—60 per cent of the committee—were college graduates. This committee chose two of its own members to prepare the document to be submitted to Congress. And whom did they choose? Jefferson and Adams — both graduates. Fifty six men signed that famous instrument Of these, twenty, or 35.7 per cent, were college graduates.

Among the men who detected the weakness of the articles of confederation, and the necessity of a radical change in the form of government, the most active and influential were James Madison, a graduate of Princeton, Alexander Hamilton, a graduate of Columbia, and James Monroe, a student of William and Mary. In 1786 Mr. Madison put through the Virginia Assembly a resolution which

resulted in the constitutional convention. This resolution called for a meeting at Annapolis in September, 1786, of commissioners from all the states to obtain a uniform commercial system. This convention was a notable gathering. It consisted of fifty-four men, representing twelve state Of these, twenty-three, or 42.5 per cent., were college graduates, and exactly one-half of the entire number was made up of college-bred men.

I shall now trace further the influence of the college graduate upon our national life by showing the proportion of college graduates among our Presidents, Vice-Presidents, Cabinet officers and Justices of the Supreme Court from the beginning of our history.

There have been twenty Presidents who were chosen by the people, and four who reached the presidency through the death of the President. Of the twenty elected, eleven, or exactly 55 per cent., were college graduates. Of the twenty-four men who have sat in the President's chair, thirteen, more than 54 per cent., were college graduates. There have been twenty-four Vice-Presidents. Of these, thirteen, or 54.16 per cent., were college graduates.

There have been thirty-five Secretaries of State since the beginning of our national history. Twenty-two, or 63.85 per cent., were college graduates, and they form a distinguished body of men. Call over the names of those men who, in this office, have performed the most distinguished service. Jefferson, Madison, Monroe, Adams, Clay, Webster, Calhoun, Buchanan, Seward, Fish, Blaine, Olney. This is not my list, but that of a man whose business is history, a distinguished university professor. In the list of twelve names there are but two of non-graduates—Monroe and Clay. Of the forty men who have held the office of Secretary of the Treasury, twenty, or 50 per cent., were college graduates. I asked an able student of finance to name the great financiers among the Secretaries of the Treasury. He placed Hamilton and Gallatin at the head of the list, and in the second class he included Chase, Dallas and Fessenden. All of these were college-bred men, and four of the five were graduates.

Twenty five, or 50 per cent. of the men who have held the office of Secretary of War, and eighteen, or 50 per cent., of the Secretaries of the Navy, were college graduates.

The office of Secretary of the Interior was not established until 1849, hence the number of men who have held it is comparatively small. There have been in all twenty one, of which number, eleven, or 52 3 per cent., were college graduates.

The Postmaster General was not made a cabinet officer until 1839, but in the following estimate all the men who have ever held the office are included. There have been thirty-eight of these, of which number twenty, or 52.6 per cent., were college graduates. It is singular, unless a college training fits a man for business, that so many college graduates have been called to fill this position, which requires high business ability.

Of the forty-five Attorneys General, thirty, or 66.66 per cent., were college graduates, and 80 per cent. college bred men. Probably no one will deny that of all the Cabinet positions those of Secretary of State and Attorney General are the most difficult to fill. It is, therefore, a very strong evidence of the superiority of the graduates over the non graduates to find that the former so far outnumber the latter in these important positions

The superiority of the college graduate comes out most clearly in the appointments of Justices of the Supreme Court. There have been fifty-eight of these, and of that number, forty, or nearly 69 per cent. of the

whole number, were graduates. There have been seven Chief Justices, of whom six, or 85.7 per cent., were graduates. Of the eighteen Associate Justices who were not graduates fourteen were appointed prior to 1836. I asked an ex-Judge of the Supreme Cour, a lawyer of much ability, to name the most distinguished men among the Associate Justices. He gave me six names; and among them was not the name of a single non-graduate. A logical deduction from the facts I have stated is, that the influence of the graduate on our national affairs is on the increase. From 1789 to 1841, a period of fifty-two years, the college graduates among the Justices of the Supreme Court were just 50 per cent. of the whole; from 1841 to 1898, a period of fifty-seven years, the graduates form nearly 87 per cent. of the whole number.

A similar interesting increase in the number of graduates may be noted in the case of the Presidents, Attorneys-General and Secretaries of State. During the first period—fifty-two years—the Presidents who were graduates were but 50 per cent. of the whole number, while during the second period—fifty seven years—they form nearly 60 per cent. of all persons chosen to the Presidency, and 56.2 per cent. of all the men who have held that office. During the first period the percentage of graduates among the Attorneys-General was 62; and during the second period it is nearly 70. In the first period the percentage of graduates among the Secretaries of State was only 53. In the second period it is 68. It can also be shown that the percentage of college graduates in the House of Representatives is slowly increasing. Thirty years ago they formed 32 per cent. of the whole; now they form about 36 per cent. In the Senate there has been a decrease from 46 per cent. in 1867 to 36.3 per cent. in 1897. Are there not persons who think there has been a corresponding decrease in the efficiency of the Senate?—*November Forum.*

"I WORK."

EDWARD EVERETT HALE.

You know what a difference is felt in any large mercantile house, in the offices of any great corporation where many men are employed, according as those who direct understand or do not understand fully their business. A man should do his own work. He can and does do it so much more effectively when he is sure that the management of the whole business is such that nothing is lost, but everything made to tell. It is such confidence and calm that we should expect to find in the lives of men and women who, whatever they have to do, really believe that God reigns.

Not a confidence or calm in which a man indulges his indifference or laziness or cowardice. Not a confidence or calm which leads him to shirk his own duty, his own work, and leave all, so to speak, to God. We see such shirking trust in God, a belief in him as in a sort of fate. We see men and women leaving undone things which they ought to have done, doing things which they ought not to do, starting trains of circumstance, setting physical and moral laws to work, allowing or encouraging processes of evil, and then, with a sort of resignation, a certain kind of piety, throwing upon God the responsibility for the consequences. "It is the will of God," they plead. "What difference could it make what I did or left undone, so

long as He reigns?" This was an argument addressed, though on different grounds, to the earlier followers of Calvin; and magnificently they answered it out of their sombre faith. "Do right," they said, "because it is the will of God that men should live righteously. Though what you do or do not do make no difference in your welfare or in that of others, though you cannot save yourself or others from the death to which you or they may be foreordained, do right because it is the will of God."

Not less magnificent in its faith, but nobler, more reasonable, more inspiring, is the answer made whenever men believe that God gives to them His spirit, and calls upon them to take part in His work. Do what is right. Fill out your life in all directions, because what you do and what you are is necessary to the perfect fulfilment of God's kingdom. God reigns, indeed; but He reigns, not merely over *you*, but through *you*. The passenger shut down between decks, trusting to the staunchness of the vessel, the wisdom of her officers, awaits, with a certain confidence, the issue of the storm. But it is a different, a more vital confidence that is felt by the engineer at his post, the quartermaster at the wheel. It is the same ship that carries them, the same captain in command; but they know that upon their discipline, their obedience, their promptness, their faithfulness, depends also the safety of the ship. "My Father worketh even until now," says Jesus; "and I work."

"And I work." It is the utterance of every life that is conscious of its free birth, of its individual manhood or womanhood, of its duties and privileges, conscious of its worth and dignity, its strength, its opportunity. "My Father worketh until *now*." They are the words of this same free, individual, living, working, human soul, conscious that back of all its own present limitations is the fulness of God, that where men and women are weak He is strong, that where their patience fails He endures, that when time is wanting to them, His eternity shall suffice. "The Lord reigneth."

The more one comes to realize how strong is the individuality in every life, how different and distinct, underneath all similarities and likenesses, every man or woman is from each and every other man and woman, the more one is led to believe that each of us has his or her work to do, his or her opportunity to improve, his or her gift to exercise, just as individual, just as distinct and peculiar, as are their own personalities. As no one else is exactly like you, so no one else can do your work for you. So long as that work is not done by you, it remains undone; and life is, to that extent, less rich and complete. No matter how feeble your individual strength, or how poor and few the resources at your command, you have opportunities peculiar to you, gifts distinct from others; and, if that one talent of yours is kept wrapped in the napkin, it is no excuse for you that others are stronger and more gifted. Their gifts and strength are for their work, not for yours. They cannot do it for you, God cannot.

Take the problems that a man's nature brings to him,—the development of its powers, the supplying of its lacks, the government of its passions, the direction of its ambitions and desires. Outside influences will indeed tend to help or hinder in the wisest and best solution of these problems: inheritances, friendships, circumstances, will tend to forward or to retard the growth of the character, the strength and fineness of the personality; but these influences are, after all, only so much food offered to the man's own will. It is for him to take or to reject, to decide whether he is to be nourished or starve, to grow or to

decline. The beginnings of his life have been appointed for him; but what their issue is to be, their fulfilment, depends upon him. In the deepest sense, every man is self-made.

Go outside the immediate life of the individual. Take the problems of our relations with those about us. Our crowding, hurrying social life brings us constantly face to face with human needs of one sort and another,—bodily, mental, spiritual. There are men and women and children to be fed and clothed and housed; there is sickness to be healed and ignorance to be taught; there are men and women who have forgotten, if they ever knew, what their true natures are, and must be shown; there are lives selfish and narrow that are to be touched and made to open, those that think themselves poor and are to be taught their riches, and those that think themselves rich, and are to be shown their poverty, until they know that those are blessed who hunger and thirst; there are men and women who do not believe in God, and are to come to know Him as they shall see the godlike in their fellow-men; and there are others who profess their belief in God, and who need help to live in ways that shall reveal, and not deny Him. And in all this each has his or her distinct, individual, necessary part. For each it is not simply possible, but necessary, that he or she should do something that the life about them may become all the time stronger, cleaner, healthier, more beautiful, in all ways better worth the living.

"And I work." If a man sees evil everywhere, in his own life or in the life about him; if he sees evil anywhere, and desires good—let him be able to say, with truth and stedfastness, "I work." "And I work." Yes; but there come times when our individual efforts seem fruitless, when the evil we are fighting seems very strong, its growth persistent, times when the sense of weakness and failure and discouragement and loneliness is overwhelming. It has come to men who loved their country as they strove for her righteousness and peace; it has come to men who loved their fellow-men, doing what they could to make human life stronger and more beautiful; it has come to men reaching out to the attainment of the ideal of perfect manhood, and seeing it seemingly as far removed as ever. "And I work." How often it has become the utterance, not of the strength and hope and courage of a man, but of his weariness and despair!

Do we forget! "My Father worketh until now." Into the doubt and impatience and anxiety of human effort comes the thought of God, bringing strength and calm,—the thought that He also is working, not to take the place of our work, but to confirm it, supplying strength to the weakness of our endeavor, overruling in wisdom the mistakes of our limited vision, translating and transfiguring our imperfect successes—nay, that which we had thought our failure—into the eternal triumph of his righteousness and love. "The Lord reigneth."

Under Him, in Him, with Him, we also reign. Over material forces, over the powers of ignorance and selfishness and sin, over our own lives, over height and depth, over life and death, the Lord reigneth; and He gives to us the victory.—*Christian Register*.

TO TIME, NOT TO HURRY WITH THE BOYS.

Let them be a little space,
Though they lack our crowning grace;
Though their talk be not about
Things *we* talk of, dining out;
Though their jokes are hard to see:
Let them be.

Could we once have been as they?
Fat and rosy, fresh and gay,
With such reverence for the fact,
With such perfect want of tact,
Yes? Well, all the same, prithee,
Let them be.

The Spectator. H. C. BEECHING.

EDITORIAL NOTES.

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

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

THE OPEN DOOR.—The problem of the High School is not limited to four years. It begins long before the High School is reached; it extends many years after the High School is passed. The material which presents itself at the door of the High School for entrance has been under some sort of formative influence for a variable period, but usually for at least thirteen years. Culture begins with our forebearers. In these latter days the door of the High School is locked. The "open sesame" is an entrance examination. This assumes that the work of the High School is built upon that of another order of school, and, to be successful, requires a foundation of specific and formal instruction. In reality, this condition does not exist. The work of the High School is, or may be (as many of us know by experience), initial. The whole array of studies—English, mathematics, history, science, foreign language, art, and handicraft may be undertaken by the right sort of scholar if equipped only with an elementary knowledge of reading, writing and counting. What are wanting to make the scholar of the right sort are maturity and earnestness; and these are not the products of specific information, they are the products of wholesome living. It seems, therefore, scientific to open wide the door of entrance to the High School, and to welcome all children of thirteen or over who show an average maturity of thought, and who have the will to enter upon the work of the High School.

In support of the above conclusion we cite the practice of Secondary Schools in Britain, the mode of admission as administered by the late Prof. Geo. Paxton Young, and the directions regarding admission to our Secondary School by the late Rev. Chief Superintendent Dr. Ryerson. We know of no English speaking country where the door of entrance to the High School is so rigidly closed as it is in Ontario. The practice in the State of New York is quite different and much more in favor of ready admission. (See January number of CANADA ED. MONTHLY). Upon relating the facts as regards admission to our High School to Principals at the Syracuse meeting last Christmas the listeners could scarcely credit the statement as one of fact. The expression of amusement which first appeared on the face disappeared, and was replaced by one of serious soberness, and in due time came the laconic comment: Do not parents and chil-

dren find that plan inconvenient? Far too much tape is round the door of entrance to the High School.

As an illustration of what we said last month on the teaching of morality in school, we make an extract from an extremist on the war-path, who evidently has as poor an idea of what the true function of the Common School is as many more moderate-minded people have. At a meeting of the Schoolmasters' Association in New York lately its President, while asking whether the State should teach morals in school or not, he said that one of the fundamental principles of American institutions was the complete separation of Church and State, and he believed that the history of other countries afforded full justification of that principle. Liberty has always been endangered by a too powerful Church attempting to regulate religious opinion. He said that the founders of the republic were right when they made no mention of the Deity in the constitution. The fathers were not trying to frame a theology, but to found a State. But, because there is no God in the constitution, one has no right to call the Government "a godless government." As well call this club "godless," because there is no religious clause in its constitution, or a business firm "godless" because it does not mention God in its contracts Business is one thing, the State is another, and religion is distinct from both. "I think," said Dr. Taylor, "that we ought to get enough warnings from history to prevent us from coquetting with the effort to bring Church and State together. I am not going to say that the Bible should not be read in the Public Schools, nor that the schools should not be opened with prayer. I have no objections to such exercises. But the State has no right to enforce such regulations among people who do not wish to have their children attend religious exercises in the Public Schools. The schools are founded to teach good citizenship. So far as ethical teaching may involve the teachings of religion, the State has no right to insist upon it."

It is almost a pity to quote the above. Dr. Taylor tells us that "business is one thing, the State is another, and religion is distinct from both." But he does not tell us what the Common School is, whereas it is the Common School and its function that he has under discussion. Does he really know what the function of the Common School is? The agricultural philanthropist says it is for the teaching of agriculture, the best way of making butter and cheese, or of supervising a kitchen garden. The *religieuse* says it is for the propagation of the true religion and the making of possible saints, while the politician declares, with Dr. Taylor, that it has only to do with the making of good citizens. And yet, his conjuring with the words "godless" and "not godless" passes current, and his address is declared to have been the address of the evening. Neither the agricultural philanthropist, nor the *religieuse*, nor the civics-spouter knows what he is talking about; and yet, if any of them or all of them were once to consider the nature of "a little child set down in their midst," and examine the possibilities and activities within that nature, they would ever after be ashamed of having insulted nature in the paroxysm of their own confirmed ignorance. The motherliness of nature and her task to be performed under the supervision of one of her true handmaidens, the teachers of the land, they have never understood, nor, we believe, are capable of comprehending.

The pleading for a closer touch with Nature comes from a true teacher like a prayer to us all. Who, like

nature, as she says, can train the desire to know in the way it should go? So I send my children out to her for frequent drill It doesn't take them long to find a climax, a something that's happening, especially in bird life, which answers one bevy of questions, and suggests another quite as enthusing How our hearts warm at the motherliness of Nature, as we see the children group about her at recess time, listening to her stories and watching her magic. How soon the children lose their bickerings in their common love for her! And the riddles she bids them guess! What teacher ever hears an oath or an unclean word while the children are thinking them out? Give up the recess, lest the children learn evil by contact? Not in the country town, where Nature is such a sweet hypnotizer! Recess time there, under the guidance of the true teacher, may become the treasure trove of the schoolday.

The Herbartian philosophy which seems to have had its origin in the mnemonics of the class room, makes a radiating plan of the whole of a student's education And in referring as we have elsewhere to the farmer philanthropist, and the religionist, and the civics man, we have given a fitting illustration of what it all means. One subject—all subjects, everything in one, is a fair way of putting the Herbartian doctrine, and if the development of a knowledge of one subject through the co ordination of all other school or college studies in or upon it, were always to secure the full well being of the student, the pedagogy founded upon such a theory would not be out of the way To illustrate again, the kitchen garden man might and no doubt would bring about an improvement in the knowledge of agriculture; but what about the full well being of he developing farmer? The religionist would have focus lines from all other school studies converging in a process of bargain making for a good place in the next world, but what about the full well being of the developing formalist? The man who prates about the importance of good citizenship would have all school work converge in or upon the study of civics and good government, but what again about the full well being of the developing citizen? The good farmer is not necessarily a good citizen, nor a good Christian, and the bargain maker with heaven is very often a very bad man indeed. The root of the whole difficulty is, as Arnold Tompkins says, in the substitution of a passive monad for a soul which has the inherent power of self realization, and the practice of doing so is not as new as the Herbartian idea.

And if the reader would only be patient and study out the following and pursue it to the end there would be a hope instantly realized in all his work, in the developing well being of the pupil. In his constant strain for self realization man constantly uses his environment to that end. In his effort to realize himself through his physical environment, we have geography, when more fully specialized, the sciences. Number, we are told, arises in man's effort to adjust means to some ideal end. It is then a process of self realization. Grammar reveals man in the act of passing from his real to his ideal self, since the subject of the sentence expresses his real self, the predicate his ideal, while the verb expresses the tension between the two. Thus every subject is born of some outgoing effort of man to realize himself. It is just this determining factor that the Herbartian philosophy lives out. If all this is true, the child is the only organizing centre in the process of education One subject is, then, as good, or as bad, as another for such a centre. Correlation does not require inner connection of thought, but it s

an artificial passing back and forth from one subject to another. For example, in studying the Revolutionary war, it is necessary, in certain connections, to consider the valley of Lake Champlain. Now, in studying the valley in relation to the movements of the English the student is not correlating geography with history. The valley is simply a valley, and the student is transforming that valley into history. At another time, and for a different purpose, he may transform the same valley into geology or poetry.

Correlation, in its truer sense, is then the organic life of the subject in its construction by the student in the process of realizing some life purpose. What the teacher needs to do is to forget all about his correlation and concentration, bring himself into the vital energy of his subject, and gather into the movement whatever the life of the subject requires. This is what every real university student does. And no teacher in a college or high school has ever troubled himself to find a central subject about which to organize other subjects. The method appears only in elementary work—a strong hint that the student is him self the agent that forms and transforms the world into subjects applying to his own life.

The language problem is one which often presses itself upon the teacher who is more than a mere *gradus*-grinder. "What is it all for, anyhow?" the pupil blurts out while floundering amid the particles and resquidpedals of his Latin, Greek, French and German, and "What is really the gain?" echoes the true teacher. Is the mental gymnastic derived from the thorough study of one language better or worse for a boy's mind than that secured from the study of four? Should the ordinary pass examination demand more than Latin or Greek, French or German? The examination is a necessity, says everybody, from the Minister of Education or his co-equals the Superintendents, to the teacher who thinks on his feet. But the examination may be made the servant and not the master, and that is what we are all striving to secure. Were the teachers to take up this feature of the question at their conferences there would be a greater gain in it than in mere objection-raising, which is in itself pernicious, leading too often to a change for the sake of a change. We are of the opinion that a thorough drill in Latin and French will do as much for a boy's mind, will secure the exercise of the mental activities that the study of four languages will, and at the same time will bring about in him a speedier love for the inner life of the exercise. The routine of the average boy's life is a life of drudgery as he staggers along for a portion of each day under his load of mixed declensions and conjugations, and grammar irregularities. Is the load a necessary one? Can it not be lightened without educational loss? The answer has been anticipated by many of our university colleges, but we must go a step further and have the question discussed on a philosophical basis, and there must be no spirit of antagonism in the investigations. Child study is running to seed for want of a strong healthy question such as this. As a mind strengthener will the study of say Latin and French do for a boy what the study of four languages will do, outside of the utilitarian game in the acquiring of the modern languages?

The phase of the question which at once presents itself in such an investigation is the neglect to which the study of English is subjected. The man who studies Latin or Greek thoroughly will eventually tumble into a composition style, if he is thrown in the way of writing much. But is this the way to make a nation of readers?

How many, even after taking the examinations with an exultant leap, can distinguish between a good style and a flabby style? It is all print to the ordinary school graduate when he goes out into the world, and one bit of print is as good as another to him all the days of his life, a doggerel stanza as much a piece of poetry as the best balanced sonnet. When an English student undertakes the study of any modern language save his own, his ambition is to be taught how to read it, write it and spell it; but how many of our schools give practical instruction in English composition, and who ever heard of the Canadian common school in which boys and girls are trained to speak correctly? Look at the composition in the average examination paper written by a college undergraduate, or listen to the English as "she is spoke" from the majority of our country school platforms. And so this problem of imperfect English goes with the problem of a sufficient mental gymnastic. Will the study of Latin afford the means of training a pupil to speak and write his native English, equally with the study of four? And when we have solved this problem by making a collection of experiences, as the votaries of child study are doing, we will then be able to tackle the question of the gain there is to a pupil's English in the pains that are being taken in what is called Latin and Greek composition. Give a man the right kind of a father and it will be long for him to be taken at his true value; give a school subject a learned and influential godfather, and it will be long before the teacher sees in it only a hobby-horse which is all but cruelty to have in the schoolroom.

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In a former issue we referred to the stand taken by the new superintendent of schools in Chicago against what the people on the other side of the line know as "the pull." In any association or community there is nothing so pernicious to the public interest as the combination that makes a place for the inefficient alongside of the efficient. And when the only remedy for a crafty nepotism is thought to be in a counteractive "pull," the last state of that community is worse than the first, when the remedy comes to be applied. Dr. Andrews has, however, not adopted the remedy of the second pull. He has merely said to the members of the Chicago Board of Education that he was not appointed to improve affairs under the old conditions, when every member had his favorite nominee in reserve ready for appointment as soon as the *quid pro quo* principle gave him a chance, and the Chicago Board as a whole has been wise enough to support his hands. Considering the years and years, as the *Intelligence* says, in which this contest has been waging whether pulls and favoritism should be abandoned and appointments and promotions made wholly upon the initiative of the superintendent, the statement that this wise policy has been definitely adopted seems too good to be true.

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We notice that exception has been taken in some places to the distribution of books by publishers among the teachers for examination, and before long we suppose that even educational journals must neither think of receiving school books for review nor of accepting money for advertising the publishers' goods. And in speaking of the practice one editor, who is possibly a publisher himself, says in commenting upon a paper read before an educational gathering: "It is a matter of regret that the speaker lent her name to a custom altogether too general among teachers that merits severe condemnation—the practice of begging books from publishers. No conscientious teacher would resort to this method of

getting books, if she only realized how demoralizing it is, both to the teachers themselves and to the publishers. The people who are in the school-book business do not intend to give away their goods ; they expect something in return. Publishers should not be expected to give away their goods any more than the grocer or the butcher What does the teacher intend to do for the publisher when she accepts a present from him ? Teachers ought to be above suspicion in these things. This whole business of asking or accepting favors by reason of one's position is peculiarly tempting, but it is no less reprehensible. The teachers all over this country are unconsciously contributing to weaken public sentiment for honesty in political business, when they use their positions as teachers to get favors which would not be given to them as private individuals. Teachers owe their country the patriotic duty of setting their faces against the custom of accepting special favors —a custom that is doing so much to corrupt our politics. The principle is the same, however small the bribe."

There is a difference between asking for a book to examine it as a possible text-book and "the practice of begging books from publishers." The best judge of a school text-book is the school teacher, and if the publishers out of their large profits cannot afford to let teachers specimen their wares, thing have come to a pretty pass. The partial monopoly of school text-books in Canada has led to methods of adopting text-books which the teachers are not expected to see or examine before adoption, nor even to have a word to say in the matter of their disallowance. The whole thing is done by those who call themselves experts, and who never have any axe to grind in promoting changes. And with these men and with these alone the publishers have to treat. There is no need even for advertising changes on the text-book list except through the inspector, who may announce on his rounds that such and such a book has been disallowed, or such and such another book has been authorized for use. We do not think that this is a wholesome state of affairs, nor do we think that the publishers themselves care for the arrangement, nor even the central boards who are virtually compelled to authorize when they would prefer to delay.

Seeming success, looking at it from a superficial point of view, is as good as success itself, though the only gainer is the man who keeps himself afloat on the former. Give a dog a good name, and no matter how indifferent a cur he may be, the name will stick to him as will the bad name to the best of animals. It is all a question of votes not a matter of true success or benevolence or industry or public benefit. The teacher, moreover, moving about from place to place, has learned the lesson well. He has been highly successful in one place but unappreciated, and he has had a seeming success in another place by letting things drift and keeping everything pleasant until his time was up again and he had to seek other pastures. When will this condition of things cease? When it does the true reformer will certainly then, and only then, have his own way with things.

There comes a still small voice from Prince Edward Island that a seeming injustice is not only a justice, but a blessing as well, and it will not be long before the same may be heard from British Columbia. The fraternal character of the governments of these provinces is to be seen in the manner they have of subsidizing their schools. For a time nearly all the

money spent on the Prince Edward Island schools came out of the public exchequer. The Act of 1877 changed this, and Premier Peters changed it further, and now the Farquharson Government propose to get the people to do even more for their schools. The teachers, however, are between the two forces of economy, the government on the one hand and the school sections on the other. The government is now the good dog with the bad name, and like most of preceding good governments on the Island, will probably have "to go to the dogs," unless the teachers and the islanders have their eyes opened as to what is good for the people and what is bad.

CURRENT EVENTS.

That the conflict between ancient and modern languages, between philosophy and science, between purely literary and purely or approximately practical branches of knowledge should invade the sheltered precincts of our French colleges, as nearly half a century ago it entered and transformed our English colleges, was to be expected. It has long been threatened. From time to time little skirmishes at the outposts of the two schools have preluded the unavoidable struggle, and now it looks as if a general engagement were at hand. Looked at from the utilitarian point of view, it cannot but excite a certain wonder that, for so many centuries, the study of Latin and Greek should have taken up so much time in seats of higher learning, and that even to-day, when branches of knowledge of a very different order are essential to success in either business or profession, the ancient classics should still take precedence. To bring the matter home to our own city, where the professions are so largely stocked, and the avenues to business success are so thronged with competitors that but few can necessarily reach the goal, we can easily imagine a young doctor, lawyer, merchant or manufacturer, who, through rigid adherence to traditional methods in the institutions where he received his prae-professorical or prae-business education, had been compelled to devote an exorbitant share of his time to the dead languages, while now that some living tongue other than his own—English for instance, or French—is in constant use around him, and young men of less capacity than he profit by their knowledge of it, he finds himself constantly hampered by an ignorance which it is almost too late to overcome, save by robbing some of his duties of the time and energy they justly demand. We can without difficulty understand how that young lawyer, doctor, or business man will feel towards the institutions that still insist on the old system of giving the dead the pas of the living, and thus hampering the latter in the race of life, and forcing them to a position of inferiority.

Of course, we are only supposing a case. We have no actual knowledge of any institution preparatory to professional, technical or business training, at which such exorbitant attention is given to Latin and Greek to the serious detriment of other and more necessary studies. But, as our readers are aware, the question has begun to be discussed, and according to the report of a recent meeting of French-speaking medical men, there is a demand for a more generous provision for the teaching of English in the classical schools of this province. Unhappily, unless great self restraint is exercised, gentlemen rising to speak at meeting called for a special purpose,

are prone to pass the points of moderation, and perhaps sometimes say more than they intended. There is nothing so difficult to observe in speaking as the *juste milieu*—the *aurea mediocritas* of the Latin poet. The very earnestness of the speaker, his desire to put his argument effectively before his audience, the fear to be thought lax or lukewarm, all these considerations tempt him to exaggerate. And when one side exaggerates, the other gives tit for tat.

In Great Britain the partial substitution of scientific studies and modern languages for Latin and Greek was not brought to pass without a great deal of angry discussion. On the one hand the classicists taunted the scientists with inability to write decent English —a taunt sometimes returned with interest—for it has been often proved that a knowledge—even a pretty intimate knowledge—of Latin and Greek is no guarantee against solecisms, bad grammar, or even bad spelling. The change from the old system—which, at the Renaissance itself, was deemed a great reform, and has conferred service enough on humanity to save it from insult, though not to confer lasting supremacy—must be a matter of time in Canada, as elsewhere. One thing should be guarded against, however— the setting down as an enemy to the classical schools all who plead for a fairer division of the pupil's time. No pupil who looks forward to the certainty of having to earn his living, or to fill positions corresponding with such necessity, should be denied the privilege—right, rather — of learning the language of that section of the population to which he does not belong. Latin or Greek may or may not be a necessity to some of our citizens. A knowledge of the English and French languages ought to be considered essential for every inhabitant of this province who engages in business or is admitted to the profession. Some grow up speaking both languages. But in all our schools and colleges there ought to be provision—even if Latin and Greek has to be partly or wholly sacrificed—for the study of those languages, both as spoken and as written. On that point we do not think there is likely to be any serious difference of opinion. If, however, there are any schools or colleges in which the teaching of French or English is neglected, measures can doubtless be taken to supply the defect.—*Montreal Gazette, Feb 4th.*

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THE MISSING LINK IN EDUCATION.—A meeting of teachers and parents was recently held in a town not many miles from New York. It was supposed that the audience was composed of teachers and parents, but about two and one-half thirds of the audience, if not more, were teachers, although the meeting had been advertised for at least two weeks before it was held, and the most liberal invitation extended to the women of the community. The title of the organization under whose auspices the meeting was held would indicate that it was a co-operative organization of mothers and teachers. It is impossible to understand the lack of active interest of mothers and fathers in the subject of education; for certainly this interest is passive so long as it means only the placing of a child in a school which ranks according to their standard, and then dropping the whole sense of responsibility unless some abnormal occasion arises that compels consultation on the part of the parents with the teacher.

It is very evident that no speaker should address any body assembled for child study, on any subject relating to the education of children, with the belief that any special number of mothers are present. Experience has taught that it is the teacher who has this active interest in education; that

the mother's activity too often is simply in voicing complaint, or interfering, to the detriment of the child's education, with the system which the teacher, who is naturally supposed to be an expert, has devised. How can any woman claim that she is a good mother who allows her child to attend a school where she is in doubt about the physical conditions—whether the air, light, and furniture are adapted to the needs of the child? How can she consider herself a good mother if the teacher of her child is to her a comparative stranger? The teacher should be a co-worker in her club, the busy friend to whom she must go because she has more leisure, her friend because she is the co-educator with the mother.

Education in this country will never be what it should be until a higher money valuation is placed upon the services of a teacher, until her professional rights are recognized, until her social position is that accorded to the other professions, until the opinion of the teacher is treated in the presence of the child with the same respect accorded to the opinion of the doctor or of the minister of the church the child attends. We have yet to learn in this country that the teaching profession is just what the public sentiment of the community makes it; its requirements are just what the public demands—no more and no less; its compensation represents the value placed upon those services by the community. This is especially true of the Public School teachers, by whom the mass of the children of this country are educated This system suffers because at one extreme our taxpayers have no personal interest in the schools, merely because their children do not attend them; and at the other extreme are a mass of voters who have no educational standards, who delegate without any sense of responsibility the entire question of the education of their children to the State, rebelling only, too many of them, against the law which compels them to patronize the schools when they would have the child become a wage-earner.—*The Outlook.*

What are the boys reading? There are so many good books for them that it seems a pity any should read trash; but they get, not only trash, but real harm—a harm they never get rid of. There are publishers who issue nothing else but books of cheap stories about hunting, sea life, Indian warfare, mail-robbing, highwaymen, torturing snakes, animal fighting, vagabondage, life in saloons, mining camps, among desperadoes, pirates, and savages. Let it not be supposed these books are read by adults; they are read by the boys, the future citizens of the noble Republic.

There are reasons why this reading it specially injurious. Very many of these books treat of school life. They give a succession of practical jokes, mischief, outrages, impossible feats, fighting, and horrors, and lay the scene in a school-house. The teacher is made out to be a sneak and a blackguard; he gets drunk; he is a villain, and the boys are only doing right in playing all sorts of mean tricks. This is the type of the teacher in these books; the boy feels he ought to stay away from school; that no good can be got by being in the company of such a person. According to this type, he constructs an ideal of all teachers.

The hero that figures largely in these stories is a vagabond boy, who roves about, gaining a precarious living, and sleeping in barns and under haystacks. If he is hungry, he finds a pantry window open, and takes out provisions; it is not called stealing, mark. He does not work, for the farmer is "close fisted"; he will not give him more than twenty-five cents per day. He can sing a negro song and dance, and the generous saloon-keeper

is the one he prefers to be with. This type is a favorite; by having it before him, a boy is led to believe that industry, economy, and usefulness are unnecessary.

Another type that figures largely in these stories is a boy that is an intolerable nuisance from the mischief he does. He tells his doings usually, and gives, what he thinks, a good excuse for unloosening a horse or letting the pigs get into the garden, this being that the one injured wouldn't give him a ride in his wagon or permit him to go into his cherry tree. He makes himself out to be a fine fellow, and doing just right; his father is unjust in finding fault with him, and, having resorted to the rod, is called tyrannical, and threatened with dire consequences.

Another type is the boy who drinks, is jolly, enjoys life, pleases gamblers, gets the admiration of criminals, attends theatres, mingles with the most disreputable, and (apparently) gets no harm. That it is injurious to be a companion of thieves, cheaters, gamblers, and murderers is never hinted. In fact, all these are represented as really good men, generous and free with their money, and not of stingy and economical ideas They are not acceptable to society, but that is because society is wrong.

Another type is the boy who knocks down any one that doubts his word; if he is not strong enough to do this, he is to carry a revolver. Physical strength is the motto of this type. If he is stopped by officers in committing a crime, he is to present a revolver and dash away from the base minions. The police, in the portrayal of this class, are all stupid louts, and easily frightened. Then it is easy, if caught, to be got off by a well-paid lawyer; usually the lad is represented as having a "pull" with the judge. There is no hint that law-breaking is wicked.

All these types are against home and school life; it is unmanly to be under authority. A boy brought up to obey his parents is a greenhorn. Parents, parsons, and teachers are all leagued together to keep a boy from enjoying life. To creep out of the window at night, to go to a bar room, or to some place where the lawless congregate, that is manly; the one who stays at home and goes to church and Sunday-school, and studies his books, he is a poor, stupid fellow, and to be pitied. Parents must not criticize their son's ways; the son knows best what is good for him.

Industry, either in physical or mental employment, is always held in contempt. It is perfectly easy to get money without work. Sometimes a man will furnish money from sheer admiration; sometimes from fear that his crimes, known only to the hero, will be made known; sometimes a rich uncle dies; sometimes money is found in an out-of-the way place; in no case is it earned, as it has to be in the real world by continuous and persevering work.—*The School Journal.* (*New York and Chicago.*)

The character of the average college life comes in for severe animadversions from the Dean of Harvard College in the last *Atlantic Monthly.* He points out how the parent and the outside world are to blame for certain notorious irregularities in the student's life, but is unable to suggest any rectifying ethical force that would tend to put matters to right. As he says:

Many parents regard college as far less serious in its demands than school or business, as a place of delightful irresponsibility, a sort of four-years' breathing-space wherein a youth may at once cultivate and disport himself before he is condemned for life to hard labor." They "like to see young people have a good time", a little evasion, a little law-breaking, and a handful of wild oats mark in their

minds the youth of spirit. "Boys will be boys" is a cover, not merely for the thoughtless exuberance of lively young animals, but for selfishness, trickiness, cruelty and even vice. I wonder at the recklessness with which respectable men talk of wild oats as a normal and on the whole an attractive attribute of youth, for the wild oats theory of a young man's life, when seen without its glamour, may mean awful physical peril, disingenuous relations with father and mother, dishonor to some girl, as yet perhaps unknown, who is going to be his wife. Those who have seen the unhappiness that such disingenuousness brings can never forget it.

The suggestion in connection with the sequestration of the Plains of Abraham as an international park is likely to bear fruit, and the first step to be taken is the expropriation of the portion of the ground about to revert to a certain religious community. It cannot be hoped that outsiders would care to subscribe a cent to the beautifying of a property that did not belong *to the authorities who would have the* after supervision of it. The question of gain to the city from visitors, which we see is influencing one or two of the Quebec editors, is a puerile way of looking at this subject, which is not likely to trouble those who have the undertaking in view from a patriotic standpoint, namely, the providing the children and the children's children of three nations with an object lesson of war and peace, of warfare that had no insult in its victory.

The old methods are passing away, and now it is the boarding-house attachment in the public school in England that is threatened. It seems reasonable, the *Journal of Education* says, and it is certainly more consonant with the dignity of a learned profession, that a schoolmaster should be sufficiently paid for the work he does, without being obliged to make private profit by retailing bread-and-butter. The governors of Bridlington Grammar School intend to work their boarding-house themselves. The headmaster will receive board and lodging in return for duties of supervision, but he will not appoint or dismiss the domestic staff, or take the profits for himself. The chief argument against this system is the intolerable friction which may result—and which has sometimes resulted where the system has been tried—between the professional staff and the domestic staff. It seems to us that the only workable method in such a case is for the headmaster to have his separate residence. The boarding-house should be managed by a salaried housekeeper, and the supervision duties performed by young unmarried assistant-masters, who would be no worse off than if they were living in private lodgings. But for a headmaster, who is probably married and has a family, the position might be extremely irksome.

There is news for us from home and about ourselves in the following, which our readers cannot but be interested in : Canada from East to West was greatly roused, educationally, a year ago by the visit of the British Association for the Advancement of Science, which held its sessions in Toronto. It was another bond between the mother country and our colony, and was auspicious in every respect. After this great educational revival it was but natural that the summer which has just closed might seem dull. However, as an offset to this indication of quietness, the Dominion *Educational Association held a* rousing meeting in Halifax, Nova Scotia, and thus gave the extreme East the benefit of the inspiration which the West had received during the visit of the noted scientists. The

Eastern portion of Canada, like the corresponding portion of the United States, is much more conservative, less ready to adopt new ideas and enter on new lines of action than is the West, but, when once these things have been determined upon, they are carried through with an accuracy and a thoroughness which are enviable. Their Universities are small and have but few professors; yet they are the recruiting ground for many of the higher institutions abroad, especially Edinburgh and Harvard, where the solidity, determination, and conscientiousness of the Eastern Canadian students are recognized by the bestowal of honours in the graduate departments This opens up a subject which is creating a great deal of interest in University circles in Canada, viz. the large number of University graduates who are seeking graduate instruction in the Universities of the United States, and who, finding remunerative positions in that country, forswear their allegiance and help to build up a better citizenship across the border. While the United States gains most desirable citizens, Canada loses the fresh young vigorous blood that she so much needs to develop her great resources. There is a steady flow towards the South, and there are but few Universities of any note in the United States on the faculties of which there are not Canadians. We feel that it is about time that the old Universities of Great Britain made better arrangements for graduate work, for there are many men in the colonies who would prefer to study at Oxford and Cambridge if the facilities were anything like adequate to their needs. It seems that here is a chance for the Universities to help in the great Imperial movement which has taken such strong hold since the Jubilee. There is a distinct demand, and we await the kind of supply that will be proffered.

And again, in the following, taken also from the *Educational Journal*, of England:

The University of Toronto prefers to keep its position in the front rank of universities doing undergraduate work to jeopardizing its status by embarking upon graduate work. This is a most sensible course, for, while it is thoroughly equipped for the needs of twelve hundred Arts students, the endowment and teaching resources are not sufficient to enable it to compete successfully with universities of similar rank, such as Harvard, Columbia, and Yale. Consequently, the ambitious graduate seeks a university in some other country which will afford him an opportunity of pursuing his favorite studies and attaining a certain degree of eminence in literary and scientific research. He naturally thinks first of England, which to him is the mother country in every respect, but, on finding that nothing is really offered in graduate work, he turns to the United States, where, as I have said, he finds a ready and hearty welcome. Now, will not the universities of our mother country rouse themselves a little in regard to this important educational matter?

There has been great controversy in Boston lately over what is known as the Franklin fund. The original intention was to devote the large sum of three hundred and fifty thousand dollars of this fund to the building of a trades school.

The mayor, however, opposed this, and recommended the establishment of several public baths and a municipal building to be used by the trades unions, Grand Army, and municipal authorities. The trustees of the fund, the representatives of the three oldest churches in the city, have held hearings on the project. The labor men have protested against the founding of a trades school, and the social alli-

ance has protested against the baths and municipal building. It opposes the baths on the ground that landlords should be compelled by law to put these in the city.

There has been boodling on the San Francisco School Board. A civil suit between one J. P. Reynolds and an investment company will, no doubt, bring all the details of the case to light.

In Reynolds' preliminary affidavit, however, is set forth a scheme of corruption which, if true, will be sufficient to land seven members of the School Board behind prison bars. Briefly, the charges are these, Reynolds alleges that after the courts had decided that the Lincoln School property, consisting of eleven most valuable business buildings, between the Emporium and Fifth street on Market street, belonged to the School Board, the Board decided to lease it.

The investment company, of which the plaintiff is a member, was, he claims, incorporated simply to secure this valuable lease. In order to make sure of getting it, the company decided to buy the Board of Education. Reynolds says that Director Waller of the Board agreed to control seven votes for $4,000, with $1,000 for himself.

The bids for the lease, it is claimed, were so advertised that bidders were unable to conform to the conditions. The bid of the investment company, it is charged, was not filled out till the others were known, and then it was made $41 higher than the highest. Thus the lease was secured by the investment company. As the lease is in a fair way to pay fifty per cent. interest on the money invested, it will be seen how valuable a property it is.

Reynolds, the plaintiff, was to receive 1,850 shares in the Investment company as a reward for his services in securing the lease. He received but 1,000, and sues to recover the balance. The members of the Board who are charged by Reynolds deny the charges, and are trying to discredit the character of Reynolds himself. It is likely that the whole matter will be sifted, and it is best for San Francisco's good name that it should be.

The following instance shows how easily it is to trump up a charge against the poor teacher, and we know one teacher in the Dominion at least who will see in the instance how history repeats itself:

At Thetford Petty Sessions Miss Edith Wagg, head mistress of the infants' department of the Board School, was summoned for assaulting a child named Herbert A. Sterne, to which she pleaded not guilty. The evidence showed that the child was brought to school, by its mother, crying. Defendant took him into the school, and was going towards a class room, when he threw himself down on the floor and kicked and shouted. He continued to be very obstinate, and she had to slap his face—one gentle slap, and no more. Mrs. Sterne called once on the Tuesday and once on the Wednesday, each time demanding some recompense, but, as she could not get any, she told defendant she should prosecute. The Bench, after a few minutes' consultation, dismissed the case.

There is another of the rueful knights who has the most dreadful things to say about the examiners. Before it was a defeated candidate for a sub superintendency in New York, now it is a candidate for lay headmastership in England. And our English contemporary thus teases him over his recalcitrancy: *Mr. T. E. Page, of* Charterhouse School, is not happy. He wouldn't be happy till he'd got it —his lay headmaster—and, now that

he has his heart's desire, he is like a Mr. Dick without his King Charles's head. So he turns and rends the training authorities of Oxford and Cambridge. Their certificates are worthless; the subjects for which they are given cannot be tested; the lecturers are sophists or sciolists; the examiners men of straw; "and the consequence is that no men of any merit ever compete for them." The only rule for teachers is that which Mr. Page himself has followed — *docendo discimus*. This is like the old pedagogue who boasted: "I began to teach when I was a raw lad of sixteen who knew next to nothing, and I've done nothing but teach for the last fifty years." To speak of the Headmaster of Haileybury as "a man of no merit," and of Mr. Bell of Marlborough, and Mr. Arthur Sidgwick, the Oxford examiner in teaching for this year, as not "recognized authorities," seems to us somewhat immodest—to use no harsher word.

Dr. I. C. Cameron, of Montreal, addressed the McGill Medical Faculty to the following effect, much as an educationist might address an audience of teachers. In the practice of medicine personality and individuality are both important qualities. Of the two individuality is the more important. Personality not backed by solid worth may charm for a time, but sooner or later shallowness will be found out. The personal factor played an important part in the practice of medicine in the individuality of the patient and in the individuality and personality of the physician. Skill in medical practice did not consist only in diagnosis and prescribing medicine. Human nature must be studied as well as medicine. The man who learns to estimate the personal factor in his patients will never become the blind slave of routine. The manner and appearance of prominent physicians were alluded to. It was important for medical men to have reliance and self-control. It was better by far to err on the side of saying too little than of saying too much. In conclusion, a tribute was paid to past eminent laborers in McGill's Faculty of Medicine, and a brief reference made to the life work of each.

What will our friends in the Province of Quebec think when they hear of such condemnation as this all the way from Great Britain? "We hold," says a contemporary, "that payment by results are as vicious in secondary education as it is now universally acknowledged to be in primary. Grants made to schools on the general report of inspection, though there are objections to this, would be infinitely preferable."

The Quebec Educational Bill has been reintroduced and will no doubt pass both houses. There is nothing in it which differs very much from the old Act. As the Hon. Mr. Robidoux said in introducing the bill:

The true principle of the bill was to improve our educational system in this province. The present bill was, in its broad lines, the same as that presented last session. There were certain additions and certain amendments, which affected rather the operation of the law than its bases. There were certain changes in respect of appeals; the teaching of agricultural and mechanical drawing would be compulsory, instead of merely optional. Books would be free in primary schools without any change in the present mode of selection. The Council of Public Instruction would continue to exist as it had existed heretofore; the Superintendent of Public Instruction would continue to exist.

Canada holds the record for the successful cultivation of wheat in high

latitudes. This year in her North-West Territories wheat has grown further north than ever before there or anywhere else in the world, so far as is known. At Fort Providence, on the Mackenzie River, a few miles east of Great Bear Lake, there is a Roman Catholic mission which this summer grew what is termed "a very fine wheat crop." The wheat was sown and harvested within ninety-one days. Fort Providence is just above the sixty second parallel of latitude, three hundred and fifty miles south of the Arctic Circle, and less than two hundred miles south of the latitude of Dawson City, in the Yukon district. It is about six hundred miles north of Edmonton, and more than one hundred miles north of the northern frontier of the Territory of Athabasca. The latitude of Winnipeg is, roughly speaking, about three hundred miles north of Montreal, that of Edmonton is about two hundred and fifty miles north of Winnipeg, so that of Fort Providence is eleven hundred and fifty miles north of the latitude of Montreal. Of course, the isothermal lines dip south very deeply, as they run eastward across this continent, that of Fort Providence alone passing just north of the southern coast of Hudson's Bay, or about the fifty-fifth parallel. The possibilities of wheat cultivation throughout the vast areas of the valleys of the Athabasca, the Slave, and as far north as the upper reach of the Mackenzie River, above Fort Simpson, which is at the junction of the Mackenzie and Liard Rivers, have long been discussed, and seem to be set at rest by this successful experiment of the Roman Catholic mission of Fort Providence, which is in the same latitude as southern Greenland.

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How often we see those born with the same advantages of fortune not equally prosperous in the course of life! While some, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honor, others of the same rank, by mean and vicious behavior, forfeit the advantages of their birth, involve themselves in much misery, and end in being a disgrace to their friends and a burden to society. Early, then, should our youth acquire the discipline of study, that they may learn that it is not on the external condition in which they find themselves placed, but on the part they are to fill in life, that welfare or unhappiness, honor or infamy, depend. One of the first lessons that study imprints on the mind of youth is that happiness is a roadside flower, blooming only by the trodden highway of industry.

When youth enters on the achievement of its life work, what can be of greater moment than the regulation, with the most serious attention, of a plan of conduct to prevent any fatal or irretrievable error? If, instead of exerting reflection for this valuable purpose, a young man deliver himself up, at so critical a time, to sloth and pleasure; if he refuse to listen to any counsellor save humor, or attend to any pursuit except amusement; if he allow himself to float loose and careless on the tide of life, ready to receive any direction which the current of fashion or the fury of passion may chance to give him—what may be expected to follow from such beginnings?

Can success be attained without the preparation, or dangers escaped without the precaution required of all men? Shall happiness force itself upon the undisciplined and unindustrious young man, and solicit his acceptance, when to the rest of mankind it is the fruit of long cultivation and the acquisition of labor and care, the reward of unremitting study?

Happy indeed is that youth who, unembarrassed by vulgar cares, spends his time in acquiring knowledge, who

thinks himself not a complete man till his understanding is beautified with the valuable furniture of knowledge, and buttressed by the immovable supports of mental culture. There is, in truth, no success without happiness, and there can be no happiness without knowledge—the richest adornment and surest safeguard of the human soul.

SCIENCE.

J. B. TURNER, B.A., Editor.

EQUATIONS IN CHEMISTRY.

The value of equations in the study of chemistry is that by means of them the results of chemical reactions can be expressed concisely, and this conciseness of expression assists in enabling the student to thoroughly understand the chemical changes with which he has to deal.

When to introduce equations in a course in chemistry is a question about which there is considerable diversity of opinion, but it must be obvious that their use will be meaningless until after the members of a class have become familiar with value and application of symbols and formulas. The proper use of symbols can only be understood after the pupils have acquired some familiarity with the atomic theory and the foundation upon which this theory rests. It will thus be seen that the proper time at which to introduce equations is part of a much larger question, namely, at what stage should reference be made to the theory upon which the whole science of chemistry rests. Great differences of opinion exist on this point, and to discuss these several opinions would extend beyond the compass this short article. We shall return to it on a future occasion.

Having determined when equations should be introduced the next point that will naturally suggest itself is how to introduce them to a class. As an equation is meant to be the expression of a chemical reaction, the student must be familiar with the reaction it is intended to represent in order that the equation may have any meaning for him; he must be thoroughly acquainted with not only the materials that enter into the reaction, but also the substances that are produced by the reaction. After having reached this point he has only to know the symbols of the materials concerned, the use and value of the algebraic signs employed, and become possessed of the idea that the same amount of each substance must appear on both sides of the sign of equality.

The dangers attendant on the use of equations are well stated in a recent number of *Science* by Prof. F. P. Venables, of the University of North Carolina. The first danger he designates the danger of methodism. By this he appears to mean the use of symbols, formulas and equations for the purpose of reducing the science to method, rather than acquiring a real knowledge of the subject.

The second danger is called the mathematical danger, and consists in the tendency to an excessive manipulation of the formulas in a purely mathematical manner, so that instead of studying chemistry the pupil is learning a special kind of arithmetic.

The third danger is called the mechanical danger, and has reference to uses that are made of formulas and equations in the graphic representation of compounds, especially organic ones, and the changes which they undergo.

The fourth danger is the danger of idolatry, that is, the danger of placing formulas and equations upon the pedestal which belongs to the science itself.

THE HIGH SCHOOL AND UNIVERSITY EXAMINATIONS

Form IV.—Chemistry.

Examiners: E. C. Jeffrey, B.A.; J. C. McLennan, B.A.; W. Nicol, M.A.

1. Explain the results when :

(*a*) a soap-bubble, filled with air, is dropped into a vessel filled with carbon dioxide,

(*b*) sulphuretted hydrogen gas is passed into a solution of copper sulphate, acidified with nitric acid.

2. A molecule of any gas occupies the same space. Upon what ground is this assumption made? From it deduce a rule for calculating the specific weight of a gas.

3. Describe completely the action of heat on sulphur. The vapor density of sulphur near its boiling point is 96 (hydrogen = 1), at 1040°C. it is 32. What conclusions regarding the molecule of sulphur do you draw from these facts?

4. Explain :

(*a*) how you would obtain and retain for experiment, oxygen from the air,

(*b*) the hardening process that goes on in the mortar in a newly built wall,

(*c*) how you would prepare acetylene gas.

5. How would you prove by experiment that :

(*a*) stannous chloride is a reducing agent,

(*b*) alum acts as a *mordant* in dyeing,

(*c*) potassium permanganate is an oxidising agent?

6. Describe the group of salts known as the *alums*.

7. Give examples (name and formula) of four classes of cyanogen compounds.

8. Assign the alkaline earth metals their proper place in the classification of the chemical elements in accordance with the *periodic law*, and give reasons for so placing them.

9. Determine the base and acid present in the salt submitted for analysis.

ONTARIO NORMAL COLLEGE.

Methods in Science.

Examiners: W. Lochead, B.A., B.Sc.; G. A. Smith, B.A.

1. "A pupil may work conscientiously in the laboratory and study his text book thoroughly and yet receive a very inadequate training."

(*a*) If the teacher is the agent necessary to ensure to the pupil an adequate training, point out his true function in experimental work.

(*b*) To illustrate this function, teach a lesson on the cause of hardness of water found in a limestone region, and lead your class to arrive at the cause of the deposit in vessels in which such water has been boiled. (You are to assume that you have proper laboratory equipment and that your class has reached the stage for such a lesson.)

2. "Laboratory work in Physics should be largely of a quantitative character."

(*c*) Why?

(*b*) A group of pupils have a dish of mercury and a graduated glass tube about 85 centimeters in length, closed at one end. Lead them to discover the principle of the barometer.

(*c*) When the tube is filled with mercury and inverted in the dish, a pupil thinks that the space above the

mercury in the tube is filled with air. How would you convince him of his error?

(*d*) Your class being now familiar with the principle taught in (*b*), outline your method of teaching the relation between the volume of a gas and the pressnre to which it is subjected, so as to lead to a generalization (Select your own apparatus)

3. A class is to have a first lesson on the nature of a fruit.

(*a*) What work in Botany should the pupils have already done, and why?

(*b*) What material would you place in their hands and on what grounds would you make your selection?

(*c*) Indicate your method of leading the class to distinguish between a true fruit and a pseudocarp, selecting your own material.

4. (*a*) What microscopic work would you take up with a Fourth Form class in Botany before making use of prepared slides, and why?

(*b*) What educational value do you attach to making accurate drawings of microscopic objects?

(*c*) You are about to prepare a set of botanical slides for use in class work from year to year. Give what you would consider a suitable list with reasons for your selections.

5. (*a*) Assuming that fishes and batrachians have been studied, outline your plan of conducting the study of such a type as the turtle or the snake.

(*b*) Specify the drawings you would have the class make while engaged on the type you select, and also what you would consider the best method of indicating or describing in a sketch-book the important points or features in a drawing.

(*c*) What use would you make of plates and figures from text-books in class work?

BOOKS AND MAGAZINES.

In the January number of *Scribner's Magazine* Theodore Roosevelt begins his account of the Rough Riders. The first instalment is entitled "Raising the Regiment," and is written in an attractive style, unmarred by exaggeration. The next item on the list of contents is a story, "On the Fever Ship," by Richard Harding Davis. It is surely time that Mr. Davis, popular although he seems to be, should set about saving his own ships. "The Entomologist," chapter 1, by George W. Cable, belongs to an entirely different school, the atmosphere is quiet, delicate and true, and the artistic rendering wholly desirable. Special mention should be made of "Letters," by Robert Louis Stevenson, "Search Light Letters," by Robert Grant, and of "The Field of Art," which contains "Mural Paintings in American Cities," by Russell Sturgis.

"Three Little Spanish Princesses," by Isabel McDougall, opens the January number of *St. Nicholas*. It is an article deserving of much praise, not only for its historical worth and interesting presentation, but for the reproduction of some of Velasquez's most attractive work. "A Harmless Earthquake," by Helen A. Hawley, is an amusing incident, full of national character and well told. "The Story of Betty," chapters 1 and 2, by Carolyn Wells, is a serial which promises to be amusing, breezy and wholesome. In the excellent list of contents mention should be made of a good article on "Intercollegiate Basket-ball for Women."

Among the interesting articles relating to art and industry in the January number of the *Cosmopolitan* special mention should be made of "The Making of Stained Glass Windows,"

by Theodore Dreiser," "The Coming Electric Railroad," by Sidney H. Short, and "Economic Organization," by Charles R. Flint. Harry Thurston Peck, the well known editor of the *Bookman*, contributes an article on "The Overtaught Woman," in which he treats the subject in an exciting manner. We feel sure that it will produce an agitation which will be expressed in print, because similar statements have done so in the past, but Mr. Peck will not feel that he has gone without his reward "Irish Leaders in Many Nations," by John Paul Bocock, is an interesting account of various celebrities. Anna A. Rogers contributes an agreeable short story, entitled "Banked Fires."

In the series, "Tales of the Toilers," to be found at present in the *Youth's Companion*, the third is called "A Humble Delegate." It is a splendi story of a girl whose name was Jinny West. Jinny is a rare specimen, there are not many girls like her, but she is just the kind of girl that everyone likes to hear about—especially other girls. The person who tells about Jinny, Margaret Johnson, is to be sincerely congratulated. "The Exploit of a Homesick Boy" and "For Pity's Sake" are both very good short stories. None of these three are about usual children, but children wise in their generation won't find that any drawback. "General Grant as a Father," by his son, Brig. Gen. F. D. Grant, is an article of more than ordinary interest and value. The *Youth's Companion* is doing all in its power to promote a good feeling between England and the States that will be secure and honorable.

"The Man Who Taught Paderewski" is the subject of an interesting article in the January *Ladies' Home Journal.* To those who contemplate advanced work in the study of music it will be of absorbing interest and considerable value. "What it Means to be a Newspaper Woman," by Elizabeth G. Jordan, renders the same service to young women who want to become reporters. "The Jamesons in the Country," by Mary E. Wilkins, grows in interest and humor. The many thousands of the *Journal's* reader will now be aware of the death of Ruth Ashmore. The January number was the first in which her work did not appear.

Regular readers of the *Sunday School Times* will not need to be told of the value of the first page, but they will not often find there a more stimulating article than the one entitled, "Duty of Hunting for a Needle in a Haystack," which is published in the issue of January 14th. In the same issue is an interesting article by Henry Frowde, publisher to the University of Oxford, on "How Our Bibles Are Made." The various Sunday School departments are, as usual, excellent.

Books received from Ginn & Co., Boston:

"Altes und Neues, A German Reader for Young Beginners," by Karl Seeligmann; "Deutsche Gedichte for High Schools," selected and arranged by Hermann Mueller; "Bird World, a Bird Book for Children," by J. H. Stickney, assisted by Ralph Hoffmann; "Physical Geography," by W. M. Davis, assisted by W. H. Snyder.

The American Book Company, New York:

"The Rights and Duties of American Citizenship," by W. W. Willoughby; "Second Year in German," by J. Keller; "Eutropius," edited for school use by J. C. Hazzard; "French Sight Reading," by L. C. Rogers, "First Lessons in Civics," by S. E. Forman.

At the University Press, Cambridge.

"The Union of Italy, 1815 1895," by W. J. Stillman.

The Copp Clark Company.

"Analysis, Parsing, and Supplementary Reading," by J. C. Miller.