

THE MAGAZINE GUARDIAN Teachers, Parents, Pupils, Farmers, Dairym n. Horsemen

THE SCHOOL AND THE HOME

FUNDAMENTAL NOTE IN EDUCATION.

By Mr. Percy Pope

Read at the Annual Convention of the Teachers' Association of P. E. I., held in this city last September.

Foreword—Herbert Spencer defines life and action as a movement from homogeneity to heterogeneity—from the simple to the complex. If this be accepted, then Education, the proper function of which is to enable the individual to adequately play his part in the growing complexity, must involve dealing with an ever-increasing mass of specialized details.

You are all forced to realize this by the growing difficulty you experience in handling the subjects given to you in your school curriculum. Under such conditions there arises a danger, namely, that of losing sight of the fundamental purpose of all true education which is not merely to store the memory with the greatest possible number of ideas, but rather to produce the largest measure of development, possible to the individual, in the direction of the ultimate purpose of all life.

You, especially the ladies, appreciate the truth of the saying "Too many cooks spoil the broth." May it not be that, in the multiplicity of suggestions offered the educational stew while it figures more pretentiously on the Menu Card, may prove less wholesome—less fitted to fulfill its proper function which has been before stated is "to bring about the largest measure of development, possible to the individual in the direction of the ultimate purposes of mortal life."

May I ask you, therefore, to set aside for a short while all considerations of subordinate phases of the main problem and to concentrate your attention upon the fundamental aspect of the subject.

To begin with we may ask the question, What should be the chief object of education? More than two thousand years ago Plato wrote—"Is not that the best education which gives to the mind and body all the force, all the beauty, and all the perfection of which they are capable?" We might study this ideal with advantage but to do so would require not half an hour but many days. A more definite glimpse of our objective is what we require at present. To obtain this we must needs face and get some sort of answer to another question, namely: "What is, or rather what should be the chief purpose of mortal life?"

Ordinarily we are led to think of the individual man not so much, if at all, in relation to his ultimate possibilities, as in relation to his status in the social organism. We conceive of him as a good farmer, a skilled tradesman, a successful business man, a learned professor, a great scientist, an eminent divine, etc., etc., and sometimes stop there making the production of these sole objectives of our conscious efforts.

Humanity, as the years roll on, seemingly grows ever greater while the individual sinks into a more or less insignificant unit in the great economic machine. The consequen-

es of adopting this point of view too exclusively will be found to be most serious, for if we limit our educational efforts to success along these lines, with no higher ideals and no vision of anything beyond the result will be not only disappointing but disastrous.

Let us endeavor to ascertain why this should be so. All knowledge is valuable in exact proportion to the number of perceptions it co-ordinates and the quality and range of the conclusions reached.

Knowledge of the inanimate forces of Nature which are treated of in Chemistry, Physics, etc., etc., is useful in so far as it increases man's control of such forces and gives better direction to his activities. Knowledge of organic life which is set forth in Natural History, Biology, etc., etc., enables man to secure a more satisfactory adjustment with living things, to utilize their services and avoid their injuries.

Knowledge of the human individual in his social and economic relationships as embodied in History, Literature, etc., etc., is most valuable, in that it adds immensely to the sum of the student's conscious experiences.

The development of the student's intellectual powers, which is the proper function of Mathematics, Logic, Psychology, etc., etc., is not merely desirable but is absolutely necessary for upon it the status of the individual, as a reasoning being, depends.

But, if our schemes of education are limited to imparting ideas along these lines, if the pupil be not taught to hold all such knowledge subject to and qualified by higher perceptions which direct attention to the more important phases of life's problem and awaken the pupil to a sense of those larger issues which lie outside the range of these special studies, it will lose much of its value and may even become hurtful. That is, if the emotional life of the soul is not sufficiently provided for, or is ignored in our scheme of instruction then education in its highest form will languish or become impossible.

The problem thus offered to us is no new one. Solomon, in his day, declared that "of making many books there is no end and much study is a weariness of the flesh." Since then the supply of ideas has increased many fold and the flesh becomes wearied in its attempt to grapple with even a small portion of them. In his wisdom Solomon suggested that man required a guiding perception of underlying realities of life to lead him safely through the mazes of knowledge. This he offered in his "Fear God and keep His commandments for this is the whole duty of man." Thus he threw back the intellect upon the intuition the same as the basis of all true understanding.

If we do not similarly attain to some such master perception that will underlie and dominate all our schemes of education and that will enable us to appreciate the significance of our stores of knowledge, not merely in terms of present utility but in relation to our lives as a whole, our educational systems cannot prove satisfactory. To teach the pupil's fingers to form letters or figures, his mind to recognize them as symbols of vocal sounds or concepts and by their means to render it possible to impart to him ideas is a most wonderful and important work for upon it the pupil's mental progress depends. Yet, if it be not realized that all this is but means to an end and if this end does not involve, coincident with each step the growth of a deeper consciousness of the significance of each item of knowledge not merely in relation to the seen but also to the unseen, such systems of education will fall very far short of what it could and should attain to.

The measure of any system of education is the man it produces, and however crushingly the plea may be advanced that the school has only to do with the intellectual development of the individual, it will be found in practice that the school does profoundly affect the mental attitude of the pupil towards the problem of life as a whole, negatively perhaps more than positively, and to tends to develop or leave undeveloped his soul.

Edmond G. A. Holmes, late Chief Inspector of elementary schools in England, speaking of the German and English ideals of life and education says— "In German education the pressure of autocratic authority is constant and strong. This tends to mechanicalize life; To externalize life; To weaken the will; conformity to an artificial standard of efficiency takes the place of conformity to the vital truths of Nature, and plans only by developing the instinctive intuitive side of us. (Our moral natures.)"

The result of such imposing of artificial ideas upon the pupil is to deaden sensibility, which makes for callousness in weaker natures and brutality in stronger. By their own statistics in 1912 crimes of temper among children in Germany were 120 times more numerous than in England. Crimes of shame 40 times more numerous.

Speaking of England, he says:—"In our blundering instinctive subconscious way we do sometimes, under the stress and guidance of practical experience, arrive at truth. We owe to this our great empire. We owe to it this soul pervading of our- selves what is best and most hopeful of our social and political life. What our ideal might do for us in the region of our unseen life we have yet to learn."

In speaking of our failures to express our practical ideals of life in our educational methods he says—"Many of the weaknesses which the war has revealed in us, in particular, the want of discipline, which has manifested itself in strikes, slackness at work and over-drinking is due to the fact that the manhood of the nation which is not disciplined as in Germany by a despotic State, does not learn during the period of childhood and adolescence to discipline itself. (The moral side of education is neglected.) How best to let the rising generation live—how best to help it

to unfold its hidden life—how best to in educating it to harmonize order with freedom—direction with spontaneity—organization from without with growth from within—is a problem which will give us much to think about for many generations."

You may be tempted to consider these mere glittering generalities, useful in so far as they stir our souls to deeper emotion but possessed of little practical value. To grapple with the problem of intellectual development seems practicable but as regards the spiritual there is seemingly no safe foundation to build upon. May it not be that our difficulty is one of terms. We are grappling with spiritual problems every day, though we do not recognize them as such and whether we are conscious of the fact or not we are dealing with them every day in every department of education.

A few minutes thoughtful consideration will convince you that no other factor so profoundly influences a man's theory of life, upon which his status as a responsible being depends, as do, not merely the ideals presented to him during his school life, but negatively, still more profoundly, many cases, the lack of ideas which are essential to right understanding. The school for good or ill is a prime factor in soul development, and, let me repeat, it is not sufficient to produce good farmers, successful business men, learned professional men, great scientists, eminent divines, etc., etc. Deep down in your hearts you realize that a man might be any of these and yet far short of true manhood. The fundamentals of true manhood go deeper than any of these things and rest upon the quality of the human soul. It follows from this that a recognition that man's life and destiny must be conceived of in terms of immortality is essential to any system of education which can hope to advance along true lines. You may say that it is the function of the clergyman to deal with this phase of the subject. True, but while you can with advantage leave all theological teaching in his hands, you cannot banish practical religion from your schools without disaster. This truth is more clearly discerned in England than here. Mr. H. A. Fisher, the new Minister of Education, in presenting his educational bill to the House of Commons, said:—"We assume that education should be the education of the whole man, spiritual, intellectual and physical, that it is not beyond the resources of civilization to devise a scheme of education, possessing certain common qualities but admitting at the same time large variations from which the whole youth of the country, male and female, may derive benefits."

In every day life, in our social relations we are facing this problem, after a fashion, our emotional life then is king over us. In common speech how often have you made the remark "So-and-so has no heart. You did not wish to deny his possession of the organ which fulfills the function of pumping the blood through his veins. The ideal you sought to convey was that in such a man the higher characteristics of humanity, the breathings of a true and noble soul found no expression—they were unawakened, dead or dying. You discerned the evil clearly enough. Can nothing be done to abate it? The daily struggle for existence is so strenuous that the true issues of mortal life are apt to be ignored, but the soul has to be taken into account for soul development is the basis of all true individual and national progress. The importance of spiritual development, as far transcends that of the intellectual as the Heavens are above the Earth.

But you ask, "granting this, how can spiritual development be provided for in the school?" Have you ever attended a hockey match in which the dominant idea in the minds of the players was to play the game in a clean, gentlemanly manner, and again one in which the dominant idea was that which characterizes the Prussian today—namely to win at any cost—condoning brutality and dishonorable methods by the plea that these are necessary to attain the end sought for? Is there no room for education here? I think that you will admit that there is. And yet there is spiritual education. Is there anything of this sort takes place in the school? In the pupils attitude to his fellows his work and his examinations. Do you think that boys are taught to play the game of life fairly? Do you think that it is important that they should be so taught? If the school and the home breathe out beauty and truth do you think the

of the child will remain unaffected? If we focus our pupils' attention solely upon intellectual development and totally ignore character building in our prize lists and in recognizing the work done by the teacher we cannot expect any results. What is your own judgment in the matter? Have we in our anxiety to develop the intellectual powers evinced a tendency to overlook the claims of both body and soul?

Our school playgrounds, the encouragement we extend to athletic sports are proof that we are not wholly oblivious to the claims of the body. But granting that we provide a certain amount of exercise for the muscles, is this all that needs to be done? Is due advantage taken of the opportunity afforded of developing the soul. The Englishman holds the rink he does in the world today not in virtue of what he learned in the classroom, but because he has developed a certain quality of soul, acquired very largely through exercise in sport. It was not for his scholarship but for the work he did in raising the ethical tone of the Public School that Thomas Arnold won the love and admiration of every true Englishman. Speaking of this connection Kingsley said "Woe to the class or the nation which has no manly physical training—Be sure, be sure that ever since the days of the Persian of old, effeminacy, if not twin sister of cowardice and dishonesty, has always gone hand in hand with them."

We realize this after a fashion, but do we carry such realization into action? Is it or is it not a fact that soul qualities such as Fortitude—Self-dependence—Comradeship. A just recognition of the rights of others—can be developed through manly physical exercise? If so ought not such development to be a recognized feature of all educational work? Ought not the ethics and discipline of the class room and playground to co-exist and be mutually reinforcing? Is it a matter of minor importance whether our boys are taught, pluck, endurance, love of fair play, hatred of meanness, subjection to discipline or their opposites? Is it a question of little consequence whether our children be taught to decay in the manners of a clown, the language of the slums and the brutality of a prize-fighter, provided only they win; or courage and true manliness in connection with courtesy and self-restraint? Are these last qualities of less value than the ability to repeat the names of the Kings of England?

Which constitutes the most important factor in true manhood? Every single act of human life co-exists and is subservient to Soul development—character building. Every teacher can mould to some extent the soul of each pupil. The State considers that ignorance is such a menace to the body politic that it insists upon every child being instructed. The moral stamina of its citizens of less importance than their intellectual capacity? What is the lesson to be learned from Prussia? Surely, that it is of much greater importance? In England in every large public school the value of moral training is more or less realized. The discipline of the playground is a recognized feature of educational work.

Here our individual teachers appre-

ciate the importance of character building and every true teacher, is working towards this end. But do our systems of instruction deal adequately with the subject? You say how is it possible for a single teacher with the opportunities afforded by the ordinary country school to do much? Certainly it is difficult. But the half paid teacher and the present type of country school must go, and the sooner the better, to be replaced by the consolidated school with altogether higher ideals of what is involved in education.

We breed as good raw material here as can be found anywhere. Our farmers are financially in a position to have it worked up into satisfactory types of manhood and womanhood, but as yet they do not realize their responsibilities.

When the problem is fairly faced the solution will be found. Mean while our line of direction lies plainly before us. Everything which tends to stimulate a child to higher action, to unselfishness, to love, to adoration, which leads him to form correct ideas regarding the superlative importance of developing in himself and assisting to develop in others all that is noble, beautiful and good, as compared with the acquisition of material things—money and possessions—every such thing ought to be utilized. To young minds tales of heroic deeds are strong stimuli to the development of similar qualities in themselves. The systematic recognition by the parent and teacher of each unselfish act, each effort of self-discipline, each courageous and honorable deed as being of infinitely more importance than the mere acquisition of ideas, would lead to the adoption by the scholars of higher ideals and have a wonderful effect in building up character.

Should not this be recognized as pertaining to any true system of education? More should it not be recognized as fundamental? Should not this be taken into account by Board of Education when passing upon the qualifications of a teacher? Should not our children be taught that each deed and each thought makes not only for time but also for eternity? If history teaches anything it tells us that the people, the nation which ignores these truths or fails to bring them to bear upon its daily actions, whatever may be its wealth or intellectual development, is on the road to decay.

Frederick, who certainly can speak with a certain measure of authority, says: "Now that which distinguishes a high order of man from a low order of man, that which constitutes human goodness, human nobleness, is not surely the degree of enlightenment with which men pursue their own advantage, respect for the soul, the very nobility of man. To defend the soul, its interests, its rights, its dignity, is the most pressing duty for whoever sees the danger." What the writer, the teacher, the pastor, the philosopher, has to do is to defend humanity in man—Man, the true man, the ideal man, such should be their rallying cry. War to all that debases, diminishes or degrades him; protection for all that fortifies, enables and raises him. If a system injures the in-

tellect it is bad, if it injures the character it is vicious, if it injures the conscience it is criminal. And a system can injure as much, if not more, by a failure to supply what is necessary as by supplying what is of doubtful advantage.

Our teachers are awakening to in ever-increasing degree a deeper sense of their duties and responsibilities. But is the importance of the issues involved generally appreciated? Surely not, or the status of the teacher would be very different. Instead of being the worst paid of all the professions it ought to be the best. The true teacher will ever find his reward in the result of his efforts with his pupils rather than in any monetary remuneration. But culture and intelligence can neither be obtained or supported on inadequate means, and teachers are to a great degree bound in the chains of a system imposed upon them. We cripple instead of aiding them.

Our great need at the present moment is to arouse the public conscience to a sense of duty in this matter, that secured of a generous support our educational efforts may be raised to higher and nobler levels.

Is any sacrifice too great, any money ill spent which will secure to our children a training and discipline that will enable them to become—not merely successful business or professional men nor women but in an ever increasing degree as life lasts, better and truer men and women—better and purer expressions of that power that in and about us makes for righteousness.

This war is forcing us to recast our standards as regards both manhood and womanhood. We must needs to recast our systems of education to meet the requirements of our new ideals and the fundamental requirement is that the demands of the soul be recognized as being more important than those of the intellect.

Lacking this we will fall as a nation and as individuals. This I submit should be the fundamental note in education—

What constitutes a State? Not high-raised battlement or labored mound; Not walls or moated gate; Not cities proud with spires and turrets crowned; Not bays and broad-armed ports, Where laughing at the storm, rich navies ride; Not starred and spangled courts, Where low-browed baseness warts perfume to pride; No; men, high-minded men, With powers as far above dull brutes endowed. In forest, brake or den As beasts excel cold rocks and brambles rude— Men who their duties know, And knowing dare maintain.

Sir A. Conan Doyle, in August Strand.

Education must be of character rather than mere learning for Germany has shown us during these dreadful days that the possession of knowledge when it is unbalanced by character, turns a modern man into the most dangerous type of savage the world has ever seen.

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FARM

PROFIT ON A SMALL FLOCK OF EWES.

(Experimental Farms Note)

In October, 1916, a flock of 100 grade ewes were purchased at public auction from the C.P.R. Department of Natural Resources at Coaldale, Alberta. 50 Shropshire shearing ewes at \$11.75 a piece, and 50 Merino three-year-olds at \$9.50 apiece and a pure bred Shropshire ram at \$42.50 also 6 old ewes at \$6.00 apiece. To this really should be added the price of a second ram as the service of one was obtained from a neighbor who was planning to lamb around six weeks or so later than we were.

Cost of Wintering. A record of the cost of wintering was not attempted as they were pastured on the stubble fields and hay meadows most of the winter. The feed that was given them, during the severe part of the winter, was damaged hay and odds and ends of roughage that had little or no market value. The only class of feed given that would not be apt to be found on the ordinary farm was turnips. As we happened to have a surplus of these they were given a feed of sliced turnips daily for most of the winter. At lambing time, a little grain was fed also some hay of good quality. They were fed grain (barley and oats mixed) from time of lambing until turning out on grass. Each one probably received about one pound of grain and two pounds of hay daily at this time.

Dogs. The danger from dogs is very real when sheep are kept under farm conditions and usually the closer one is located to a town the greater becomes the menace. Stringent laws arranging for the destruction of dogs which are not kept under the owners' close supervision are most commendable. The Lethbridge Station is only about three miles from the city of Lethbridge and consequently there are more stray dogs wandering about than might be the case in a farming community more remote from a large town. One night in February the corral in which the ewes were confined at night was visited by two stray dogs. Their presence was not discovered until nearly daylight, and they succeeded in killing twelve ewes.

Lambing and Summering. The ewes started to lamb on March 25th and the 94 ewes left after the trouble from the dogs all had lambs there being 118 born and 112 of these were saved. The ewes and lambs were turned out on the grass on May 13th having been shorn. May 25th the average weight of fleeces being 8.5 lbs. They had the run of about 18 acres of cultivated pasture grasses on the irrigated land and in addition about six or seven acres around a small artificial reservoir and on the canal bank.

(Continued on page two.)

Start Tomorrow and Keep It Up Every Morning

Get in the habit of drinking a glass of hot water before breakfast.

We're not here long enough, so let's make our stay agreeable. Let us live well, eat well, digest well, what a glorious condition to attain, and yet, how very easy it is if one will only adopt the morning inside bath. Folks who are accustomed to feel dull and heavy when they arise, splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, can, instead, feel as fresh as a daisy by opening the sluices of the system each morning and flushing but the whole of the internal poisonous stagnant matter. Everyone, whether ailing, sick or well, should, each morning, before breakfast, drink a glass of real hot water with a teaspoonful of limestone phosphate in it to wash from the stomach, liver and bowels the previous day's indigestible waste, sour, stinky and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary canal before putting more food into the stomach. The action of hot water and limestone phosphate on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast. While you are enjoying your breakfast the water and phosphate is quietly extracting a large volume of water from the blood and getting ready for a thorough flushing of all the inside organs. The millions of people who are bothered with constipation, bilious spells, stomach trouble; others who have sallow skins, blood disorders and sickly complexions are urged to get a quarter pound of limestone phosphate from the drug store. This will cost very little, but is sufficient to make anyone a pronounced crank on the subject of inside-bathing before breakfast.

Women! It's Cheap! Use Lemon Juice and Make Lotion

To keep your skin and complexion naturally soft, white and clear at all times you simply must use a lotion or cream every day. But choose the one that is best and costs the least. The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quart pint of the most remarkable beauty lotion at about the cost one must pay for a small pair of ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan, and is the ideal skin softener, smoothen and beautifier. Just take this lotion! Make up a quarter pint of this sweetly fragrant cream and massage it into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. Your druggist will sell three ounces of orchard white at little cost, and your grocer will supply the lemons.

What the Farmer Can Do With Concrete

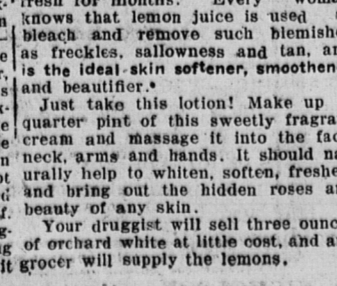
More than one farmer has told us—since he got a copy of "What the Farmer Can Do With Concrete," that the advice it gave him netted him hundreds of dollars in actual profit.

Get the book—it's free—and by reading it you will see the profit there is in building improvements of CONCRETE according to its plain, simple directions. For instance, there's a page devoted to Watering Troughs—showing how to build the sanitary kind that will not rot, rust or leak. Several pages devoted to Concrete Silos. Others telling how to build concrete foundations for barns. All these improvements a farm needs—its value will go up considerably if you use concrete in the building of them. And you'll be able to "work" your farm with less effort and on a more profitable basis if your buildings and utilities are of the modern Concrete type. This book gives all the directions you'll need.

Remember—Concrete improvements are fire-proof, rot-proof, vermin-proof and indestructible.

Table with 2 columns: 'Identify what you want information about' and 'Dairy Houses'. Rows include Floors, Concrete Blocks, Silos, Garages, Troughs and Tanks, Barns, Fence Posts, Root Cellars, Roads.

Canada Cement Co. Limited 116 Herald Building, Montreal



Advertisement for 'What the Farmer Can Do With Concrete' featuring a large illustration of a farm with various buildings and a horse-drawn wagon. Text describes the benefits of concrete for farm buildings and includes a coupon for a free book.