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# EDUCATIONAL JOURNAL

## OF WESTERN CANADA.

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### EDITORS.

W. A. MCINTYRE. - - - - - Principal Normal School, Winnipeg.  
D. MCINTYRE. - - - - - Superintendent of Schools, Winnipeg.

### ASSOCIATE EDITOR:

MISS AGNES DEANS CAMERON. - - - - - Victoria, B. C.

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## The School Teacher's Creed



I believe in boys and girls, the men and women of a great to-morrow; that whatsoever the boy soweth the man shall reap & I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and in the joy of serving others & I believe in wisdom as revealed in human lives as well as in the pages of a printed book, in lessons taught, not so much by precept as by example, in ability to work with the hands as well as to think with the head, in everything that makes life large and lovely & I believe in beauty in the schoolroom, in the home, in daily life and in out-of-doors & I believe in laughter, in love, in faith, in all ideals and distant hopes that lure us on & I believe that every hour of every day we receive a just reward for all we are and all we do & I believe in the present and its opportunities, in the future and its promises and in the divine joy of living & Amen.

Edwin Osgood Crober

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# EDUCATIONAL JOURNAL

OF WESTERN CANADA.

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VOL. IV.

WINNIPEG, MAY, 1902.

No. 3.

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## School Room Experiences.

### AN INDEFINABLE POWER.

In my public school days, while in Grade VIII, for about six months we had a teacher who could not control the room. He was a good scholar and a clever man and understood the studies he had to teach, but he never had an opportunity to present them to us. There was too much fun and mischief going on in all parts of the room to allow us to pay any attention to our lessons. This state of affairs grew worse daily till the room was uncontrollable and even the principal was not feared by the majority in the room.

At last, however, the Board had to ask him to resign and in his place came a man who had some indescribable magnetism about him. From the hour he entered the room he was master.

I remember well the first morning that the new teacher was to be there. We were all anxious to "size him up" and the very first impression was not very promising for our future tricks. He gave us a short and earnest talk, letting us know our reputation, but stating his impression, which he did not appear to think bad. This made us feel rather ashamed when we considered our former actions, yet we did not intend to do anything unless we "*had to.*"

After the talk we set to work most diligently. While we were at work, in walked three of the School Board. The chairman enquired as to how we were getting along. The teacher said "fine, and in good order." That little phrase made us conscious that it was so and we smiled at one another first in surprise and then with satisfaction and pride to think that such should be the report from our room—"the worst in town." From that hour there was no trouble, as we obeyed him without questioning his right, for we felt he was not to be trifled with.

Besides controlling our outward conduct he made us wish to do what was right, and to do it even when he was not there. In fact, by no visible effort, as far as we could see, he changed the whole moral tone of the room so that we scorned to do what we had done formerly. In the time we remained in his room we learned to respect him, and are thankful he became our teacher at such a time and so taught us to value the right.

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### EYES THAT ARE OPENED.

The first spring I lived in this country I was naturally much interested in the wild flowers, which were new to me, and my pupils grew interested in bringing me new specimens. Remarking one day how many pretty wild flowers they had, I was answered, "We did not ourselves know before that there were so many." "Oh!" exclaimed another, "there wasn't *anybody who cared*; that's why."

## DEALING WITH A COWARD.

One day, upon enquiring of a boy his reason for committing a certain piece of mischief, I received the not unusual reply, "John and Charlie and Sam told me to." "Oh! did they?" I replied. "Well, be very careful always to do anything that John and Charlie and Sam tell you to do." The boy looked foolish, while the whole school roared, and never again while I stayed among them did I receive that cowardly excuse for any wrong doing.

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## Communications.

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### THE BIRDS OF THE DISTRICT.

EDITOR EDUCATIONAL JOURNAL:—

I began the study of birds last summer with my pupils. I believe I knew about four birds to begin with. Before the summer was over we had learned the names of and something of the habits of about a hundred birds. Much of this knowledge was gained by the pupils. One of the chief results was the decrease of cruelty to all animals by the boys. A vesper sparrow built in the school grounds. At the time the young birds were hatched out the weather turned cold. I noticed that the boys were very careful in going near the nest not to drive the mother off them, subjecting the young ones to the cold.

I spent an hour one day in connecting a song I heard with the bird—the yellow warbler—whose nest I found later in a cranberry bush. I also found two mourning doves' nests. A king bird near here stole about a pound of bag string from a granary to build its nest. A wren would build in nothing but a khaki colored shirt when hung on the line.

I was surprised one day to see a cliff swallow hanging by the neck with the string caught in the eave-trough of a high bank barn. It puzzled me very much until I found that they frequently lined their mud nests with strings. In its flight the string had become entangled about its neck, the trailing end in turn catching in the eave-trough. This is the solution I thought most probable.

A gentleman in Clanwilliam one day noticed a little bird going through all kinds of antics, whirling around, turning somersaults, etc. He could not understand what it meant until he found that it had a nest a few feet away and was diverting his attention from the nest. It was our winter friend the chickadee.

Last summer I was attracted by a song very similar to that of the Baltimore oriole. The bird was so shy that I could not get near it, but I believe its back was striped with dark and gray; nearly white underneath; dark head, with a deep orange spot on throat and breast. The size was about that of the oriole.

There is a thrush here at present which answers nearly to the description of the olive-backed. I first noticed it on the 18th. Some days it sings a plaintive song from morning to night.

I saw a small bird last summer which I took to be a marsh wren. Do they build more than one nest? There were several built of mud on the reeds, only one of which seemed fit for occupancy.

There are many gulls or common terns here now. I do not know which. They are mostly white or creamy white. Their wings are tipped with black. They utter a cry not altogether unlike the wild goose.

If the JOURNAL could give me any information concerning these birds I should be very grateful.

Sincerely,

JAS. H. KITELY.

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## Empire Day.

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### THE MAN WHO LOVES HIS COUNTRY.

The man who loves his land will strive to love his neighbor as himself. He will make every sacrifice in order that in his district and in his nation, justice, righteousness and equity may prevail. He will perceive clearly the relations of individual, family, community, party, sect and state, and will in his own practice cheerfully subordinate the lower to the higher interest. He will know and appreciate the struggles of the race and nation to secure personal, social, political and religious freedom, and he will count the retention and extension of that freedom as dear as life itself. He will reverence his flag and honor his king because they represent all that his forefathers have won, and all the dignity of the citizenship he now claims. He will cheerfully face danger, even at the risk of life, if his country is suffering oppression, or if wrong has to be righted somewhere.

And in yielding his own individual will to that of the nation the patriot has his reward. The road to the freedom which is essential to the developed mind, lies through successive yieldings to higher and higher wills. At first man is selfish,—his own will is all in all. The family life limits his freedom, but in so doing admits him to a larger circle with richer opportunities. The school and the community next limit him, but give him admission to still wider circles. The nation next imposes its will on each of its members, and each individual through voluntary submission to the rule of the many, in order that all may live for all and by all, is elevated to the species. The loyal citizen cannot be narrow and self-contained; his aims, hopes, sympathies, are as far-reaching as those of the nation.

It is evident that the patriotic spirit is inconsistent with selfishness, exclusiveness and partizanship of all kinds. It is opposed to inaction and apathy. It will not tolerate unjust compromise but will vigorously oppose unrighteousness and denounce evil. Nor is this spirit of love to one's own land inconsistent with love for the race. Indeed it is only he who loves the country of his birth or adoption that can in any proper sense have a loving interest in the welfare of all mankind.

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I take this opportunity of expressing my appreciation of the paper. I find many of the discussions in it very helpful.

BENJ. H. THOMPSON.



## WHAT THE HOME SHOULD DO.

1. It should teach children what authority means—its necessity, and the need for respecting and honoring it.

2. It should discourage any marked tendency to pose before the public, any marked fondness for the applause of the many. It is unnecessary to say that the hoisting and waving of the flag and flattering eulogies of the dead, though they may thrill the hearts of the truly loyal, will never awaken or develop loyalty in hearts that are selfish, and greedy for the notice of the populace.

3. It should teach children through actual deeds to be generous and unselfish, to consider the thoughts and feelings of others, even of the most humble. They must know that nothing is more unworthy in a country such as ours than the spirit of caste; that every man and woman has or should have a place in our national life; that the least in wealth or financial importance may be the greatest in service; that all good does not lie in one family or community but that

“The whole round earth is every way  
Bound by gold chains about the feet of God.”

4. It should insist that instead of exclusiveness in education and companionship there must be freedom and sympathetic association. Every class must enter as fully as possible into the joys and sorrows of every other class, to the end that there may be mutual toleration, respect and co-operation. In a country where this spirit prevails there will be a basis for natural devotion, and where such devotion exists there will be no lack of courage should an enemy threaten either our happiness or our possessions. But it does seem absurd to talk of arousing a patriotic sentiment in a people among whom class despises class, or section wages war against section.

5. It should encourage unselfishness in thoughts and actions. The child who is taught to voluntary yield his will to the higher family will, to think the pure, to do the honest, to reverence the just, and who at the same time has a will to refuse and to assert,—this is the child on whom we may rely for patriotic action in after life. Character of this kind can not be produced without the greatest watch-care and patience, but unless it is formed in childhood it will in all probability be lacking for all time. Blame not the school and the church for failing to achieve what the family has rendered impossible.

It is not to be expected that all families will conform to these ideas, but just in proportion as extreme selfishness in the community gives way to the feeling of brotherhood, will parents consider it a duty to prepare their children for the higher life.

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## WHAT THE SCHOOL SHOULD DO.

1. It should join with the home in discouraging public declamations in which the pupil thinks of the applause he will win rather than of the pleasure or benefit he will confer upon his hearers. The real patriot must as far as possible learn to think and express himself without the use of the first personal pronoun.

2. It should discourage the faction fighting that sometimes takes place among school pupils. Can we not remember how in our own school days the

boys of the North ranged themselves against the boys of the South? There was no justification for our quarrel, but a fatal boundary line had decided our course of action. Even so, to-day, we can perceive at times the unreasonable bitterness that separates races, creeds, and parties. Sometimes indeed there seems less cause for antagonism than there was in the days of youth. It strangely occurs that in many instances men do not belong to party and espouse a creed from conviction. They owe their allegiance to the accident of birth. The faction fighting whether between individuals, clans, tribes, denominations, political parties or *nations*, is unworthy of any people who claim to be civilized. More than once has our Empire been led into unnecessary warfare because of the fighting prosperity of some of its fire-eaters.

3. It should draw together in friendly co-operation the various elements of the community. In the games and exercises of the play ground, race and creed peculiarities are forgotten; the strong help the weak and the older help the younger; the individual loses himself in seeking some common good; through daily struggles for place and property the lessons of give and take and of mutual forbearance are learned; manly courage and the sense of leadership are developed; brutality and coarseness give way to kindness and refinement. In the class room each individual learns his limitations and his dependence upon others. The talks in literature, geography and history overcome local prejudice, and cultivate a genuine interest in humanity, a love for all that is right and noble, and a patriotic devotion to one's home and country.

4. It should still further cement the bond that unites the diverse elements of our population by kindly reference to, or actual visitation of factories, workshops and the like, in order to show the necessity of each to all and all to each. Nor is this less important from a personal, social or national point of view than the teaching of Compound Proportion or Latin Syntax.

5. It should give some of that knowledge and impulse which are necessary to intelligent citizenship. There must be nothing dishonest, unmanly, impure and sordidly selfish permitted in the class room or on the play ground. It matters comparatively little what is said on these points—it is the deeds that count. Then, too, all pupils should become acquainted with some of the great and good of all time, and with the great struggles of the race and nation. They will thus be able to appreciate their social, political and religious privileges. In the higher grades, more formal instruction with regard to systems and methods of government may be given in as concrete form as possible. The duties of citizenship can be made clear, the sacredness of the ballot can be emphasized, and the evils of bribery set forth. Even with such intense and unreasonable party feeling as we find in every community, it is not too much to hope that if definite instruction were given in every school on civic duty, much good might be accomplished. Yet it must not be forgotten that the first and greatest thing is for the school to insist upon justice and honesty, for these are the subjective basis of all right government.

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### WHAT THE CHURCH SHOULD DO.

1. It should inculcate in its members a generous love for mankind, a reverence for all that is true and fair; and it should protest in word and act against all narrowness, exclusiveness, and artificial human distinctions. And it can do this the more easily because in so doing it is following in the footsteps of the Master.

2. It should emphasize in its teaching the second great commandment—Thou shalt love Thy neighbor as Thyself. It may be doubtful whether the church has a right to assume the role of lecturer-in-chief to the masses on such subjects as ethics and psychology, but there is no doubt that it has a clear call to preach the doctrine of Christian brotherhood to all its members. And if in any Christian church there is to be found the spirit of caste, the spirit of luxury and worldly pride, it is bound to work ill not only to the life of the church but to the life of the state. A Christian church represents the true socialism, but if the spirit of Christ is absent, faith and love give way to distrust and disunion.

3. It should raise its voice against all unfaithfulness, corruption and dishonesty in national affairs, and urge its members to stand for God and the right. As a first step towards this end it should erase from its rolls the names of those worthy of censure. In becoming weak it will become strong. Whatever may be done by a man of the world, it should be altogether impossible for a member of the church to give or take a bribe, or to palliate the offence when committed by others.

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### WHAT LEGISLATORS SHOULD DO.

1. They should place country before party. This is not only a possibility but an actual necessity. Extreme party government is not a necessary feature of British constitution, but rather a semi-cancerous growth on the body politic. To this all thoughtful men will agree in their sober moments, though in the heat of conflict they may speak and act otherwise.

2. They should preserve for us our national heritage. To hand over our lands to private corporations without any adequate compensation is not only a blunder but a crime. If this is done for private or party ends the crime is all the greater. Nor will it atone for the evil, if the corporations under the name of charity, (or something else) return a small fraction of the gifts to the national exchequer. The full seriousness of the situation according to which the wealth of a country is held by a few individuals or corporations does not always seem to be appreciated. It makes true patriotic feeling on the part of the masses practically impossible. For the bond of sympathy that should bind man to man is broken; the feeling of independence which characterizes the free man and the patriot is gone; there is a class hatred, which is fatal to national unity. There is a division of land and wealth that makes for anarchy.

3. They should accord equal rights to all—to all classes, sects and races. But when will all be satisfied with equal rights?

4. They should give the country an illustration of open-handed, honest government—a government carried on without bribery of the individual or the community and without donations from those who have been benefited by special legislation.

Your Educational Journal, special number on Arbor Day, is to hand. We congratulate you on its appearance and make-up. Please accept our congratulations for the same.

SCHOOL EDUCATIONAL COMPANY,  
G. W. C. HYDE, Editor.

## WHAT WE ALL SHOULD DO.

1. We should Fear God and honor the King.
2. We should
  - “Follow the Christ, the King.
  - Live pure, speak true, right wrong, follow the King.
  - Else wherefore born ?”
3. We should elect as representatives men of clean life who espouse right principles, and who will adhere to them.
4. We must not be satisfied with destructive criticism ; we must not be satisfied with direct preparation for duties of citizenship ; but we must give that indirect preparation through cultivating in ourselves and all around us honesty and the sense of justice.
5. We should remember that by our example we are all educating ourselves and those around us, and we should try to realize in our national life the ideal set forth by a great thinker and scholar :
 

“The individual ought to be educated into a self-consciousness of the essential equality and freedom of all men, so that he shall recognize and acknowledge himself in each one and in all. But this essential and solid unity of all men must not degenerate into the insipidity of a humanity without distinctions, but instead, it must realize the form of a concrete individuality and nationality, and transfigure the idiosyncrasy of its nation into a broad humanity.”

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## Empire Day Programme.

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### FOR THE BLACKBOARD.

1. Fear God : honor the King.
2. Love thy neighbor as thyself.
3. We will die if we cannot live like freemen.
4. The country is greater than party.
5. May the silken cord of love bind our Empire closer still.
6. One flag, one land, one heart, one hand, one nation, evermore !
7. There is nothing so kingly as kindness, and nothing so royal as truth
8.     Glorious flag—red, white and blue,  
       Bright emblem of the pure and true.
9.             Such is the patriot's boast where'er he roam,  
               His first, best country, ever is his home.
10. A wreath in which rose, thistle and shamrock entwine maple leaves, inside is written “The Maple Leaf forever.”
11. The Dominion and Provincial coat of arms in color.
12. Pictures showing the making of the flag.
13.
 

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  1. Coat of Arms.
  2. White Ensign.
  3. Union Jack.
  4. Beaver.
  5. Buffalo.
  6. Border of Maple Leaves.

## MEMORY GEMS.

Kindness is the golden chain by which society is built together.

Keep thy tongue from evil and thy lips from speaking guile.

To-day let us arise and go to our work ; to-morrow we may rise and go to our reward.

All things whatsoever ye would that men should do to you do ye also unto them.

The mighty West shall bless the East,  
And sea shall answer sea,  
And mountain unto mountain call  
Praise God, for we are free !

And thou, O, Empire of the free !  
Beloved land, God compass thee !  
Still keep and guard thee in thy ways,  
Still prosper thee in coming days !  
And ye, O People brave and blest  
Love still your country's cause the best ;  
Uphold her faith, maintain her powers,  
Defend her ramparts and her towers.

Knowledge will ever govern ignorance, and a people who mean to be their own governors must arm themselves with the powers which knowledge gives.

The true test of civilization is not the census nor the size of cities nor the crops—but the kind of men the country turns out.

But truth shall conquer at the last  
For round and round we run  
And ever the right comes uppermost  
And ever is justice done.

Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer.

The strength of a nation is in the intelligent and well-ordered homes of the people.

The true glory of a nation is in the living temple of a loyal industrious and upright people.

Canada wants men—not walking effigies,  
Who smirk and smile with art polite, and sport  
The borrowed vesture of their richer friends ;  
But men of souls capacious who can plant  
The standard of their worth on noble deeds  
And dare respect their conscience and their God.

For their is neither East nor West  
Border nor breed nor birth,  
When two strong men stand face to face,  
Tho' they come from the ends of the earth.

Were half the power that fills the world with terror,  
 Were half the wealth bestowed on camps and courts,  
 Given to redeem the human mind from error,  
 There were no need of arsenals and forts.

Live I, so live I,  
 To my Lord heartily,  
 To my Prince faithfully,  
 To my neighbor honestly,  
 Die I, so die I.

There is a bondage worse—far worse to hear  
 Than his who breathes, by roof, and floor, and wall,  
 Pent in a tyrant's solitary thrall ;  
 'Tis his who walks about in the open air  
 One of a nation, who, henceforth, must wear  
 Their fetters in their souls.

How can men die better than facing fearful odds  
 For the ashes of his fathers and the temples of his Gods ?

Then none were for the party, and all were for the state  
 The great man helped the poor man and the poor man loved the great.

Love thou thy land, with love far brought  
 From out the storied past, and used  
 Within the present, but transfused  
 Thro' future time by power of thought.

It is the land that freeman tell,  
 That sober-minded freedom chose,  
 The land, where girt with friends or foes,  
 A man may speak the thing he will.

We see him as he moved,  
 How modest, kindly, all accomplished, wise,  
 With what sublime expression of himself,  
 And in what limits and how tenderly ;  
 Not swaying to this faction or to that :  
 Not making his high place the lawless perch  
 Of wing'd ambitions, nor a vantage ground  
 For pleasure : but thro' all this track of years  
 Wearing the white flower of a blameless life.  
 Before a thousand peering littlenesses  
 In that fierce light which beats upon a throne.

God of our fathers known of old—  
 Lord of our far-flung battle line  
 Beneath whose awful hand we hold  
 Dominion over palm and pine—  
 Lord God of hosts be with us yet,  
 Lest we forget, lest we forget !

---

I look for it every month, and would not like to do without it."

FRANCES L. CARR.

## RECITATIONS.

## I.—HERE'S TO THE LAND.

*(William Wye Smith)*

Here's to the land of the rock and the pine ;  
 Here's to the land of the raft and the river !  
 Here's to the land where the sunbeams shine,  
 And the night that is bright with the North-light's quiver !

Here's to the land of the axe and the hoe !  
 Here's to the stalwarts that gave them their glory ;—  
 With stroke upon stroke, and with blow upon blow,  
 The night of the forest has passed into story !

Here's to the land with its blanket of snow ;—  
 To the hero and hunter the welcomest pillow ;  
 Here's to the land where the stormy winds blow  
 Three days, ere the mountains can talk to the billow !

Here's to the buckwheats that smoke on her board !  
 Here's to the maple that sweetens their story ;  
 Here's to the scythe that we swing like a sword,  
 And here's to the fields where we gather our glory !

Here's to her hills of the moose and the deer ;  
 Here's to her forests, her fields and her flowers !  
 Here's to her homes of unchangeable cheer,  
 And the maid 'neath the shade of her own native bowers

## II.—MY CANADA.

*(R. Walter Wright)*

O Canada ! My Canada !  
 My heart is all with thee,  
 Thy hills and valleys glorious,  
 Thy fields and forests free.  
 I love the light that leaps across  
 Thy landscapes and thy skies.  
 The hope that heaves thy strong young  
 And sparkles in thine eyes. [soul,  
 O Canada ! My Canada !  
 Land of the maple tree !  
 No sun like thine, no stars that shine,  
 Can be so dear to me.

I love thy lakes like oceans vast,  
 Their magic vapors thin,  
 The sandy beach and rocky cliffs  
 Where white caps thunder in.  
 I love thy gold-green prairies broad,  
 Thy mountains, cloud impearled.  
 Thy springtime with its sudden flash.  
 Thy autumn flags unfurled.  
 O Canada ! My Canada !  
 Land of the Maple tree !  
 No sun like thine, no stars that shine,  
 Can be so dear to me.

I love thy blythe and bracing air,  
 Thy children fair and free,  
 Thy full sweet joy of home and hall,  
 Thy songs of liberty.  
 I love thy manly sense of right,  
 Ideals high and broad,  
 Thy shrines of truth where clear bright  
 Look out and up to God. [eyes  
 O Canada ! My Canada !  
 Land of the maple tree !  
 No sun like thine, no stars that shine,  
 Can be so dear to me.

I love thy flag that far and wide  
 Floats o'er thy fertile plains,  
 So will we by the help of God  
 Preserve it free from stains.  
 I glory in our Empire vast,  
 For all are Britons we ;  
 Our boast shall of our heritage,  
 Our King, and Country be.  
 O Canada ! My Canada !  
 Land of the maple tree !  
 No sun like thine, no stars that shine,  
 Can be so dear to me.

## III.—THE MEN TO MAKE A STATE.

(For seven older pupils)

**THE MEN, TO MAKE A STATE, MUST BE INTELLIGENT MEN.**—The right of suffrage is a fearful thing. It calls for wisdom, and discretion, and intelligence, of no ordinary standard. It takes in, at every exercise, the interest of all the nation. Its results reach forward through time into eternity. Its discharge must be accounted for among the dread responsibilities of the great day of judgment. Who will go to it blindly? Who will go to it passionately? Who will go to it as a sycophant, a tool, a slave? How many do! These are not the men to make a state.

**THE MEN, TO MAKE A STATE, MUST BE HONEST MEN.**—I do not mean men that would never steal. I do not mean men that would scorn to cheat in making change. I mean men with a single face. I mean men with a single eye. I mean men with a single tongue. I mean men that consider always what is right, and do it at whatever cost. I mean men whom no king on earth can buy. Men that are in the market for the highest bidder; men that make politics their trade, and look to office for a living; men that will crawl where they cannot climb,—these are not the men to make a state.

**THE MEN, TO MAKE A STATE, MUST BE BRAVE MEN.**—I mean the men that walk with open face and unprotected breast. I mean the men that do, but do not talk. I mean the men that dare to stand alone. I mean the men that are to-day where they were yesterday, and will be there to-morrow. I mean the men that can stand still and take the storm. I mean the men that are afraid to kill, but not afraid to die. The man that calls hard names and uses threats; the man that stabs, in secret, with his tongue or with his pen; the man that moves a mob to deeds of violence and self-destruction; the man that freely offers his last drop of blood, but never sheds the first,—these are not the men to make a state.

**THE MEN, TO MAKE A STATE, MUST BE RELIGIOUS MEN.**—A man that has no faith is so much flesh. His heart is a muscle; nothing more. He has no past, for reference; no future, for reliance. Such men can never make a state. There must be faith to look through clouds and storms up to the sun that shines as cheerily, on high, as on creation's morn. There must be faith that can afford to sink the present in the future; and let time go, in its strong grasp upon eternity. This is the way that men are made, to make a state.

**THE MEN, TO MAKE A STATE, ARE MADE BY SELF-DENIAL.**—The willow dallies with the water, draws its waves up in continual pulses of refreshment and delight; and is a willow, after all. An acorn has been loosened, some autumnal morning, by a squirrel's foot. It finds a nest in some rude cleft of an old granite rock, where there is scarcely earth to cover it. It knows no shelter, and it feels no shade. It asks no favor, and gives none. It grapples with the rock. It crowds up towards the sun. It is an oak. It has been seventy years an oak. It will be an oak for seven times seventy years; unless you need a man-of-war to thunder at the foe that shows a flag upon the shore, where free-men dwell: and then you take no willow in its daintiness and gracefulness; but that old, hardy, storm-stayed and storm-strengthened oak. So are the men made that will make a state.



THE MEN, TO MAKE A STATE, ARE THEMSELVES MADE BY OBEDIENCE.—Obedience is the health of human hearts : obedience to God : obedience to father and to mother, who are, to children, in the place of God ; obedience to teachers and to masters, who are in the place of father and of mother ; obedience to spiritual pastors, who are God's ministers ; and to the powers that be, which are ordained of God. Obedience is but self-government in action ; and he can never govern men who does not govern first himself. Only such men can make a state.—*Doane.*

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#### IV.—THE DAY'S DEMAND.

(*J. G. Holland*)

God give us men ! A time like this demands  
 Strong minds, great hearts, true faith and ready hands ;  
 Men whom the lust of office does not kill ;  
 Men whom the spoils of office cannot buy ;  
 Men who possess opinions and a will ;  
 Men who have honor : men who will not lie.  
 Men who can stand before a demagogue,  
 And damn his treacherous flatteries without winking ;  
 Tall men, sun-crowned, who live above the fog,  
 In public duty and in private thinking.  
 For while the rabble, with their thumbworn creeds,  
 Their large professions and their little deeds,  
 Mingle in selfish strife, lo ! Freedom weeps,  
 Wrong rules the land, and waiting Justice sleeps.

---

#### V.—ONE STRONG MAN.

(*Tennyson*)

Ah God, for a man with a heart, head, hand,  
 Like some of the simple great ones gone for ever and ever by ;  
 One still strong man in a blatant land,  
 Whatever they call him what care I—  
 Aristocrat, democrat, autocrat—one  
 One who can rule and dare not lie,  
 And ah for a man to arise in me,  
 That the man I am may cease to be.

In addition to these the following which may be found in the School Readers or other available sources will be useful :—Canada Maple Land : The Recessional : Ode to the Duke of Wellington : Breathes there a man : Home and Country : Plains of Abraham : The Father : All Hail to the Maple : Santa Filomena : Tubal Cain : Mariners of England : Laughing Sally : Loss of Birkenhead : Battle of the Baltic : O! Old sat Freedom.

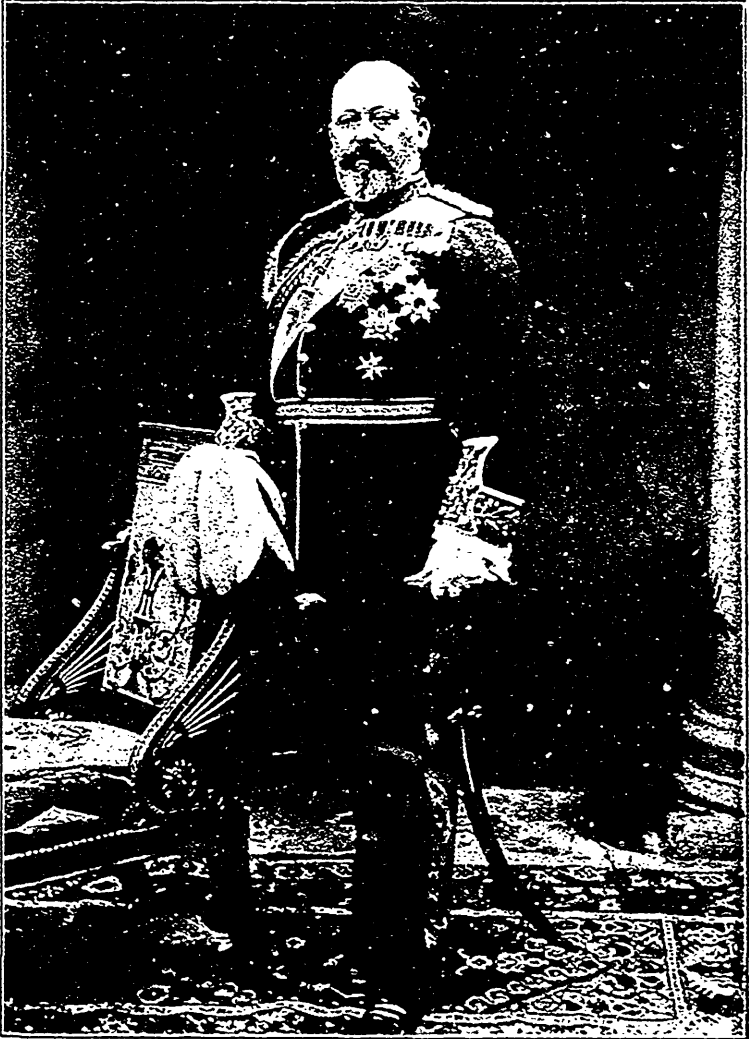
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“I may say that I like your Journal very much, and have found very many useful hints in it.”

A. W. MONTAGUE.

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“I would not like to do without it.”—JAS. H. PLEWES.

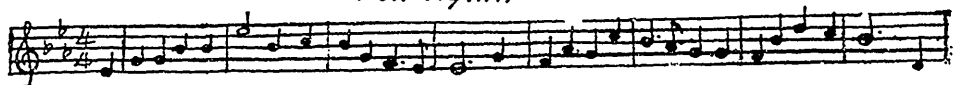


KING EDWARD VII

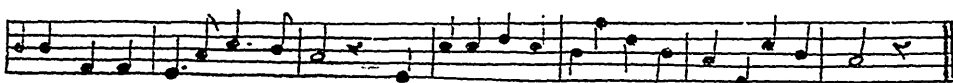
## MUSIC.

- Dominion Hymn -

Sullivan.



- Our Own Dear Land. -



## DOMINION HYMN.

God bless our wide Dominion,  
 Our fathers' chosen land,  
 And bind in lasting union  
 Each ocean's distant strand  
 From where Atlantic terrors  
 Our hardy seamen train,  
 To where the salt sea mirrors  
 The vast Pacific chain.

(Refrain)

Oh, bless our wide Dominion,  
 Loud shall our anthem ring,  
 Defend our people's union,  
 God save our Empire's King.

Our sires, when times were sorest,  
 Asked none but aid Divine,  
 And cleared the tangled forest,  
 And wrought the buried mine;  
 They tracked the floods and fountains,  
 And won, with master hand,  
 Far more than gold in mountains,—  
 The glorious prairie land.—*Refrain.*

Inheritors of glory,  
 Oh, countrymen! We swear  
 To guard the flag that o'er ye  
 Shall onward victory bear;  
 Wher'er through earth's far regions  
 It's triple crosses fly,  
 For God, for home, our legions  
 Shall win, or fighting, die!—*Refrain*

## CHORAL : LET SONGS OF ENDLESS PRAISE.

Let songs of endless praise,  
From every nation rise ;  
Let all the lands, their tribute raise,  
To him who rules the skies.

His mercy and his love  
Are boundless as his name ;  
And all eternity shall prove  
His truth remains the same.

## OUR OWN DEAR LAND.

Our own dear land ! our native land !  
Home of the brave and free !  
In vain we search old ocean's strand  
To find a land like thee !  
Thy towering hills, thy prairies wide,  
Thy hoary forests old and dim,  
Thy streams that roll in matchless pride  
Thy torrent's thunder hymn,  
Thy streams that roll in matchless pride  
Thy torrent's thunder hymn.

Our own dear land ! our native land !  
None can compare with thee !  
The fairest work of nature's hand—  
Our own dear land for me !  
Our own dear land, our native land,  
O'er all our homes thy banner waves,  
And nations yet unborn shall stand  
Beside thy heroes' graves,  
And nations yet unborn shall stand  
Beside thy heroes' graves.

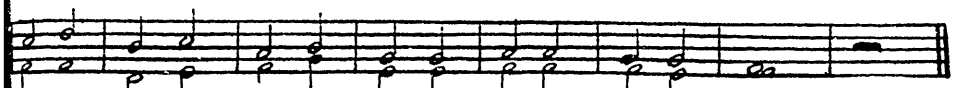
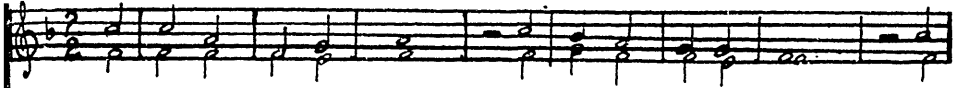
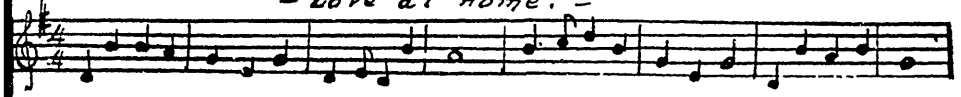
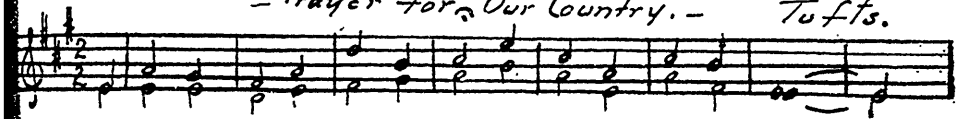
Our fathers spurned oppression's laws,  
And fought for God and right !  
So may thy sons, in Freedom's cause  
Be foremost in the fight !  
Our own dear land, our native land,  
Home ever of the brave and free ;  
The finest work of nature's hand—  
Our own dear land for me !  
The finest work of nature's hand—  
Our own dear land for me !

## SONG—LOVE AT HOME.

There is beauty all around  
Where there's love at home,  
There is joy in every sound  
When there's love at home ;  
Peace and plenty here abide,  
Smiling sweet on every side,  
Time does softly, smoothly glide  
When there's love at home ;  
Love at home, love at home,  
Time doth softly, smoothly glide  
When there's love at home.

In the cottage there is joy  
When there's love at home,  
Hate and envy ne'er annoy  
When there's love at home ;  
Roses blossom 'neath our feet,  
All the earth's a garden sweet,  
Making life a bliss complete,  
When there's love at home ;  
Love at home, love at home,  
Making life a bliss complete  
When there's love at home.

In the University Song Book and the Canadian National and Patriotic Songs (25c.) will be found the ordinary familiar airs such as : Maple Leaf Forever, Rule Britannia, Men of the North, Land of the Mable, My own Canadian Home, Tenting to-night, Scots wha' Hae, Red, White and Blue, &c., and of course the National Anthem.

*- Let Songs of Endless Praise - Bach**- Love at Home. -**- Prayer for Our Country. - Tufts.*

## PRAYER FOR OUR COUNTRY.

Lord, while for all mankind we pray,  
Of every clime and coast,  
Oh, hear us for our native land—  
The land we love the most!

Unite us in the sacred love  
Of knowledge, truth and Thee,  
And let our hills and valleys shout  
The songs of liberty.

Oh guard our shores from every foe,  
With peace our borders bless;  
With prosperous times our cities crown  
Our fields with plenteousness.

Lord of the nations; thus to Thee  
Our Country we commend!  
Be thou her refuge and her trust!  
Her everlasting friend.

Here may religion shed her light  
On days of rest and toil,  
And piety and virtue reign,  
And bless our native soil.

## SUGGESTIONS FOR ESSAYS OR SPEECHES.

1. Canada, a part of the Empire.  
(a) Its territory. (b) Its productions. (c) Its people. (d) Its aims.
2. The ways in which a man can serve his country.  
(a) His relation to his family.  
(b) His relation to his district.  
(c) His relation to his state.
3. The making of the flag, an exercise in colors. Three panes of glass painted to represent the true original emblems can be placed over one another to give the effect of the Union Jack. See Victorian Third Reader, page 27. The poem on page 28 should be given at same time.
4. Geographical exercise. A large map of the world with British possessions colored. On each colored portion the productions and population marked. Several pupils may take part. Each may have charge of an imaginary vessel which carries the product from any part to the rest of the Empire.
5. Historical exercise.<sup>1</sup> Let each pupil make a short speech setting forth the condition of the Country where he is supposed to be living. The following dates are suggestive 1535, 1603, 1759, 1812, 1837, 1867, 1902.

## SUGGESTIONS FOR DEBATES.

(Only for adults at evening entertainment)

1. Resolved, that the government should control railways, telegraph and telephone lines and the drink traffic.
2. Resolved, that a man should be able to read and write in order to vote.
3. Resolved, that no man or body of men should be allowed to acquire more than 640 acres of land.

## SUGGESTIONS FOR TABLEAUX.

1. The Colonies and the Mother Land represented by girls in costume, carrying baskets of fruit, &c.
2. The provinces of the Dominion represented in similar fashion.
3. A representation of each of the seasons in our own province in similar fashion.
4. One of the older girls encircled with roses beckoning to another crowned with maple leaves.
5. A group of girls decorated with products of the province.

## SUGGESTIONS FOR STORY TELLING.

1. Stories of patriotism in general, e.g.—Leonidas : Gracchi : Tell : Winkelried : Hampden : Lincoln : Wilberforce, &c.
2. Canadian stories. These are well told in :—Stories of the Maple Land. Young ; Biographical Stories, Miller ; Short Stories from Canadian History, Marquis.
3. In the Victorian Readers are found many stories that would be suitable.

## Editorial Notes.

The handsome frontispiece is one of the "Cornhill Dodgers," published by Bartlett, Boston. Nothing is more appropriate as a midsummer gift from a principal or superintendent to his staff than the Teachers' Creed, printed on bevelled cardboard and handsomely illuminated. They may be obtained from the publishers, Alfred Bartlett, Boston, at 5 cents each, in lots.

Of course our teachers know that the National Educational Association—the greatest gathering of teachers in the world—meets this year at Minneapolis. There will doubtless be a large attendance from Manitoba. As usual there will be a reduction in rates. As the meetings are held on July 9 and following days, our teachers can easily attend on their way to the East. The Northern Pacific will make a special effort to accommodate all those going, and if enough signify their intention of going, a special car will be arranged for. Arrange your plans so that you may be one of the members to attend.

While the teaching profession of the West will regret the departure of Mr. J. C. Saul for Toronto, they will unite on congratulating him on his appointment to his new position. The Morang Co. are to be congratulated also, on having secured the services of such a capital official.

The teachers of the Coast have had a royal time at their late Association gathering. They do not believe in discussing methods *ad nauseam*, but give much of their time to discussion of semi-professional topics. We are inclined to believe that there is much to be said in favor of this. Anything that brings teachers into closer touch or even into healthy conflict with a community, anything that broadens their sympathies with regard to truth, beauty and duty, any discussions on literature, art, ethics and the like, are bound to have a good effect. Nor is it a bad thing for teachers occasionally to run foul of the beliefs commonly used. The fact that they stir up the animosity of the "dignitaries" does not prove lack of wisdom, reverence or orthodoxy. According to a great thinker there are three stages in the growth of thought, (1) the unanimity of the ignorant; (2) the disagreement of the inquiring; (3) the unanimity of the wise. Those who would reach the third stage should be able to pass through the second without loss of temper. Those who will hold the world back will ever clamor out for the unanimity of the ignorant.

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### ENGLISH GRAMMAR

I have never myself been inclined to join in the contempt which some educators throw upon English grammar. I myself am a firm believer in the teaching of English grammar. I believe that English grammar is one of the best mental exercises we have for our young children. It is for them elementary logic. If you place before a child the three sentences: "He shelters under an umbrella," "He shelters his friend under an umbrella," and "He takes shelter under an umbrella," and ask him to use his brains in making out the grammar distinctions between the uses of the word "shelter" in those three sentences, you are requiring of the child an exercise of critical ability requiring the use of his brains as he is probably not required to use them in any other study in the whole elementary curriculum.

Furthermore, this matter of grammar leads up directly to criticism. It furnishes the child with rules for criticism upon his own work, and it furnishes him with the best key which you can give him to unlock the meaning of all involved sentences that he may have read in his literature studies.—*Supt. W. H. Maxwell, New York.*

## Primary Department.

EDITED BY ANNIE S. GRAHAM, CARBERRY, MAN.

### GOOD MORNING.

What a beautiful springtime, children! How everything seems to be smiling out "Good-morning." The little anemone looks up out of the grass and says "Good morning, little girl," and the buttercup on the other side says "Good morning, little boy," and then the buttercup looks across at the anemone and says "Isn't it nice to be up once more?" The bees and butterflies are off hunting honey but they find time to stop and say the same glad word, "Good morning."

Did you ever think of that,—how winter is a long, long night, and the flowers, the grass, the trees, the frogs, the bees and the butterflies have all been asleep, yes, every one of them, ever since last fall, sleeping so soundly, too, that all the howling of Winter's winds and the snapping of Jack Frost was not able to waken so much as a single one?

But now again it is morning and they are all awake. What wakened them? I wonder if you can tell. I don't wish to tell you things you can find out for yourselves. One thing sure, these tiny folk are all awake and—ready. "Ready for what?" I hear you say. For their summer's work.

"Work? The flowers don't have to work, nor the grass nor the trees. Grasshoppers never do anything but hop around." I know why you say that. It is because you don't know what they have to do. But if I say they all *have* to work, and work hard too, will you believe me while I tell you why I think so?

First, then; they have to *grow*. Wait, now; you were just going to say. "That's easy." I know it's easy—*sometimes*, when someone else finds you what you would live on. But if you have to earn your own living, it's a different matter. I don't need to tell you what a bird eats: you all know that. But how many seeds or flies or worms do you think a bird would get if it lazily sat in its nest all day and all summer waiting for them to come to it? Not very many, would it? You've seen the dragon fly out hunting too. He is long and thin, but I am afraid he would be a great deal longer and thinner if he did not flutter those big wings of his and find his food. Father scatters a few handfuls of wheat, and in three months those little seeds have gathered much food and have grown so big and heavy that father cannot lift them. So growing *does* mean work.

Another thing these little folk have to do:—*fight*. I suppose you think that is funny. But it is true. Here are some of them that fight very well: thistles, nettles, milkweed, gumweed, anemone, caterpillar, bumble bee, beetle, rabbit—that will be enough. These all have their enemies, and they all must defend themselves. A cow tries to bite a thistle, and you know what happens to her. Beetles try to crawl on the gumweed, and they stick to it. So they can do no harm. A caterpillar tries to crawl up the anemone stem, but the hairs on the stem are so long and soft that he cannot get a foothold. A robin goes out in the morning to look for a breakfast of caterpillars, but the green ones are hiding in the green leaves and the dark ones are hiding on the dark stems of



their food plants. The bumble bee stings if you vex her. The grey-bird picks up a beetle, but in his hard shell he is safe. Now do you see what a warfare these little people must carry on, and how many different ways they have of fighting.

But the hardest task of all is yet to come. What is it? I'll tell you—to take care of their children. Robins, bees, gophers, roses, all must attend to this matter. And they have so many pretty ways of doing it that I can scarcely begin to tell you about them. The children need so many kinds of care. They need to be protected from enemies. You have cracked open plum stones. The kernel is a baby plum-tree, and the mother plum-tree put that hard shell around it so that nothing could get in at it. Many plant-mothers pack away enough food in every seed to keep the tiny plant for the first few days of its growth. Then the seeds need to be sent to their new homes where they may begin life for themselves. One mother gives them wings so they may fly in the wind. Another gives them hooks and they steal a ride. How helpless the baby birds are for a long time! And how carefully the mother guards and feeds them until they are big and strong.

And now, what do you think? If these little people attend to all these tasks is there much chance that they will have a lazy summer? No, it was never meant that any of them should be lazy. They each have just so much work to do, and each is just strong enough to do its own work. I always like to see how cheerfully they go about their tasks each Spring. And when Autumn comes, and they go one by one to their long sleep, I feel sure they deserve their season of rest.

One word more to you, children, and then I must go. I want you to be a big question-mark all summer. Ask your teacher what I mean.

*Contributed by C. M.*

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### SPRING SONG.

Key of C. Common time.

5 (3. 72. 8. 46.) (5. 1. 3. 56.) (5. 2. 4. 56.) (5. 1. 3. 5.)

(3. 72. 8. 46.) (5. 1. 3. 5.) (5. 55. 6. 7) (8. — — )

Chorus—(66. 67. 87. 86.) (53. 58. 3. —.) (32. 25. 32. 25.)

(28. 86. 5. —.) (66. 67. 87. 86.) (53. 58. 3.—.) (32. 25. 32. 25.) (8. —. —.)

"Come out, little leaves, says the sunshine bright,

"Let the trees be seen in their coats of green."

"Come out, little leaves," says the sunshine bright,

"And end your long winter night."

Chorus—(Boys whistle and girls sing)—La, la, la, la. etc.

"Come out, little flowers," says the soft spring rain,

"Lift your faces fair to the fragrant air ;

"Come out, little flowers," says the soft spring rain,

"Come out over hill and plain."

"Come back, little birds," is the children's call,  
 "The snow is gone, and the spring comes on ;  
 "Come back little birds," is the children's call,  
 "We welcome you, one and all." —Selected.

### SONG FOR A DARK DAY.

Key of G. Common time time.

5 (3. 3. 2. 2.) (1. 1. 7. 7.) (6. 1. 7. 6.) (5. — . 3.) (4. 5. 6. 7.)  
 (1. 2. 3. 1.) (2. 6. 7. 1.) (2. — . 5.) (33. 33. 22.) (11. 11. 7. 7.) (6. 1. 7. 6.)  
 (5. — . 3.) (44. 55. 66. 77.) (11. 22. 3 1.) (2. 6. 7. 5.) (1. — . .)

"The day is dark, the clouds hang low, the sun has hid his face,  
 So let us choose some little spot, and shine there in his place.

CHO.—Then sing a little, sing a little, sing a little song,  
 To cheer this dreary day. (Repeat.)

Oh, who would waste the busy hours, or quarrel in their play,  
 When loving words and sunny smiles can clear the dullest day !"  
 —Selected.

### FLOWERS IN RAIN.

"Is it raining, little flower ?  
 Be glad of rain ;  
 Too much sun would wither thee ;  
 'Twill shine again.

The clouds are very dark,  
 'Tis true ;  
 But right behind them,  
 Shines the blue."

### A CHILD'S THOUGHT.

"I think that flowers can see, —don't you ?  
 And the soft white clouds, I am sure, are playing ;  
 The wind can talk to the grasses, too,  
 For I've listened and watched, and I'm sure they do ;  
 I almost can tell what they're saying.  
 And when I sit in the fields, and see  
 The long grass wave, when the breezes blow it,  
 I'm just as glad as a girl can be ;  
 And the daisies are glad, too, it seems to me,  
 And nod their heads to show it."

### THE DEWDROP.

"Little drop of dew, like a gem you are,  
 I believe that you must have been a star.  
 When the day is bright, on the grass you lie;  
 Tell me then, at night are you in the sky?"

### A SCIENTIFIC GRANDPAPA.

"See, Grandpapa, my flower!" she cried:  
 "I found it in the grasses!"  
 And with a kindly smile, the sage  
 Surveyed it through his glasses.  
 "Ah, yes," he said, "involucrate,  
 Corolla gamopetalous—  
 And all the florets ligulate,  
 Composita—exogenous—  
 A pretty specimen it is,  
 Taraxacum dens-leonis!"  
 She took the blossom back again,  
 His face her wistful eye on,  
 "I thought," she said, with quivering lip,  
 "It was a dandelion!"—*St. Nicholas.*

QUERY—Is this a pedagogical lesson for primary teachers?

### THE SECOND AND THIRD STEPS.

Continued from March JOURNAL.

Since the March issue of our JOURNAL we will suppose that the members of our Number Work Class have "reached the hundreds," and can solve simple problems bearing on their study of pure arithmetic. When and how are they to be taught *formal* addition, multiplication, etc.? These pupils can add such numbers as 146 and 395, rapidly, by combining the hundreds, and reducing the tens to hundreds and the ones to tens. But, supposing that one morning the teacher puts the following on the board,  $328 + 296 + 155 + 279$ . A boy says, "I know how to do that if I could just keep them all in my mind, but there are so many that I get all 'mixed up'." Now is the accepted time; so the teacher says, "Perhaps it would help us if we would put our numbers down under each other. Let us write them out so that we'll not forget what they mean." At the pupil's dictation the teacher writes the following, omitting the result of the addition,—

3 hundreds +	(and) 2 tens +	8 ones.
2 hundreds +	9 tens +	6 ones.
1 hundred +	5 tens +	5 ones.
2 hundreds +	8 tens +	9 ones.
8 hundreds +	23 tens +	28 ones.
10 hundreds +	5 tens +	8 ones.

"You see we are going to keep the hundreds in a column of their own, and the same with the tens and with the ones. How many hundreds have we altogether?" Pupil—"8." T.—"How many tens?" P.—"23." T.—"How many ones?" P.—"28." T.—"I said we would try to keep the hundreds, the tens and the ones each in their own column. Now in 28 there are some *tens*, so we'll have to take them from the *ones* row. How many tens in 28?" P.—"2 and 8 over." T.—"We'll leave the 8 ones in its own row, and put the 2 tens with the 23, making 25 tens. In 25 tens how many hundreds?" P.—"2 hundreds and 5 tens over." T.—"Yes, and 8 hundreds and 2 make ten. Altogether we have 1058."

Pupils will readily understand that it is not necessary to write the words "hundreds, tens, and ones," but, as the little boy said, it keeps one from getting 'mixed up.' When pupils can easily do the work in this form, the words may be left out. I have found it a good plan to have the pupils add the hundreds or the tens first, rather than the ones. When they see that the same result is obtained in any case, then they may be told that for convenience we generally begin by adding the ones, and that we bring the ones to tens at once, instead of waiting until all the rows are added.

Multiplication and subtraction can easily be taken up in the same way, in fact will perhaps require no teaching, or even suggesting.

CONCLUDED.

Criticism of the above will be welcomed.

#### CONCLUSIONS FROM TESTS IN CHILD STUDY.

1. The extremes of endurance and fatigue in school are greater in the morning than in the afternoon.
2. A higher grade of power is found in the morning session in children attending two sessions daily.
3. While endurance is not so great, it is better sustained in the afternoon.

A suitable book in which to make a collection of small reproductions of great paintings is being issued by the Perry Pictures Co. of Malden, Mass. The binding is of dark green silk cloth, and the leaves are of an exquisite, soft grey, which forms a pleasing background for the black and white of the Perry prints. The book, which has 200 pages, costs \$1.40, and the Perry pictures come at 120 for a dollar. Children delight, (under the guidance of the teacher), in trimming and arranging the pictures; and where for a like outlay can so much profitable pleasure be obtained for the wee ones? The Primary Editor will be pleased to help any teacher in the selection of pictures suitable for children. Not that she knows much about the choice of them, but sometimes, if one has not seen the pictures, it is difficult to select from a list of mere names.

*Anyone sending us the names of five new subscribers and five dollars will receive "Birds and Nature" for one year. Eight plates in each number, colored.*

## Selected.

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### PLAIN WORDS ON TEACHERS' WAGES.

FROM AN ARTICLE BY WM. McANDREW, IN THE WORLD'S WORK.

Who is going to look after this matter of teachers' wages? A gentleman of large wealth whom I heard discuss the salary question recently, deplored the introduction of commercialism into education. He said, quite truly too, that education was so much a matter of love that its laborers must be inspired with the missionary spirit and not degrade their noble calling by the unworthier pursuit of gain. That same man hires teachers by asking them, "What do you think you are worth?" and beats them down to a low figure, using this commercial method to lead the teachers to a nearer approach to the uncommercial missionary spirit. This gentleman is further quoted as saying, "I think you are wrong ever to expect a teacher to enjoy to any great degree the luxuries or even all the conveniences of life, or above all, to expect the trustees of an institution to stand between a man and the consequences of a too liberal expenditure of the money. If teachers would stop whining about their pay there would be more dignity to their calling."

\* \* \* \* \*

The task of bringing the wages of teachers to a good living is bound to fall chiefly on those teachers who mean to stay in the ranks and teach. After a sufficiently long period of trying to make bricks without straw, enough of them will succeed in getting together to learn how to state their case effectively.

I love that scene in the life of the old Scotchman, Murdock, who, after furnishing for years the brains and skill that made the fortune of that firm of first engineers, Boulton & Watt, one day spoke out like a man and ended the long series of snubs, oppression and contempt which had been his portion. Would that, for one brief moment, the whole public could be fused into one personality that the teacher might frankly and honestly speak to him her mind. We should hear something in this fashion:

"O, taxpayer, you dear bugaboo, you bogie with which politicians try to frighten themselves. Let us talk sense for two minutes. I am a school teacher. You entrust to me your dearest belongings and you ask that I shall make them noble men and women no matter what ignoble traits you and your ancestors have put into them. I serve as mother to your boys, fifty and sixty at a time. I have heard your wife declare that one nearly drives her crazy, but I have the fifty all at once and long hours at a stretch. Day after day, year after year, I take these fifties and successive fifties and try to hold before them, unworthy as I may be, the praise and glory of a manly life, a clean and honest and generous life. I have washed their dirty little hands, bound up their cuts and scratches, sympathized with their childish griefs, loved the little rascals on days when I felt well and tried not to hate them on days when they made me ill.

"Twelve years of daily work with little children has not made me great, taxpayer. I know that too well. I realize that my mind is dwarfed and petty, and the humorists in the papers, men whom I taught the rudiments of their skillful English, may easily hold up to ridicule me and my calling. You, taxpayer, with your society, your club, your outdoor sports, your business with men of large affairs, cannot know what it is to feel oneself stagnating in mind, and losing attractiveness of face and person in a work like this. I am a woman, taxpayer, and I cannot with complacency, regard the change in me that comes from twelve years' work teaching boys

"The wear and strain has been unnecessary. If I could have hired two rooms to live in, with a little window full of flowers like that one at the south of your home; if I could have driven through the park occasionally in a rented carriage like the one your lady owns; if I could have hired a dressmaker, who knew how really to fit a person (for I can do better work in better clothes) I would not bear my

twelve years as if they had been twenty-four. An intelligent man like you is aware that teaching must rest on happy and good-natured management. You should know that my temper is the main consideration. You cannot treat me shabbily without degrading the quality of the service I can render to your boy. You cannot snub me without making your own son a snob. You cannot count me as one of your charities without reducing your own children to be charity wards.

"Do you want them to have the best? You must then make me the best. It is no Chinese puzzle. There is no calculation in your business more simple than this. Estimate what it would cost your own wife to live happily and well if you were gone. Why should you wish me, with my harder work, to live on less? It will be a good investment. Taxpayer, I render you high service and you put enough supervisors in charge of me to keep me from going to sleep. If I should stop my work, this country, in one generation, would relapse into barbarity. Every babe begins his life a savage. You expect me to perform the greatest work in civilizing him. Who taught you, yourself to read, to write, to figure, and to think and to earn your chance to pay taxes, taxpayer? Do not be afraid of wasting your money upon me. Who am I? I am your daughter, your sister, your neighbor's girl. Each dollar that you pay me builds up the better interests of your town. People move here and pay rent when I work well, for they want their children to come to me. I engage my living-room in your house; I pay my bills to you. You sell me groceries, clothes and books. Come now, we have had enough of fault finding. If you want me to do better, help me, do not hinder."

\* \* \* \* \*

New York has now provided by law that no regular teacher of the greater city must be expected to live on less than \$600 a year, and as experience and merit become evident increases of pay are made, so that a grammar school female teacher may reach a salary of \$1,500 and a male teacher \$2,400 per annum. High school salaries run from \$700 to \$2,500 for women and from \$900 to \$3,000 for men. Principals of elementary schools, if women, receive from \$1,400 to \$2,500 per annum; if men, from \$2,100 to \$3,500. High school principals receive from \$3,500 to \$5,000 a year. These figures compared with teachers' wages elsewhere seem liberal, yet they average the lowest of those paid for brain-work in any department of the city government. Before the Ahearn law New York teachers' wages were less than those of street cleaners and elevator boys.

I expect to see the day when a man with millions to give for the education of the children of his fellow-men will endow his gift upon the flesh and blood and spirit of teachers rather than on blocks of wood and stone; for there are preachers who minister five hours a day five days a week unto such as may make the kingdom of heaven upon earth; for there are physicians who attend the birth of all those nobler qualities, mind and heart, that make noble men and gentle women. These are they whom you call teachers.

## A FIELD LESSON WITH LITTLE CHILDREN.

### I. Object.

Observation of the growth of a fern.

### II. Place of Observation.

Woods near Silver Lake.

### III. What the Children Were Led to Observe.

1. Favorite home of the Fern. (a) In a sunny or shady place. (b) In damp or dry soil. 2. How the dead leaves helped to make good soil for the Fern. 3. As only the tops of very large stones were seen, what was under the upper soil? 4. What the lake and little brook did to help the Fern. 5. The different kinds of ferns. (a) One like a green feather. (b) Another like a little tree. 6. The curled leaves of the Baby Fern. 7. Have Ferns flowers and if not where are the seeds? Left for further observation. 8. What neighbors has the Fern?

Each child found a Fern and took it home to press.

The story of the little Fern, whose image was found impressed upon a stone, was told the children.

Following out the thought in the story, the next morning when the children went to the sand-table impressions of fern leaves were made in the wet sand.

A BLACKBOARD LESSON.

We went to the woods yesterday.

If found some ferns.

The ferns were in a shady place.

Some of the ferns are like green feathers.

Some look like little trees.

The name of the little tree-fern is maiden hair.

I did not see flowers on the ferns.

I think ferns do not have flowers.

—Bertha V. Taylor in *School Education*.

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LEARN TO SPEAK CORRECTLY.

While you are young learn to use words properly, with their correct meaning. Below are some common errors made in conversation and in writing. It pays to be particular in the choice of words while one is young, especially if he desires to become cultured and refined in speech, as who does not?

Perhaps there is no word in the English language that is so over worked as "awful." Girls have "an awful sweet time," an "awful teacher," or see "an awful sweet hat." With boys the "weather is awful hot," or they "get awful tired," or "awful mad." What they mean to say is that they had a very good time, or saw a pretty hat, or the teacher was exacting, the weather is very warm, or they are very tired, or they were hungry. "Awful" means full of awe, or with reverential fear.

"Apt" is wrongly used for *liable* or *likely*. To be "apt" is to be quick to learn, to be skillful or handy. A boy may be *liable* to catch the fever, or forget his lesson, and yet not *apt* to do either.

"May I take you apart for a moment?" said one gentleman to another, to whom he desired to speak to privately.

"I was just going to do it," is the answer Mary gives when her mother reproves her for not obeying her promptly. What Mary should say is, "I was about to do it." "Just" should not be used in the sense of *now*.

"Love" is another overworked word with our boys and girls. You love your mother and father, sister and brother. Do not say you "love candy," or "melons," or "peaches," or anything you eat. Love is an emotion of the *heart*, but not of the *palate*. You *like* candy or peaches or melons.

Many speak of "catching the car," meaning they reach the car: or if the car is in motion, they run and overtake it, or catch up with it. They may "catch" the smallpox, but they do not "catch" the car. To "catch" is to *seize*, to *take*, to *capture*.

Sometimes you ask your mother, "Can I go out?" You should say, "May I go out?" That is to ask if you have her permission to go. To inquire if you "can" is to ask if you are physically able.

Some speak of their "friends," referring to those with whom they are acquainted, or whom they have known a short time. They should speak of such persons as acquaintances. A philosopher says "He who finds a dozen 'friends' in the course of a lifetime may esteem himself fortunate." To judge from the conversation of many, one would suppose that "friends" could be picked up daily anywhere. A friend is one joined to another by affection, by mutual goodwill and esteem, a well-wisher. Solomon says, "There is a Friend that sticketh closer than a brother."

One of the most abused words is "got." A boy says, "I have got a cold," when he means he has a cold. A girl remarks, "My mother has got a fine head of

hair," which would only be true if her mother wore a wig; otherwise the word "got" should be omitted. A boy says to his teacher, "I have got to go home at recess; my mother says so," when he should say, "I must go home at recess; my mother desires it." When you go to a store, do not ask the proprietor, "Have you got sugar, or canned corn?" Correctly speaking, "to get" is to acquire, to earn, to gain, to come in possession of. Hence, a man may say, "I have got (or gotten) more corn this year than my neighbor," because I tilled my field better than he. But he should not say, "I have got a longer nose than my neighbor," however long his nose may be, unless it be an artificial nose, in which case he would hardly boast of the fact.

Many of us say, "We have twenty scholars in our class." or "ninety scholars in our school," when you should say "pupils." A "scholar," strictly speaking, is a learned man, or one who devotes himself to writing, in the sense of literature. A "pupil" is one who is under instruction, a young person who attends school.

Do not mistake the use of the words "purpose" and "propose." To "purpose" means to "intend," while "propose" is to "offer." "I propose to give you a good thrashing," said William's father. "Thanks, but I decline the proposal," replied William, with more exactness than politeness. The father intended saying, "I purpose giving you a thrashing."

"Mary looked beautifully" is not correct; Mary does not perform any act of looking with her eyes. It is not the manner of looking that is meant, but Mary's appearance to the speaker. "Mary looked beautiful" is correct. We qualify what a person *does* by using an adverb; what a person is by an adjective. It is correct to say, "she looked *coldly* on him," referring to her manner of looking, but "She looks *cold*," if she is suffering by reason of weather.

A landlord notified his tenant that he would "raise" his rent. "Thank you. I find it hard to raise it myself," was the reply of the tenant. What the landlord meant to say was that he intended to increase the rent. Some people say, "I was *raised* in the country." Boys and girls are not "raised," but calves, cabbages, and corn are. Children are "reared," or "brought up."

These are a few of many errors that we fall into in conversation. It will pay any young person to keep his ears open, and to correct his own errors.—*Christian Work*.

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Manual training is gaining ground, not only because it is practical training, but because it is the one natural method of learning. Activity of body, mind and soul should be co-existent. The natural result of every thought is physical action, and long continued or almost exclusive mental activity is not conducive to moral strength or to physical well-being.

The modern trend is not only toward the establishment of manual training departments, but toward a method of teaching that is somewhat akin to "manual" training in the presentation of all studies. Where actual physical participation in the exercise is impossible to the pupils, the senses are appealed to, and in cases where this cannot be accomplished, the imagination is called into persevering action. For example, a child is no longer expected to learn that a mysterious symbol named two, and another like symbol equal another mysterious symbol named four. With his own hand he now groups real objects, and the results are live facts to him. The multiplication table as a method of learning is dead; it lives only as a result of learning. So with definitions; they now come after the facts, instead of standing in the way of them. In the yesterday of educational methods, a child sat down with a physical geography, and despaired over a given number of definitions that were full of words and empty of meaning to him. To-day, the little lad sits down with a board of moist clay, and uses his eyes and ears, his hands, and his imagination, and learns to make miniature capes, and peninsulas, and islands. When he is through,—whatever the fact,—there is, at least, a living relation between it and him.



# DEPARTMENT OF EDUCATION, MANITOBA.

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Special certificates in Music and Drawing will be issued by the Department. The following are the requirements. The examination will be held at the close of the sessions of the Provincial Normal School each year.

### Special Certificate in Music.

Acquaintance with the Authorized Music Readers; knowledge of the order in which the difficulties are introduced and of the work demanded in each grade. Ability to sing from the staff—(bass or treble clef). Music may include accidentals and divided beats.

Ability to sing one part against another.

Power to conduct a lesson or lessons in reading and writing music in any of the grades, to teach rote songs, to secure proper expression and tone.

Ability to write a tune from memory or dictation, and to analyze a piece of music as to modulation and keys.

Knowledge of keys and key signatures, chromatic scale, minor scales, time signatures, time names and ordinary marks of expression.—75 per cent. of marks required for pass.

### Special Certificate in Drawing.

Acquaintance with the authorized Drawing Books: knowledge of the order in which the difficulties are introduced and of the work demanded in each grade.

Ability to draw at sight from simple models and from common objects, with attention to elementary principles of freehand perspective and to artistic rendering. (Representative or Pictorial Drawing)

Ability to read an ordinary working drawing and to make a simple pattern, or to make a view drawing which could be followed for the purpose of actual construction. (Constructive Drawing.)

Ability to take some motive of design, e.g., unit from historic ornament, or from nature form, or an abstract spot, line, or mass of color—and use it for a decorative purpose, with attention to leading principles in good arrangement: in similar way to modify, or treat a pictorial sketch, e.g., of flower, or of landscape—for decorative uses: to show idea of good space relations in the placing and arranging of all kinds of drawings. (Decorative Drawing.)

Some power of expression in one or other of these related lines:—Drawing sprays, leaves, flowers, trees, simple landscape, &c., from nature; elementary pose drawing, and drawings from animals, birds, &c. Some knowledge of light and shade, and of color. Some knowledge of general art history, and of a few things which make pictures important and enjoyable.

(There is sight drawing, memory drawing, imaginative drawing in all lines of drawing.)

Power to construct a lesson or lessons in Representative, Constructive, and Decorative Drawing in any grade: to plan a series of short lessons for primary grades: to secure some degree of artistic expression, of art feeling, in handwork from any grade.

Candidates will be required to send in full work in each of the topics—Representative, Constructive and Decorative Drawing, as well as to give evidence of knowledge, skill and teaching power at time of examination.

The texts suggested are as follows:

DRAWING BOOKS I TO V (INCLUSIVE).—Prang's Graded Course, Canadian Edition. TEACHERS' MANUAL, PART I, or any of the succeeding parts, called 4th, 5th or 6th year books. Prang's Elementary Course in Art Instruction.

ART INSTRUCTION IN PRIMARY SCHOOLS.—1st year books; 2nd year books. Prang.

ART AND FORMATION OF TASTE.—(A short outline of Art History).—Lucy Crane.

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