

The Normal Review.

Vol. IV. No. 5.

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Entered as second-class matter.

WINTER term opened Dec. 31, and closes March 22.

SPRING term opens March 25 and closes Thursday, June 27.

COL. PARKER's engagement begins May 13, Dr. Brooks' May 20, and Supt. Snyder's, June 3.

MISS MARY E. CRUMRINE, '82, one of the excellent teachers of Washington county, expects to take the special methods course at the Normal next spring. It is the good and growing teachers that feel the need of such work as our special course gives.

THE Lock Haven Normal School building was burned to the ground on Sunday, Dec. 9. The insurance amounts to only \$46,000.

DON'T make the mistake of trying to get pupils over subjects instead of through them.

MISS MAGGIE E. STATHERS, one of the teachers at Fredericktown, Pa., has organized her school into a literary society. The plan is an excellent one.

MR. S. E. WINGETT, '86, will enter the medical profession. He is now a student in the Hahneman Medical College, Chicago.

W. J. JOHNSON, Esq., '82, has gone to Denver, Col., to begin the practice of law, having been admitted to the bar at Uniontown, Pa.

PROF. J. C. GILCHRIST, formerly principal of the California Normal is now president of the Normal College, Algona, Iowa.

THE National Association of Superintendents will meet in Washington, D. C., March 6, 7 and 8. Supt. Luckey, of Pittsburgh, is secretary.

THE Fulton county institute held Nov. 17-21, was one of unusual interest. Supt. B. W. Peck is a graduate of the Normal class of '79.

MISS MARY RICHARDS, of Zollarsville, will return to the Normal for the spring term.

MR. N. B. KELL, '78, now lives in Colorado.

COL. CONWELL says: "Close observation is about all that education is good for. Not facts but development."

MISS HANNAH GILMORE is teaching near Mt. Pleasant, Pa. She will return to the Normal in the spring.

THREE distinguished educators, Col. F. W. Parker, Dr. Edward Brooks and Supt. X. Z. Snyder, will give special instruction next Spring term at the California, Pa., State Normal School, one week each. What a privilege for teachers! Net cost of tuition for whole term, 14 weeks only \$10.50. Send for catalogue.

THE California, Pa., State Normal is in the midst of its most prosperous year. Every teacher who in seeking the best educational thought of the day should send for catalogue and circulars.

MR. GEO. W. DEBOLT, class of '82, is now preaching at Carlton, Nebraska, where he was married about Sept. 1. He belongs to the Progressive branch of the Dunkard church.

MISS HATTIE D. GEHO, class of '88, has been called to the principalship of the New England Public Schools, near Pittsburgh, Pa. Miss Geho is a very bright young lady, and certainly has a promising future before her.

THE exhibit of school work from the California Normal, at the Fayette county institute, was commended on all sides.

MISS ELLA M. BAER, a Junior of '86, expects to take the special methods course at the Normal next spring.

EVERY graduate and former student of the Normal who is ambitious to teach better and grow in the profession, should if possible take the special course here next spring.

HOW THE poor punctuation marks of the school readers have been abused by some teachers! They have been placed where they are to aid us in *getting* thought, and they have been so often made a mechanical guide for *giving* thought. The same is true with italicized words. Is it any wonder that school reading is so often wretchedly mechanical, when the teaching is so mechanical? Like teacher like school. Poor reading in school is always the fault of the teacher—of *some* teacher. Young children speak naturally because they have not been told how to speak. They would also read naturally if their oral expression were let alone and not picked to pieces. Whatever vocal drill children need they should get at a time set apart for that purpose. All questions of articulation, pronunciation, posture, gesture, etc., should be treated then. The exercise of reading should be distinctly an exercise for thinking and expressing thought. Any remark or criticism that makes the pupil conscious of how he is performing spoils the lesson. Whatever result the teacher aims at in the pupil's oral expression should be reached *through the thought*. "Imitation is suicide. The practice of trying to make one pupil read like another, or like the teacher, is full of peril to all natural reading.

REV. AND MRS. GRAHAM, of Brownsville have been visiting Miss Jennie Ewing. Mr. Graham was formerly a member of this school and seemed pleased to visit the haunts of other days. He made a speech which was highly appreciated by the students, only they disapproved of his remark that school days were the best days for in them we have nothing to do or worry over.

COL. F. W. PARKER will begin a full week's work at the California Normal, May 13. A rare opportunity for teachers.

Current Misquotations.

"Verify your quotations," was the advice said to have been given by a professor on his death bed as a quasi legacy to a pupil to whom he had promised to leave his most precious literary possession. The names of the testator and legatee in this unique testamentary disposition are not forthcoming, nor is it stated whether the legatee was altogether satisfied with the shape which the legacy assumed. Shakespeare, Milton, and all the great English poets have suffered more or less in the process of being quoted, and even the sacred text has not escaped entirely unscathed. But what is a misquotation? I would answer that there are three different ways in which a passage may be misquoted: 1. The words may be wrongly given; 2. The meaning given to the passage may be different from that intended by the author; and 3. The passage may be attributed to a wrong person. In each of these cases alike the passage is misquoted, although in common parlance that term is usually limited to cases where there is a verbal mistake in the quotation. Every one who has given any attention to our English colloquial speech is well aware how much it is indebted to our English Bible. Consciously or unconsciously every day and hour of our lives we are making use of the phrases and expressions of the Old and New Testaments. They form the very warp and woof of our ordinary speech. That under these circumstances a passage from the Bible should be occasionally misquoted would be but natural; but that, with our Bibles daily, or at least weekly, in our hands, any passage could be continually and universally misquoted may well seem incredible. It is, however, true. Who has not heard, nay, who has not again and again employed the hackneyed quotation, "He who runs may read?" It is not only constantly used in common conversation, but it is also a favorite commonplace of poets, prose writers, and public speakers. And who has ever seen or heard the words used in any sense but this—that the "writing is so legible that a man can read it as he runs." But assuredly the Hebrew prophet from whom the quotation is taken neither said nor thought of saying anything of the kind. Habakkuk is foretelling the vengeance which the Chaldeans would inflict upon the land because of its ungodliness, and writes (chap. ii. 2): "And the Lord answered me and said, Write the vision and make

it plain upon tables that he may run that readeth it." Obviously the prophet is to write so plainly that any one who reads it may understand it and run away and escape from the coming vengeance. It is not that he may run and read, but that he may read and run. The Bible is sometimes, as we have seen, robbed of what belongs to it; but on the other hand, it is sometimes improperly credited with what does not belong to it. There are several proverbial sayings which are very generally, but erroneously supposed to be taken from the Bible. "God tempers the wind to the shorn lamb," and "Cleanliness is next to godliness," both come under this category. Both are, without doubt, very excellent sayings, but certainly not biblical. The former, we are told by the compiler of "Familiar Quotations," was first used by Sterne, who puts it into the mouth of Maria in the "Sentimental Journey." The other passage—"Cleanliness is next to godliness"—is given with quotation marks in one of John Wesley's sermons. But the origin of it is not known. The compiler of "Familiar Quotations" says that a Jewish lecturer reported in *The Jewish World* asserts that this proverb has been for centuries taught by the Rabbis in the Talmud, both as a religious principle and as a sanitary law. The common sayings, "Pouring oil on the troubled waters," and "The war horse scents the battle from afar," are also, as a recent writer in *Notes and Queries* says, very generally believed to come from the Bible. But the Bible will be searched in vain for either of them. On the other hand, as the last-mentioned writer says, the expression "by skin of my teeth," which many regard as vulgar slang, is in reality biblical. It is the unhappy Job (ix. 20) who exclaims in the bitterness of his anguish, "I am escaped with the skin of my teeth." From the preceding examples of biblical misquotations it is clear that many persons, unconsciously no doubt, are guilty of violating the command laid down, (Deut. iv. 2), not to add to or take from what is written in the sacred word. From the Bible to Shakespeare, our uninspired Saxon Bible, the transition, for the purposes of this article, is natural and easy. Shakespeare assuredly comes next after the Bible, as the well-head of English quotation. His works furnish us with a perfectly inexhaustible fund of quotations suitable for every conceivable emergency. Multitudes of his felicitous sayings have be-

come "familiar in our lips as household words." That many of these innumerable quotations from the Shakespeare storehouse should, in passing from mouth to mouth, have got twisted either in form or meaning, and in this altered state should somehow have crystallized for popular use, is only what might have been anticipated. The late Mr. Richard Grant White, a learned and acute Shakespearean student, cites a striking example of a passage from Shakespeare which is frequently used, and always in a sense quite different from that which Shakespeare intended. "Shakespeare," writes Mr. White, "makes Ulysses say to Achilles (Troilus and Cressida, act iii. sc. 3) that there is one petty trait of human nature which shows that all men are akin, and that trait is that

All with one consent praise new-born gauds,
Though they are made and moulded of things past,
And give to dust that is a little gilt
More laud than gold o'er dusted."

"He introduces this," continues Mr. White, "by saying, 'One touch of nature makes the whole world kin,' that touch being this petty trait. The meaning is so clear that no man who was capable of editing a spelling book could mistake it, but some reader of Shakespeare having seized upon the isolated line and having misapprehended it as meaning that one natural touch will unite the whole world in the bond of common kindred, it has gone with this meaning over the civilized globe, and is so used by hundreds of thousands who have never read a line of Shakespeare, by millions who never read a line of Troilus and Cressida, in a wholly different and almost opposite sense to that in which Shakespeare wrote it."

How and What to Teach in Physiology.

To be beneficial, physiology must be practical. To make it practical, certain things are necessary—*First*: A good knowledge of the subject. *Second*: The teacher must be thoroughly alive to the importance of the work; he must realize that a well-developed body and a clear, vigorous intellect depend largely upon the observance of the laws of physiology and hygiene. *Third*: Good charts, a skeleton and some apparatus for experiments are absolutely necessary to an intelligent comprehension of this subject.

Every lesson should be outlined, and should be illustrated by specimens. It is impossible to understand clearly the

structure of the various tissues of the body merely from a description. To tell a child that a bone consists of compact and cancellous tissue, is a waste of time and breath. A bone sawed both lengthwise and crosswise, and the different parts shown the pupil, with an explanation of the difference in structure, will do more for him than any amount of parrot-like repetition of the text.

Let this method be followed till all the tissues of the body have been carefully studied. Then comes the work of building up the body. First require pupils to point out and name the bones, from the chart or skeleton, till so familiar with their names and positions that they can point to and name the bones of their own body. The articulations of bones, with the names of the different classes of joints, should follow. Show what constitutes a joint, and how the different joints move; also how the bones which form joints are held in place by ligaments.

Unless the course is extended, I would advise that the names of the principal muscles only be committed to memory. Make clear what is meant by the origin and insertion of a muscle; what a tendon is, and how the tendon is related to the muscle. Show that muscles can be separated from one another, and that they vary in shape. All these points can be well illustrated by dissecting a frog or obtaining from the meat market the leg of some small animal. No teacher need want for material, since there is not a district which cannot spare a cat—and a boy to kill it.

The nervous system, with organs of circulation, veins and arteries, should next be placed upon the body, committing to memory the names of the principal veins and arteries and of the different parts of the nervous system. Over this structure we must spread the integument, with its appendages.

We must now furnish our dwelling by placing in each room the articles belonging to it. This is a *most important* part of the work, and yet no part is so neglected. Ask a class of teachers in some of the institutes to place the hand upon the heart, and the hand is placed anywhere from the waist to the neck. About the only idea most people have of the internal organs is, that somewhere between the knees and head are several organs; but to give the exact situation of any one of them would be impossible. The position of each organ should be learned from the chart; af-

terwards require the pupil to point to the organs of his body.

Following a knowledge of the position comes the function of each organ, then the vital processes in which they take part.

In circulation, teach at first the passage of blood through the different parts of the body. Show where pulmonary circulation begins and ends, do the same with the renal and portal, and last give the systemic. Explain the change which takes place in the capillaries. The subject of digestion should be minutely studied. Give first the different divisions of the digestive apparatus, naming the accessory organs. Trace food from the mouth to the different parts of the body. Bring out clearly the changes that take place as the food comes in contact with the different digestive fluids. Give a lesson on food, calling special attention to proper foods properly cooked and properly eaten. Here something may be said about eating at the noon recess. Do not allow pupils to bolt their dinner and rush to the playground; to sit all over the room, on the top of desks, eating hurriedly and scattering food. The teacher should carry his dinner to school occasionally, and should sit with the pupils to assist or direct in the discussion of some topics interesting to all. I believe that some such plan would work well and bring about a better state of things.

In teaching respiration, give first the organs of respiration; show that *proper* breathing is done by the diaphragm, the upper muscles of the abdomen, aided somewhat by the intercostal muscles. Show, also, that to breathe properly, the clothing must not be tight, and that the reason so many cannot long read aloud is, because they do not know how to breathe, but do the work of breathing chiefly in the throat, instead of using the throat merely as a passage for sounds produced by the breathing apparatus below. The reading class is the place to teach children how to breathe and how to use the voice properly. Every-day drill will bring about wonderful results; the long-drawn, nasal sing-song of the reading classes will be changed to natural reading and speaking.

After studying each tissue, sense or organ, the hygiene of each should follow. Give special attention to the care of the teeth; insist that the hands be kept clean, that the scalp be properly attended to; make strong the fact that

regular bathing is as much a part of life as eating. Give instruction on clothing; show how to protect the lungs and feet. Pupils should be taught how to carry the body when walking, standing, studying and writing. Insist that your directions be carried out in these matters. In order that pupils may acquire control of the body, they must have drill in calisthenics. See that pupils, in rising for any exercise, do not get up in sections, as the dromedary, and when standing do not lean on the desk or stand on one foot.

Ventilation should receive special attention. Ventilate so that no draught will strike the pupils. Midway between intermissions open the windows and give a brisk drill of two or three minutes in calisthenics. In all matters of hygiene the teacher must be a model. What good influence can the teacher have who stands before the school with hair like a brush heap, teeth unacquainted with a brush, a mouth ornamented with tobacco juice, clothes guiltless of a brush, shoes that would send joy to the heart of a boot black, soiled linen, finger nails long and in mourning? If you think these specimens are rare, ask the county superintendents to disenchant you.

The subject of narcotics and alcohol should form an important part of the course, each lesson being illustrated by experiments, and attention called to the effect of the poisons on the organs as shown upon the charts. The lady teacher should give occasional lessons to the girls, in a special class, on the physiology of woman, with proper modes of dressing and care of health. No part of the work is *more important* than this, and we have not done our full duty till we have attended to it. We, as teachers, must, in great measure, take the place of the mothers who, from want of knowledge and false modesty, allow the girls to grow up in *utter ignorance* of those things which, as women who sooner or later, are to take upon themselves the duties of wife and mother, they ought to know. Our work is all important, for the character and future career of the boys and girls whom we teach depend largely upon the kind of instruction they receive. Every lesson taught should be one of inspiration—one that shall point the boy and the girl to higher and nobler manhood and womanhood.

THE fastest railroad time yet made is 72 miles per hour.

Literature in the West.

The Easy Chair heard the other day of a Browning club in a Western State which for some mysterious reason preferred not to be known as such, but which was betrayed by its own zeal and devotion. It decided to hold a reception at which everything should be brown. A brown tablecloth was covered with brown china. Brown bread and brown sugar held places of honor. The hosts appeared in brown dresses. Brown curtains were hung over the windows. Brown was universal, and when one of the guests, looking around the room, at last exclaimed, "Well, I declare I really believe you are a Browning club," there was no member in brown hardy enough to deny it. The interest in Browning is a very striking and significant fact. He has never been a popular poet in England, although for nearly half a century he has been regarded as the only real competitor of Tennyson for the highest place in contemporary English poetry. Like Carlyle, he was first recognized in America as a literary figure of the first importance. He is too obscure a poet for the general reader. Very few of his poems are popular in the sense of the word as applied to Scott or Byron or Tennyson or Longfellow, and he has contributed few lines or phrases or characters to current and familiar speech. But no poet of the time seems to have taken stronger hold upon the enthusiasm of the readers of poetry in this country. This is perhaps especially true of the West, where literary culture is sought by many young people with an ardor and earnestness which are remarkable. To such a class, the very fact of obscurity of Browning's verse is an allurements, because it gives them a reason for devoted study and comparative interpretation. A Longfellow or Tennyson club would be constituted for the pleasure of reading the works of those poets, and perhaps of tracing their development from earlier literary influences and sources. But the meaning and the purpose of their poetry and its general scope would not be a subject of investigation or discussion. This philosoph-

ic system and spiritual meaning which the hierophants often discover are perhaps not unlike the cloud capped towers and gorgeous palaces which rise and multiply and fill with stately splendor the sunset West. Yet the Easy Chair holds with Hawthorne that that is legitimate. If you find something there, it is there, whether the poet meant to place it there or not. But we must not dogmatize and insist that others shall see it, and own that it only is the key to the poem. In the literary taste and earnestness, the diligence of study and ingenuity of interpretation, which show themselves in this way amid all the material prosperity and development of the great West, there are interesting signs of the spirit which will enrich and elevate its life. That these signs appear so largely among the young women is most promising for the future. The tastes of the girls of to-day will affect the training of the children of to-morrow, of whom those girls will be the mothers. The Browning clubs will have their influence not less than the grain elevators.—*Harper's Magazine.*

What Shall the Public Schools Teach?

In a recent number of *The Forum*, Mr. Lester F. Ward has an article on "What shall the public schools teach?" In this article Mr. Ward maintains that in refining upon the blessings of education we forget altogether what knowledge is for. His definition of civilization being that it consists in "the utilization of the materials and forces of nature," he holds that, so far as the improvement of man's estate is concerned, we know only in order to do, that knowledge unapplied is sterile, and is only fruitful when it makes two blades of grass grow where only one grew before, when it converts "raw material" into useful objects, or when it directs into some useful channel the forces of nature which were previously running to waste or doing injury to man. Mr. Ward believes that nowadays all inventions are in the nature of "improvements" upon pre-existing inventions, and are chiefly made by the mechanics or artisans of the higher grades,

who are constantly using the original devices, and who, through an intimate acquaintance with these, eventually perceive how they may be improved; that as artisans become more intelligent, this class of inventions will increase, and that nothing but the stolid ignorance of the working-classes in the past has prevented this from having always been the chief mode of advancing the useful arts; and the hope is expressed that in the near future the artisan as well as the engineer may not only receive a good education in the hitherto accepted sense of the term, but may also have such a training of the eye and the hand as will enable him to perceive and to effect all possible reforms in his chosen field of labor. Everywhere we see the lack of thought directed to the improvement of our material surroundings. If this is because the importance of improving those surroundings forms no part of the education which is given to the youth of the country, there is reason to believe that any system of education which will tend to develop the human powers of dealing with materials and forces will tend to raise the plane of civilization as defined. Mr. Ward even looks forward to the day when the need for the use of the human animal for the lowest forms of unthinking labor will be done away with, which would simply mean that there would be less opportunity for life among those of low intelligence, and that the "average man" would be on a higher plane than at present. This tendency to educate youth so that man may be the better able to deal with his material surroundings is doubtless wise, but brings forth a remonstrance occasionally from those versed in the old ways, who hasten to point out the other sides to man's nature which come in contact with other conditions which he should be equally ready to contend with, or perhaps better to appreciate. The recently published life of the most illustrious and most amiable man of science of this scientific age has suggested to many readers doubts of the all-sufficiency of science to build up, not theories but men. Instead of lifting the scientific vocation to the skies (as was

probably anticipated,) this epoch-making biography seems to Miss Frances Power Cobbe, writing of "The Scientific Spirit of the Age," in the *Contemporary Review*, to have gone far "to throw a sort of dam across the stream, and to have arrested not a few science worshippers with the query," as Darwin wrote: "What shall it profit a man if he find the origin of species and know exactly how earth worms and sun dews conduct themselves, if all the while he grow blind to the loveliness of nature, deaf to music, insensible to poetry, and as unable to lift his soul to the divine and eternal as were the primeval apes from whom he has descended? Is this all that science can do for her devotee? Must he be shorn of the glory of humanity when he is ordained her priest? Does he find his loftiest faculties atrophied when he has become a 'machine for grinding general laws out of large collections of facts?'"—*Science*.

What is Electricity?

At the close of an able address at Bath, England, Mr. W. H. Preece, after summarizing all the great achievements in the electrical domain, said: "It seems incredible that, having utilized this great power of nature to such a wide and general extent, we should be still in a state of mental fog as to the answer to be given to the simple question, What is electricity? The engineer and the physicist are completely at variance on this point. The engineer regards electricity, like heat, light, and sound, as a definite form of energy, something that he can generate and destroy, something that he can play with and utilize, something that he can measure and apply. The physicist—at least some physicists, for it is difficult to find any two physicists that completely agree with each other—regard electricity as a peculiar form of matter permeating all space as well as all substances, together with the luminiferous ether which it permeates like a jelly or a sponge. Conductors, according to this theory, are holes or pipes in this jelly, and electrical generators are

pumps that transfer this hypothetical matter from one place to another. Other physicists, following Edlund, regard the ether and electricity as identical, and some, the disciples of Helmholtz, consider it as an integral constituent of nature, each molecule of matter having its own definite charge, which determines its attraction and its repulsion. All attempts to revive the Franklinian, or material, theory of electricity have, however, to be so loaded with assumptions and so weighted with contradictions that they completely fail to remove electricity from the region of the mysterious. It is already extremely difficult to conceive the existence of the ether itself as an infinitely thin, highly elastic medium filling all space, employed only as the vehicle of those undulatory motions that give us light and radiant heat. The material theory of electricity requires us to add to this another incomprehensible medium embedded or entangled in this ether, which is not only a medium for motion, but which is itself moved. The practical man, with his eye and his mind trained by the stern realities of daily experience, on a scale vast compared with that of the little world of the laboratory, revolts from such wild hypotheses, such unnecessary and inconceivable conceptions, such a travesty of the beautiful simplicity of nature. He has a clear conception of electricity as something which has a distant objective existence, which he can manufacture and sell, and something which the unphilosophic and ordinary member of society can buy and use. The physicist asserts dogmatically: 'Electricity may possibly be a form of matter—it is not a form of energy.' The engineer says distinctly: 'Electricity is a form of energy—it is not a form of matter; it obeys the two great developments of the present generation—the mechanical theory of heat and the doctrine of conservation of energy.' There must be some cause for this strange difference of views. It is clear that the physicist and the engineer do not apply the term electricity to the same thing. The engineer's electricity is a real form of energy; the speculative philoso-

pher's electricity is a vague subjective unreality which is only a mere factor of energy and is not energy itself. This factor, like force, gravity, life, must, at any rate for the present, remain unknowable. It is not known what force is; neither do we know what is matter or gravity. The metaphysician is even doubtful as regards time and space. Our knowledge of these things commences with a definition. The human mind is so unimpressionable, or language is so poor, that writers often can not agree even on a definition. The definition of energy is capacity for doing work. We practical men are quite content to start from this fiducial line and to affirm that our electricity is a something which has a capacity for doing work; it is a peculiar form of energy. The physicist may speculate as much as he pleases on the other side of this line."—*Electrical World*.

FROM the list of examination blunders extracted by the *Standard* from the Scotch education report it almost seems as if the northern child had been poking fun at the examiners. Some of the "howlers" are well known old school-room Joe Millers. For instance: "The Nile is the only remarkable river in the world. It was discovered by Dr. Livingstone and it rises in Mungo park." This has great merit, but not that of novelty, and the same may be said for the description of Constantinople: "It is on the Golden Horn; a strong fortress; has a university, and is the residence of Peter the Great. Its chief building is the sublime port." But there is a decided freshness in the views of the youth who told his examiners that "the Saxons retired to rest in the time of the Heptarchy in a state of nudity and laid upon a bed of straw—they were so eminently social."

THE school enrollment in the United States in 1886-'87 was 11,450,798 an increase of 2,718,307 during the past ten years. The cost of sustaining the public schools for the same year was \$111,715,707, an increase of \$32,530,198 over the year 1876-'77.

Crushed Peoples.

It is generally accepted as a truth beyond dispute, a mere axiom of history, that a nation may be oppressed to the degree that all manly spirit shall be crushed out of it. The only conditions necessary are sufficient ruthlessness on the part of the oppressor, and sufficient time for his system to produce its effect. Like so many notions of the sort, this principle is accepted without argument, and illustrations are adduced without further inquiry. In one of Bulwer Lytton's novels—we forget which—a character is introduced which embodies reckless courage and determination. This personage displays his maleficent qualities through the book, and at the finish is condemned to work in a chain-gang, where his comrade is a brutal giant. We catch another glimpse of him in the last page, trampling, nervous, an abject slave of the ruffian to whom he has been linked for years. Every one recognizes this as true—a development which must needs follow from the circumstances. And if tyranny could enchain a whole people, watching it night and day, always at hand to kick or torture its victim, doubtless the result would be the same. But that is impossible. When we speak of a nation oppressed, the term is figurative. Those members of it who by position or by chance come under the notice of power are ill-treated, and may be demoralized; but the bulk have no personal experience of the terror. This was Dr. Johnson's point of view when he declared that he would not give half a guinea to dwell under one government rather than another, though, of course, he exaggerated. Is there a case of any people which had the spirit crushed out of it by oppression? We believe not. The instance of Greece will occur to everybody. But if one read that grandest and saddest of all tales with attention it will not be found to support the theory. The Greeks, as a race, wore themselves out two thousand years ago. Among the innumerable puzzles of that story, not least, by any means, is the question, How on earth such a prodigious drain of life was re-

plenished during ages of war? Learned men estimate the population of Attica, in its best day, at 50,000 to 60,000 souls of native blood, about as many resident foreigners, and 400,000 slaves. For the number of the Spartans in the time of Lycurgus we have precise statistics. There were 9,000 thoroughbred, and 30,000 countrymen not quite pure, but recognized as kin. These populations respectively were certainly not greater at the beginning of the Peloponnesian war. Granting that 99 in 100 of those killed were mercenaries, the whole fighting force of either people must have been exterminated over and over again during the twenty-eight year's struggle. There is a grave error in arithmetic somewhere, but mighty difficult to trace. However, when the great war ended, did these nations sit down to recuperate? Not in the least. Every year almost brought its campaign, until the Macedonian, having compelled internal peace, invited Hellas to furnish troops for an invasion of Asia. And it did, saving Sparta; it contributed 18,000 men out of the 30,000 whom Alexander led to his great enterprise. We might pursue the subject, but it is enough. Greece disappeared from the roll of great powers, not because oppression crushed her, but because her life-blood had been drained away. Then came the Turk, the Venetian, and the Genoese—frantic, incredible tyrants all. But men do not persecute lambs. It was because the Greek had such a dangerous spirit that his masters tried to break him down. And at length came the resurrection. A mere glance at the story of that awful time assures us that courage more desperate, resolve and devotion more concentrated, were never shown by mortals. Truly the Greeks are no instance of a people whose manly spirit was destroyed by oppression. It may be well to remark that we do not regard the modern race, in general, as descended from their "forefathers," but this point has no reference to the argument. Take the Bulgarians. All the world is lost in admiration of their spirit. The essence of those qualities which stir us to a wondering enthusiasm is manly

courage. They have it in the highest combination, moral and physical equally developed, fearless hardihood in battle, patience, determination, clearness of view, and undaunted tenacity. But ten years ago this superbly vigorous race was supposed to be the slave of slaves. Who does not remember the shocking pictures of their degradation? We recall a magnificent outburst—by Edmond About, if memory serves us well—upon the text of a certain Bulgar custom in marriage. It was asserted that their weddings took place not in church, nor even by daylight, but in a subterranean apartment, after dark; and the reason was that they feared some passing Moslem would carry off the bride. Anybody can imagine the state of things in general which a brilliant journalist would deduce from this fact, if fact it be. Grotesque the picture seems with our present knowledge of the Bulgar, but we are not qualified to deny its truth. Assuming that the people were so utterly overawed as to endure the abduction of their maidens at the altar, it may be said with confidence that they had reached the lowest stage of abasement. If ever a race was crushed it was this. But no sooner is the material strength of tyranny overthrown than they rise erect, the Bulgars show themselves conspicuous among the bravest for those nobler attributes of manhood which freedom is supposed to beget. Regard the Poles. Russia has been tightening her yoke for a century; the maddest excesses of irresponsible despotism have been employed deliberately to break the spirit of the hated foe; but Russia knows well how complete is her failure. Perhaps the most striking illustration of all may be found across the Atlantic. Europe has seen but once or twice, when the Huns and the Magyars swooped down, such insensate cruelty as the Indians of Southern America endured for ages. It passed at length, and instantly the miserable thralls displayed in some degree those same manly virtues which we remark in the Bulgar—dauntless courage, cool resolve, and patient obstinacy. All round the globe such instances

may be noted at one epoch or another. A race of men is never "crushed."—*London Standard.*

The Dread of Death. i

Individuals and classes have overcome fear of death; but it continues to hold the multitude, more or less, in thrall. Whatever is mysterious is apt to be alarming; mystery is the father, if ignorance is the mother, of superstition. Death is the mystery of mysteries, and the alarm it excites is naturally accompanied with exaggeration, which marks everything relating to it. Physical dissolution was long regarded as intensely painful, and bygone literature is full of such phrases as "the last struggle" and "the final agony," which are entirely without significance. The act of dying, it is now ascertained, is absolutely free from suffering; is really unconscious; insensibility always preceding it. Any anguish that may attend mortal illness ceases before the close, as thousands who have recovered, after hope had been surrendered, have borne witness. Sudden and violent death, shocking to the senses, may not be, probably is not, painful to the victim. Drowning, hanging, freezing, shooting, falling from a height, poisoning of many kinds, heget stupor or numbness of the nerves which is incompatible with sensation. Persons who have met with such accidents, and survived them, testify to this. Records to this effect are numberless. Death from fire dismays us; we can scarcely conceive aught more distressing. In all likelihood, however, it appears far worse than it is. Fire probably causes suffocation from smoke, or insensibility from inhaling flame, so that the agony we imagine is not felt. They who have been near their end have experienced more pain on returning, so to speak, from their grave, than if they had gone to it. They have endured all the pangs, corporal and mental, of death, without actually dying. It is an error, therefore, to suppose that men may not have tasted the bitterness of death, and yet be alive and in good health. Every community contains persons who have made

as intimate acquaintance with dissolution as they ever can make. He whose mind has fully accepted death has virtually died; no new calamity can fertilize his experience in that particular. All that can be learned from nature he may learn here; what is beyond, if anything, is unconditionally occult. Where knowledge ends, speculation may advance and hope and faith build as they may. A common notion formed by those who theorize on the subject is that men, when they come to die, undergo some great change; that they alter their opinions, are inspired with new hopes and new beliefs, regard the past with regret, and express contrition. The majority of men in this age die as they have lived. If they have been selfish, unjust, sensual, vicious, they pass away in selfishness, injustice, sensuality, viciousness. Even should they promise amendment in serious illness, they would not, if they should be cured, keep their promises. Promises, under such circumstances, are almost invariably broken when the circumstances have been removed. Established disposition and constitutional bias may vary with strong provocation, but they steadily assert themselves in the main. The manner of our life, often distinct from our faith, may have far less influence than is popularly thought on our closing days. Sinners may go out in peace and saints in terror. The Marshal de Richelieu was one of the most notorious profligates of his time; he cultivated every elegant vice of the seventeenth and eighteenth centuries; he was a paragon of unscrupulousness and debauchery. But good fortune ever attended him, and at ninety-two he terminated his disreputable existence as terminates a day in blooming spring. William Cowper, contemplative poet, purest, kindest, gentlest of men, who never wronged a human creature spent sixty-eight years without hope and died in despair. Fear of death is often confounded with desire to live, two radically diverse feelings. "I do not want to die," has a very different meaning from "I dread to die." Attachment to life while one is in health, useful, having objects to attain, with influence and friends,

is natural and in consonance with law. But is not attachment to life for life's sake only, when old age has come, and vigor and helpfulness have gone, and our future is behind us, unnatural, the result of false teaching or a gloomy temperament? Such attachment denotes dread of death, since life at that period can scarcely retain any of its old charm or compensation.—*The Forum.*

Oil and the Raging Sea.

Results of the scientific tests of officer Meissel's new invention, an oil rocket designed to calm the raging of a troubled sea, appear to have been satisfactory enough to warrant the hope that shipwrecks will be rare occurrences ere many years. The principle here applied is as old, certainly, as the proverb which embodies it, but the method of application was novel. Four rockets, the same in appearance as those commonly used in ordinary pyrotechnical displays, but with the exploding cap removed and a light tin cylinder holding one pound of train oil substituted, were sent up at varying angles of projection, the result being that the sea was calmed for thousands of feet around about the spot above which they exploded and fell. The oil spread into a thin, silk-like sheet, which extending rapidly, appeared to have the power of keeping the waves within peaceable limits. As these rockets can be carried with convenience and sent up without trouble, there is no reason surely why the enterprising steamship companies should not at once recognize their utility and add a number to the equipment of each steamer sufficient for the necessities of the average voyage. Officer Meissel's cylinder is a simple affair and can be made to hold as much oil as may be desired. Through the center of the oil runs a small tube containing two ounces of gunpowder, which ignites as soon as the motive power of the rocket is spent, and, exploding, scatters the oil in a fine spray over the water. The action of the oil upon the water is almost instantaneous.—*Philadelphia Times.*

Clioian Review.

MOTTO—NON PALMA SINE PULVERE.

ANNIE KINDER, Editor.

MANUAL training at the Normal will begin with the Senior class at the opening of the Winter term. How gracefully the ladies of the class will use plane, chisel and saw, we will describe in our next number.

CLIO is expecting to add many names to her already long list during this term of school.

MR. VINCENT COLVIN a former Clio and student of the Normal, is now engaged in studying telegraphy in Allegheny City, Pa.

MR. JOSEPH STOCKDALE a student of the Normal several years ago, was recently married to Miss Miller, of Fayette City, Pa.

MR. THOMAS WAKEFIELD of the class of '78 and a loyal Clio, visited the Normal recently. He addressed the students in the Chapel and afterward talked quite interestingly to the children of the Model Department. It is evident Mr. Wakefield has not forgotten the pleasant days at the Normal. He is now a member of the bar at Uniontown.

OVER half of the Senior class have given recitations in Chapel, and are now engaged in studying subjects for original orations to follow the recitations.

PROF. BACON, former head of the public schools of Syracuse, N. Y., was with us lately. He is now visiting the normal schools of the state.

THE children of the Model Department gave an entertainment on Friday, December 21st, which was highly appreciated by all present.

The parents particularly were invited to visit the school on the above named day where they were entertained by music, essays, recitations, readings, dialogues, etc. The singing by the whole school especially was good.

The work in this Department is progressing nicely under the skillful management of Mrs. Mary G. Noss assisted by Miss Clara Singer.

MISS MATTIE GRIFFITH, of near Monengahela City, will enter the Normal as a student during the spring term.

CLIO will welcome her old member Miss Maggie Stathers back next spring term.

TEACHERS, don't fail to make your instruction interesting to your pupils. "Don't teach in a dry, cold manner the dry, cold matter of the text books." Too many teachers are like the bones in Ezekiel's vision, "very dry." A little ingenuity shown each day in contriving some new and pleasing way of presenting knowledge will make school work more pleasurable to both pupils and teachers. Try it.

A BROTHER of Miss Celia Patton, '83, will be a student at the Normal next term.

EDUCATION is putting on the armor and sword preparatory to fighting the battle of life.

MR. APPELEGATE, of the class of '88, was a visitor at the Normal recently.

PROF. AND MRS. BRYAN were absent from the Normal the week before vacation, attending the Institute of Fayette Co., held in Uniontown.

"HAPPIER is he who loves his occupation, be it ever so humble, than he who occupies the highest station if he be at odds with his occupation."

THE halls of the Normal were silent during holidays, each student carrying sunlight into his own home.

CLASS IN PHYSIOLOGY.—*Teacher.*—What does the head contain?

Pupil.—The brains, if there are any.

Teacher.—What does the chest contain?

Pupil.—The heart, livers, etc.

Teacher.—What does the abdomen contain?

Pupil.—The vowels, A, E, I, O, U and sometimes N and X.

MISS LIZZIE KAMMERER, a Clio of last year, is teaching a successful term of school at the Independent school house near Kammerer.

DR. NOSS has returned to the Normal after a week's absence. He attended the Institute at Bellefonte.

A VERY interesting local institute was held at the Dunn School, Morris township, this county, Dec. 15. It was under the management of Miss Anna Aukrom, teacher of the Dunn School, and Miss Mary Crumrine—both Normalites. Miss Aukrom is teaching her fifth term in the same school, and Miss Crumrine her ninth in the same (the Archer).

The other Normalites teaching in Morris township are Willard McVay, Newton Miller and John Hathaway. All succeeding handsomely with their schools.

THE teacher should have his face set towards the future. If he would be a living teacher at all he must be a growing teacher. One can profit by the lessons of the past without the folly of saying "former days were better than these." Remember Lot's wife, and don't look back.

THE Normal sent specimens of work from every department to the Uniontown institute. The exhibit was highly appreciated by all who saw it. The work will also be sent to the Somerset institute.

MISS RUFF proposes to work out the new idea of Industrial Training by having the students illustrate poems. How many of us shall be Dore's remains to be seen. Already we have had a glimpse of this new method in concrete forms that have been drawn by the Seniors to illustrate comparative views of civilization.

THOS. R. WAKEFIELD, Esq., '78, was a welcome visitor at the Normal, Dec. 13. He addressed the students briefly at the morning chapel exercises.

Philomathean Galaxy.

MOTTO—PEDETENTIM ET GRADATIM.

NETTIE J. CRAWFORD, Editor.

THIS number of the REVIEW goes to the printer just before the opening of the winter term.

THE new studies to be taken up by the Seniors at the opening of the winter term are elocution and Latin.

WE tender New Year greetings to all our Philo friends.

MISS ANNA SHUTTERLY, class of '84, who is now teaching in Granville, had a Christmas entertainment by the scholars, at the school house, Dec. 21.

SOCIALS in the Normal are always enjoyed by the students, but the one held Dec. 8 was out of the usual order. The young ladies had prepared a surprise in the way of refreshments which was fully enjoyed and appreciated by all who partook.

THE Seniors under the direction of Mrs. Noss have been engaged in embroidery work, paper folding, mat weaving and mounting. The object of this work is that they may have sample copies when they begin to teach the young hopefuls. They hope the time is not distant.

SOME of the energetic members of the Philomathean Literary Society have greatly increased the interest lately by the production of two pantomimes, the one called "There never was a Rose without a Thorn," and the other "A Christmas Scene." They were highly appreciated by the members and many visitors who were present.

THE Seniors are almost in despair over the chapel orations to be delivered before long.

THE Thanksgiving holidays were greatly enjoyed, and all felt better prepared for the work before them.

MISS BOTTOMLY, of McKeesport, has been added to our number recently.

MISS HATTIE WESTBAY spent the Thanksgiving holidays with Miss Van Voorhis.

MISS MINNIE COURSIN was unexpectedly called home on account of sickness.

MISS MARY EICHBAUM is spending the Christmas vacation in Pittsburgh and Allegheny.

MISS LILLIAN BAKER expects to return at the opening of the next term.

WE extend our hearty congratulations to Miss Maggie Laird, a former Philo, who was married Dec. 26, at her home in Tyrone, Pa., to Mr. Frank McCullough of the same place.

MISS EWING spent a few days at Brownsville recently.

THE Philos are well pleased with their new officers, who have made a brilliant beginning. They have received the hearty co-operation of the members.

THE Philos are much pleased with the change in the programme.

THE Seniors are still delivering their chapel recitations.

THE students had the pleasure of attending a concert in the M. E. church, given by the Original Tennesseans.

THE students are looking forward to the completion of the term reviews almost as anxiously as they did to the Christmas holidays.

MISS MINNIE PAXTON, of the Senior class is visiting friends in Pittsburgh.

MR. SIMPSON, a former student and an enthusiastic worker in Philo, visited the Normal recently.

MISS MINNIE ROLEY, class of '88, is enjoying teaching in her home school in Belle Vernon.

THE Seniors will take up elocution and Latin next term, under the direction of Miss MacPherson.

DR. AND MRS. NOSS attended the institute at Masontown.

MR. HANNA, of Canonsburg, has entered the Junior class.

MR. FRANK UNDERWOOD, one of last year's Juniors, has reorganized, at his school house in Carroll township, a literary society which meets every Friday evening.

LETTERS OF AGASSIZ, in two volumes handsomely bound, were placed in the Library last week.

MR. VAN POWELL'S enthusiasm and originality are working out successfully the the New Education at Allenport.

THAT last year's Seniors are enthusiastic and progressive appears in the fact that Mr. Fowles inquires "What shall I read?"

A LITERARY Public will be given at the beginning of next term by Miss Ruff. This will be the first of this year.

WE hear Mr. Applegate is doing excellent work in his school in East Huntingdon township, Westmoreland county.

"SHALL we vote?" is a topic that the ladies frequently discuss at the dinner table.

MISS PACKER reports successful work in her school.

SEVERAL of the students were present at the Uniontown institute.

MISS ANNA HERTZOG spent a part of Christmas vacation with friends in Uniontown.

DR. NOSS has been visiting in the eastern part of the state, especially in Philadelphia.

MR. BRIGHTWELL, a former student visited California, Dec. 20.

PROF. AND MRS. BRYAN left the Normal Saturday, Dec. 15, not to return until Dec. 29. Mrs. Bryan went to her home in Brownsville, where she spent a pleasant vacation. Prof. Bryan went to Uniontown to take charge of the exhibit work, but joined Mrs. Bryan during vacation week. Prof. Bryan's classes were taught by some of the Seniors, and Mrs. Bryan's place in the Reading Room was filled by Miss Minnie McMunn. They were greatly missed by the students, many of the other teachers being away at the same time.

MISS LILY R. REIS, '83, is a highly esteemed teacher in the Hilland school, Pittsburgh.

MESSRS. Humbert, Lewellen and W. G. Gans, three Normalites, were chosen member of the committee on permanent certificates at the Fayette county institute.

Our Desires Versus Our Possessions.

Probably at no time in the world's history or in the slow development of Christian civilization have the words "money," "wealth," "riches," and their antithesis, "poverty," been so freely in the mouth of the people, or the principles which should regulate the possession and use of the one, and tend to curtail and eliminate the other, been so thoughtfully, earnestly considered and discussed by those classes and individuals to whom it is given to interpret the truth to the people, and to influence the destinies of the nations. There is a species of wealth, a source of treasure, too much neglected in our day of marvelous material prosperity, a kind of riches that is in danger of being passed by, though it admits of indefinite increase and promises a sure return. The wealth measured by stocks, bonds, and bank accounts, even in the year of grace 1888, is absolutely limited in quantity, the main cause of much of the present social and industrial agitation being merely the question of how it is to be divided. But the riches of the heart and of the mind, the wealth of character, is as boundless as the glories of the universe, as real as truth and love and beauty and wisdom; as pregnant with all peace and joy and happiness as the invisible world around us is teeming with microscopic elements of life in myriad forms. For what limit is there to the reproductive power and magnetic influence of noble desires, generous aspirations, pure and healthy tastes? One's "wealth" and one's "possessions" are interchangeable terms, and in common parlance qualities of mind or heart are rarely counted among those things which a man possesses; we "credit" our friends with "being worth" so many dollars, and forget that this very expression of value belongs of right to a world of spiritual and mental qualities and relations, and that the happiest, freest, worthiest, most valuable human being is not generally the one whose will probates the largest amount expressed in dollars and cents. Actual forgetfulness of the real worth of noble desires, elevating tastes, sim-

ple pleasures, "plain living and high thinking," is one of the dangers of our generation, and especially of our great country. We are constantly tempted to use false measures of life's needs and successes, to overestimate the things whose value can be easily expressed in figures, and to point our children to those whose energies have been exclusively directed to the accumulation of this world's miscalled "goods," not of this world's solid delights and pleasures. When St. Paul admonished his spiritual children, 1,900 years ago, what things to aspire to, what things to busy themselves about, what things to make the real aim of daily life, outside the necessary drudgery for daily bread, he gave them advice in words so true, so noble, so broad, that when a great English teacher of our own time wished to lay down for the "remnant," who are to save the "numbers" of our modern civilization, a rule of conduct which should be explicit, and yet wide enough to include all honest souls, he used the very words of the great Apostle to the Gentiles, and advised those who would be rich in mental power and physical and moral health to busy themselves exclusively with "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." After all, it is only our desires, our wishes (from an old German word which means pleasures), our admirations, that make and mold us, that fashion the immortal part of us, that measure our value as human atoms in our relations and influences on other atoms, that surround us with an atmosphere of either pure or foul associations within which our little day must be lived out, that ultimately make our happiness and the happiness of those nearest us; for "to be truly happy is a question of how we begin, not of how we end; of what we want, not of what we have. An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never

exhaust, and which gives us, year by year, a revenue of pleasureable activity. To have many of these is to be spiritually rich."—*Harper's Bazar*.

Manual Training in The Public Schools.

The question whether manual training should be introduced into the curriculum of our public schools is exciting an ever widening and deepening popular interest. It has already become a subject of discussion in every teachers' association and school-board in the country. It is being answered in the affirmative with a continually increasing frequency, and even where it may be negatived for the time being it is plain that there can be only one ultimate answer, and that in favor of those who advocate the gratifying of this feature of our educational system. The two considerations which have contributed most to retard the rapid advance of the cause are the supposed expense of the experiment, and the circumstance that the great majority of the teaching body are either actively or passively opposed to the whole project. The latter consideration is, of course, entitled to some weight. But we must not lose sight of the fact that great educational reforms have seldom originated within, or received active support from, the profession. Indeed, they have usually had to contend with the most bitter and unreasoning opposition on the part of all organized educational bodies. * * The introduction of any new element into an existing system causes an immense amount of inconvenience to those who have become accustomed to the existing routine, and it can safely count on the bitter opposition of the majority of those ill-affected by it, entirely aside from its intrinsic merits. * * The argument against the feasibility of the proposed scheme on the score of expense is one which appeals, and should appeal, powerfully to school-boards and tax-payers. Our schools have become a great burden, involving the expenditure of more than one hundred millions of dollars every year. Any proposition to increase this burden should be carefully examined by all

interested in the prosperity of our public-school system. * * Those who favor the introduction of manual training into the public schools maintain that the advantage which will surely flow from it will far more than compensate the public for even the maximum of expenditure which the opponents of the system claim must be made in order to render it sufficient. * * A distinction must be made, in the first place, between manual and industrial training. The former implies a training of the hand in the fundamental operations underlying all handicrafts. The latter implies preparation for some particular trade or special manual calling. The object of the former is primarily educational, though it is not, of course, any more than ordinary intellectual training entirely without practical relations. The object of industrial training is immediately practical, and looks toward preparing the boy for some specific occupation, like that of plumber or carpenter. It is manual training as distinguished from industrial training that we wish to see introduced into our public-school system. *

* Philadelphia has, in Girard College, one of the largest orphan asylums in the world, containing now some 1,200 boys. According to Stephen Girard's will these boys were to be apprenticed at thirteen or fourteen to some trade. Of late years this has been practically impossible, owing to the decay of the apprenticeship system. They have kept the boys in the college until they were fifteen or sixteen, and had finished the school connected with the college. Under the system three-fourths of the boys went into clerkships, lawyers' offices, book-keeping, and similar branches. Three years ago, manual training was introduced to a limited extent, and now full half of the boys go right into shops on leaving the college. In other words, all those boys who have tastes for the handicrafts are now enabled to follow those tastes; and many a first-class inventor and mechanic will now be given to the world who, under the old system, would have been a poor counter-jumper or wretched copyist. Two years ago the city of Phila-

delphia opened a manual training high-school. It was done with some fear and trembling on the part of the authorities. It is to-day a firmly-established institution, with two applicants for admission where one can be granted. It has created a demand for the establishment of similar schools in other parts of the city. It has created a new interest in the public-school system, which is showing itself in the practical way of increased appropriations. The enthusiasm of the pupils in their work is so great as to attract universal attention, and many teachers in different kinds of schools visit it to learn the secret of such success. * * The future of our public educational system is firmly bound up in, and dependent upon, the future of manual training. As the latter succeeds, the former will flourish. Let every friend of the public schools lend a hand in urging on this good work.—*Andover Review*.

Novels and "The Greater Resolves of Life."

The English speaking world has not yet outgrown the fashion, inherited from a Puritan ancestry, of speaking of novels as frivolous, and of their readers as light minded. Therefore it is startling to find it deliberately stated, by no less an authority than a bishop, a bishop of the Episcopal Church in England—his lordship of Ripon, in fact that the modern novel is growing to be too serious and earnest—that it goes too deep into subjects which are not at all essential to the telling of a story, like "Robert Elsmere" in relation to theology. "The New Antigone" in relation to religion, and some of Tolstoi's stories in relation to Russian history and politics. Novels, says the bishop, are meant to relax the mind, not to string it up to the greater resolves of life, and such novels as these, instead of relaxing it, prolong into the hours of relaxation all the anxieties and doubts of the graver and more responsible energies. The bishop is probably a hard-working man, with cares that weigh deeply on his mind, who has a natural taste for imaginative literature, but little

leisure to gratify it, and who wishes, in that brief leisure, to have his mind diverted and amused. He therefore launches the general proposition that novels should be light and not serious. We all make similar mistakes. We all mistake our individual preferences for general principles and strive to force them upon others. The things that we like and the persons that agree with us in liking them are the only likable things and persons, the things we contemn are contemptible, the persons who like them range themselves among the contemptible. Some of us even go so far as to be angry with others for not being angry with the men with whom we are angry. We quote glibly enough the old proverb, *De gustibus non est disputandum*, but we rarely apply it to our neighbor, only to ourselves when we are questioned for questionable things. Our meat, we are sure, is meat, and we would shove it down the throats of others to whom it is poison. It can not too often be repeated that though the world as it is may not be the world as it ought to be, it is infinitely better than the world as any one of us imagine it ought to be. The bishop should bear in mind that the mass of novel-readers are people who read little else than novels, and who would be benefited if they could be brought to take an interest in the larger and weightier affairs of life, even though they might consider they had been entrapped into doing so under pretense of amusement. He should remember, also, that many thoughtful people read novels, not as a simple relaxation, but in order to find their own higher aims and aspirations reflected there, to cultivate their æsthetic impulses, to have unfolded them a panorama of the world and of society.—*Lippincott's Magazine*.

THE number of students in attendance at the twenty-one universities of the German Empire last winter was not far from 28,500. Of these, one-half were about equally divided between theology and law, and the other half divided between medicine and general education in the proportion, nearly, of three to four.

The Literary Outlook.

The American reader and American authors at the beginning of every autumn season appear afresh on the field, and the one eagerly accepts whatever the others have to offer. It is in the publishers' announcements that the new books which are likely to engage attention may be found, and it is from a general survey of these lists that the literary activity of the leaders in our native literature may be gauged. Much of the literary movement is on the great lines of thought, and there are a great many tributaries to it which can not be mentioned, though in the aggregate they swell the volume of production, but in both countries the notable work of the season is apparently more limited than ever. This is not, however, a fair gauge of the intellectual activity of the leading minds of either country. As already said, the periodicals are a fair indication of what the foremost minds are thinking about, and the tendency is more and more to look to them for the "streams of influence" that show where the lead of the Anglo-Saxon and the Anglo-American mind lies. More and more, in the quicker action of mind upon mind, the magazine and the newspaper are coming to absorb the utterances of those who have something to say. Nobody can wait to put his thought into a book before he speaks it to the world, and the result is that many books in the first instance are given to the public under the spur of impersonal journalism or through the medium of the great reviews. The hardship of this tendency is felt in the production of the best literature. Nobody can to-day follow the Horatian maxim and keep his manuscript long enough for its leaves to grow yellow in his drawer. Every one must strike while the iron is hot, and the use of the file early and late, which gave the Greek literature its exquisite finish, is sadly lacking in the rough and ready literature of the day. The tendency of all writing in our own time is to the haste and waste that are the curse of good style. Even so excellent a writer as Mr. Arnold,

whose earlier work was as fine as that of "Amiel's Journal," in the hurry of his efforts to catch the next number of the magazine, neglected to put the finishing touches to his essays, and was caught in the same toils that have marred the work of most of his contemporaries. And yet the same rules hold good to-day that held with Thucydides and Horace, the rules that distinguish good work from poor, good thought from thought imperfectly set in words. The danger of modern letters is that literature shall be like food that is half cooked.—*New York Times*.

Education and Good Manners.

A keen observer of our young men can not but be struck with a tendency on the part of a great many of them, at least, to disregard the small courtesies of life—the intangible yet very perceptible little things that make the man a gentleman. Many persons contend that outward manner is a secondary consideration if the head is well stocked with knowledge, and that if a young man has the faculty to get on in the world it is a matter of very little importance if his manners do not model themselves after a Chesterfield. That this idea is prevalent is proved by the great number of well-educated men—men of ability and power—who, however, one would never accuse of being gentlemen—who, clever and with no lack of brains, are painfully deficient in good breeding. With no intentional lapses, they are awkward, bumptious, presuming, even vulgar. In most countries an educated man and a gentleman are almost synonymous terms. On this side of the Atlantic they by no means always belong to the same man. Educational advantages are within the reach of all classes of people—people who have the benefit of no home training for their manners, or any cultivated persons among their acquaintances. One fact is true all the world over, that where, by some freak of nature, a man shows himself superior to his own class in intelligence and talents, he is never content to remain on the lower stave of the ladder.

Many persons assert that the self-made man is always the best. In point of ability he proves without doubt that he has that within him which has determined his fitness for the place he has earned for himself. But because a man by his brains, energy, and pluck carves out his own fortune, putting himself in a prominent position, is it not very desirable that he should also cultivate the courtesies of life, so that his talents be not hidden by roughness and an uncultured bearing? Because a man is a successful lawyer, it does not justify him to say that he can be his own tailor, or that ill-fitting clothes, if belonging to him and of his own make, are as suitable as those of a good cut. So it is with the intellectual giant who takes no heed of his manners. He may learn much from less talented people, who are nevertheless his superiors in many things. Desirable as it may be for young men to shun the extravagance of the aesthete, and to despise the shams of society, they can not afford to neglect the courtesies of life; and they do well who, while devoting their energies to mathematics and the classics, pay attention to the cultivation in manners. It is while young that manners are made; the most strenuous efforts will not remedy or eradicate in after life the *gaucheries* formed of youth.—*Toronto Week*.

VASSAR COLLEGE has just received a scholarship of \$6,000 from Mr. Colvin Huntington, of Fort Scott, Kan., to provide for the education in all coming time of his descendants, or of those bearing the Huntington name.

A NEW Roman Catholic college has been opened at Tooting, England. Singularly enough, it originated with two American priests—one from New York and the other from Baltimore.—*Christian Advocate, Nashville*.

THE United States has 164,000 public schools and 215,000 saloons. The former are among the best friends of the nation, and the latter among its worst enemies.

Intellectual Wives.

Do intellectual women make the best partners for life? Emerson says "it is not beauty that inspires the deepest passion;" and Jean Paul Richter declared that he would not lead a woman into the matrimonial noose whom it would not delight to hear him read the learned reviews of Gottengen, or the universal German library, when they sounded his praise, though it might be in some degree exaggerated. John Stuart Mill regarded the institution of marriage in its highest aim and aspect as a "union of two persons of cultivated faculties, identical in opinion and purposes, between whom there exists that best kind of equality, similarity of powers with reciprocal superiority in them, so that one can enjoy the luxury of looking up to the other and can have alternately the pleasure of leading and being led in the path of development." But other men of genius have thought differently on the subject. It is an oft-quoted saying of Dr. Johnson, that "a man in general is better pleased when he has a good dinner on the table than when his wife talks Greek." Racine had an illiterate wife and was accustomed to boastfully declare that she could not read any of his tragedies. Dufresny married his washerwoman. Goethe's wife was a woman of mediocre capacity. Heine said of the woman he loved, "She has never read a line of my writings and does not even know what a poet is." Therese Lavasseur, the last flame of Rousseau, could not tell the time of day. "How many of the wise and earned," says Thackeray, "have married their cooks! Did not Lord Eldon, himself the most prudent of men, make a runaway match? Were not Achilles and Ajax both in love with their servant maids?" Seven hundred people sat up all night to see the beautiful Duchess of Hamilton get in her carriage, but would not in a thousand lose a wink of sleep to get a glimpse of the earned wife of the pundit Yainatalka, who discoursed with the Italian in Sanscrit on the vexed problems of life?—*The Interior.*

DEPAW UNIVERSITY never saw the like before. More than 800 students are already enrolled. The number will reach 1,000 before the year is out.

THE word coiner has already found a nice new combination of syllables to designate the death by electric shock that the New York law now prescribes. Electrothanatos is the term.

ROLLINS CHAPEL, the Dartmouth College building, so badly damaged by fire a short time ago, was the gift of the late Hon. Edward A. Rollins of Philadelphia, and cost \$30,000.

STUDENTS of the earth's surface will be anxious to see the huge globe that is to be exhibited next year in the Cham's de Mars, in Paris. It will rotate properly on an axis, and will be accurately constructed on a scale of one millionth. Even at that it will be a tremendous thing, and give considerable of an idea of the appearance of the world we live on.

IN a day when of the making of books there is apparently no end, but in which there are so few book-makers who do not cause weariness and vexation of spirit, it is refreshing and consoling to turn from a literature of sugar and water, or of delirious passion, to the ancient wells of English undefiled, and draw from their clear yet infinite depths reviving draughts of strength and sweetness. It is this thought and feeling which, as time goes by, is making Shakespeare more and more the mental Mecca and intellectual shrine of reading people, who, like travelers that have seen all the countries of the globe, find in them all nothing that equals the scenes that had met them at the outset of their journey.

MR. RIDER HAGGARD is by no means a toiler in a garret. The sixth son of 'Squire William Haggard, of Bradenham—a place which has been in the family for four generations—he married a Norfolk heiress and so became possessed, in

right of his wife, of the manor of Ditchingham, on the edge of the Bath Hills. Here he writes in a pleasant corner-room of the charming old house, which is overrun with Banksia roses, clematis and jessamin; and here, at its door, he may be seen in jacket and knickerbockers of brown tweed, soft felt hat, thick-knitted stockings, and serviceable boots; and between his lips a blackened briarwood pipe. His home is full of beautiful and curious things.

THE story of Tolstoi's life and explanation of his religious teachings by Archdeacon Farrar, which appeared in the October *Forum*, will be followed by a review of Tolstoi's religion more in detail. A desire has been expressed by many readers of the *Forum* for Archdeacon Farrar to explain precisely wherein Tolstoi's interpretation of the teachings of Jesus fails; and in a correspondence by cable he has consented to write again and is now preparing the second article. Cardinal Manning has likewise written an article, which will soon appear in the *Forum*, on the teaching of religion in public schools. This essay, by so high a Catholic authority, will appear before the discussion of the subject, which has recently been so sharply revived in several parts of the United States, shall have been ended.

A CORRESPONDENT of the *Northwestern Railroader* advances a curious theory for the increasing prevalence of floods and rain storms. He says that there are over 30,000 locomotives in use in North America, and estimates that from them alone over 53,000,000,000 cubic yards of vapor are sent into the atmosphere every week, to be returned in the form of rain, or over 7,000,000,000 cubic yards a day—"quite enough," he says, "to produce a good rainfall" every twenty-four hours. Estimating the number of other non-condensing engines in use as eight times the number of locomotives, the total vapor thus projected into the air every week in this country amounts to over 470,000,000,000 cubic yards.

Practical Philanthropy.

Philanthropy is the dynamics of Christianity—that is to say, it is Christianity in action. Christianity minus philanthropy is not Christianity at all. Preventive philanthropy anticipates harm and stops it. This is the best kind of philanthropy. A few illustrations may make the meaning of this kind of philanthropy clearer. It is meritorious to build hospitals and reformatories. It is far better to diminish the need of these institutions. Child labor is a cause of poverty, disease, and crime. To abolish child labor, to replace it by intellectual, moral, and industrial training, to restrict the labor of young people within the limit prescribed by physiology and hygiene, to pass laws compelling employers to fence in dangerous machinery, and to watch over the enforcement of these laws—all this is philanthropy of a higher type. Charity organization societies are excellent, but far better is philanthropy which keeps men and women from becoming paupers. Preventive philanthropy makes less noise in the world and builds fewer visible monuments to gratify pride than positive philanthropy. It also implies a watchful love to foresee evil. It requires a higher degree of self renunciation. It is the kind of philanthropy especially commended by Christ. It acts not for the praise of men. It passes often unseen by men, and, when perceived is frequently little admired. Indeed, philanthropy of this kind often brings curses from men rather than blessings. The history of English labor, during the first fifty years of this century offers a good illustration. Men, women, and children were being consumed in the manufacturing establishments of Great Britain. Flesh and blood were turned into bright gold by long, weary hours in over-heated, poorly ventilated factories, or in mines underground. Accidents, easily preventible, were of daily occurrence. Now, only praise was meted out to those who built hospitals and doled out alms to the human refuse of the mines and factories, but when Christian men

stepped forward and said, "The strong arm of the law must protect children who can not help themselves, and the industry of England must cease to destroy human beings and to turn out human refuse on society; cannibalism shall exist no longer in England," then these men took upon themselves a cross indeed, the cross of a long and bitter fight against the hosts of Mammon. As philanthropy ought to aim, first of all at prevention, so it should give chief attention to children. Where these have no home, one should be provided, and no pains should be spared to supplement the work of the homes. Children can not protect themselves against parents who refuse to fulfill their duty. The strong arm of the law must protect them, and law must be supported by Christian effort. Voluntary agencies should co-operate with public agencies to save children and to diminish the field of repressive philanthropy. Positive Philanthropy aims to cure existing evils. It enters after the harm is done and attempts, so far as may be, to undo it. It gathers up the fragments that nothing further may be wasted. It leaves the ninety and nine sheep in the fold and goes after the one lost sheep. It is a sacred duty to do this, and the superiority of prevention to cure must not detract from the glory of men who are engaged in this kind of work.—*The Chautauquan*.

After All, What is Poetry?

In an article of that enticing kind which invites without attempting criticism, Mr. Williams has propounded the question always new and old, yet never sufficiently answered because constantly altering its formula to suit the times—the question which agitated Pope and Dryden equally with Coleridge and Wordsworth: What is poetry? In a lyric like the "Ode to a Nightingale" there is evident to the philosophic reader that metaphysical inquiry concerning the "to be or not to be" which his eye is in search of; for the emotional reader there is sentiment and passion—more refined than he may be accustomed

to in prose romances—but still warm and luxurious; for the religious reader there is abundant yearning after the life that is not; and the ethically inclined may discover the honesty of purpose and high morality of tone which are the objects of his inquiry. But if we attempt to define the charm of this poem, which has been called the most exquisite production of English lyrical verse, do we look at it from either of these sides? Do we feel the impress of its philosophic more than its emotional element? Is the ethical the thing which makes it forever a joy? Have we got from it nothing but religious aspiration, the longing for a better existence beyond the "world unseen?" Evidently there is something else than these which constitute the pleasure and benefit of reading such a song. It is the beauty, the summing up of all the constituents; the pervading atmosphere formed of nature, art, and thought which makes it a poem; and it is the intensity of these three which makes it a great poem. Poetry, then, would seem to be an expression of the beautiful poetically—that is, in rhythm—with no thought of the moral or philosophical or emotional; because if any one of those elements, where all are equally represented, predominates over the other, the work produced ceases to be poetry and becomes an expression of philosophic or moral or some other truth. "Infinite symbolism belongs to all nature," says George Eliot, and if the poet recreates something beautiful out of the abounding life of nature he performs at the same time the office of moral, philosophic and emotional teacher. His part in the great scheme is the seizure of new beauty, interpretable in song, out of the ever-thronging images of truth which nature presents to his eye. Miracles are not the infractions of law—they are new combinations of its material; and these having been the medium of interpretation from the earliest times, the poet continues to perform and exhibit them, only with the clearer exposition with which the verse avails him. He must be a seer but his seeing is concerned with

the mystery of beauty, which is his only avenue of approach to the infinite.

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 "The Diary of Frederick."
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As that clear-sighted German, Oswald Ottendorfer, notes, there is nothing to disturb any lover of German unity in the printed diary of the Emperor Frederick. It is a luminous page in history—the thoughts and observation of a wise prince upon the gravest events—even the inception and building of an empire. There is no word of scandal, misrepresentation, meanness; not a line of innuendo. A breezy, wholesome sincerity pervades the book, and the reader feels that the author wrote what he knew or believed to be true. Nor is there aught that an American reader would regard as a reflection upon Bismarck. Everywhere and in all respects the Emperor does justice to the great Chancellor—to his patriotism, humor, high spirit, audacity, his love of Germany, his absolute devotion to Prussia and the King. No statesman could crave a gentler or more appreciative critic than Bismarck finds in the imperial historian. There is one legend which falls forever—the legend that in these transcendent, empire-creating events, the old Kaiser, his son, and the German princes were so many Bismarck puppets, with no will but as his fancy animated them. This is the current Bismarck legend—a kind of dogma of Bismarckian infallibility, which faithful Germans are supposed to believe. We learn now its absurdity, that it never existed, and in these pages we see that the old Emperor, his son, and the German princes were strong-minded, accomplished men, with ideas of their own, and that Frederick especially had rare gifts and a commanding will. This will be a revelation to the German mind. But it is a part of the history of the momentous days. Why avoid it with hesitancy and suspicion? Between Frederick and the Prince there were differences. But the wisest men differ. Washington and Jefferson, Jackson and Henry Clay, Lincoln and Horatio Seymour,

among our venerated statesmen, were as far apart as the antipodes. Frederick believed in German loyalty based upon German freedom; the Prince, in blood and iron. Surely, in these years of light, that may be a debatable question. It is no disparagement to Bismarck to have differed with him upon matters of high imperial policy; and no German can read this diary without honoring alike Emperor and Minister. In the German pantheon there is room for the Emperor and the statesman. England has a place for William the Deliverer as well as William the Conqueror. France exalts alike Richelieu and Roland, and Germany will in time, without taking a laurel from the Bismarck wreath, revere in the Emperor Frederick the one sovereign in these later centuries worthy to be remembered with Marcus Aurelius.

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 The Widening Range of Fiction
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When Richardson, Fielding and Defoe were fathering the English novel one hundred and fifty years ago no one could have suspected the importance that the new literary form was to acquire, or that its range could ever be so extended as it has since become. Notwithstanding their seeming incongruities, which make us blush in reading "Pamela," "Tom Jones," and "Peregrine Pickle," those early novels were written "to correct follies and regulate morality," doubtless compelled to adopt such motive in order to make their success assured. This has always been the characteristic of the English novel. Mr. Taine, in his "History of English Literature," wearies us with his constant complaint that in the works of all our novelists art is sacrificed for the sake of morality, a sacrifice that no Frenchman can understand. Here, however, lies the superiority of the English over the French character, that public opinion compels fiction to enter the service of what is of highest importance, and resolutely refuses to reward any high praise or great success to an author whose writings are below the national standard of purity. But the English novelist,

while retaining his early office of a censor of follies and a teacher of morality and vastly improving it, has shown an increasing tendency to enlarge his sphere of action and influence. Walter Scott led the way by making fiction teach history, and reproduce the manners and customs of the Middle Ages. Dickens has used the novel to attack existing social abuses, and to extol the pure joys of domestic life; Thackeray to hold up to unutterable scorn the vices and meannesses of his time. George Eliot has made it the vehicle for the most subtle analysis of human motive and character. In "Uncle Tom's Cabin" Mrs. Stowe has shown how it may be used to arouse public sentiment to the consciousness of a great national evil. Kingsley has reproduced in fiction the philosophical and theological conditions of the fifth century, while Lew Wallace has even carried us back to the earliest days of Christianity and made us familiar with Roman and Judean customs. "The Marble Faun" has made us acquainted with modern Rome, "Romola" with Florence in the time of Savonarola, and when a new continent, like Africa, begins to have a civilization of its own, we will shortly have some Rider Haggard making it the scene of a romance, and acquainting us with its people and their customs. And now we have "Robert Elsmere" attempting the work of historical criticism, and in the form of a popular novel making the attack upon current Christianity which only philosophy could have undertaken a generation ago. Each of these masters has a score of imitators, with the result that fiction now extends its range over nearly the whole department of human life. It is evident that while thus widening its range fiction has done a great work in promoting education and culture among the people, a work, indeed, which no other branch of literature could have done.—*Providence Journal*.

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 PHILADELPHIA boasts an attendance of 100,000 pupils at her public schools, this year, and still 3,000 children can not be admitted for lack of room in some of the wards.

DR. EDWARD BROOKS will begin a week's special instruction at the California Normal, May 20.

SUPT. X. Z. SNYDER, of Reading, will devote an entire week, commencing June 3, at the California Normal, to the practical work of the school room. On methods and devices Dr. Snyder is not excelled.

MISS ANNA M. POWELL, class of '87, is very successful in her teaching at Homestead, Pa.

THE Christian Association which meets every Sabbath evening in the public parlor, expect to observe the week of prayer; already leaders have been appointed for every evening. There are many energetic members in the Association.

MR. BLACKBURN, the newly-elected representative in the legislature from Westmoreland county, visited us recently. He observed all the different departments and appeared pleased and interested. He was formally presented in chapel, where he made a lengthy speech on education, in which he stated views very favorable to normal schools. This was followed by a talk by Dr. Noss on Manual Training. He explained the subject fully, and spoke of the opinions of our leading educators on the subject. It seems very likely that before long all the large schools will have this department added.

THE legislature will be asked at the coming session to introduce manual training into the public schools of the State. To this end an appropriation will be recommended for the erection of a suitable building at each State Normal School for the use of classes in manual training.

MISS EVE C. DOWNER, '86, a student in Col. Parker's Normal school is spending her holiday vacation at her home in Monongahela City. Col. Parker speaks in warm praise of Miss Downer's work as a student.

TEACHERS, aim at culture for your pupils rather than accumulation. Measure your success by the helpful impulses given to your pupils' minds rather than by pages in a book. The high aim of teaching is not the pouring in of facts but the evolution of thought.

SUPT. B. W. PECK, '79, was one of the instructors at the Huntingdon county institute early in December. He is an earnest, fluent speaker, and a man of progressive views in education.

PROF. W. S. JACKMAN, '77, of the Pittsburgh High school, has been requested to read a paper on City Training Schools, before the National Meeting of Superintendents, at Washington, D. C., next March.

THE re-union of California students at the Fayette county institute was an unusually interesting one. D. W. McDonald, Esq., deserves credit for arranging skillfully and well for the occasion.

THE California, Pa., State Normal is a thoroughly live and progressive school. Next spring term will be especially valuable. Teachers in this part of the State would do well to send for catalogue and circulars to the Principal, Theo. B. Noss, Ph. D.

MISS LUCY S. HERTZOG, a student in the Cleveland Medical College, is spending her holiday vacation at her home, in California.

IT will pay teachers to spend next spring term at the California, Pa., State Normal School. The term will be of great value to every live teacher.

THE following teachers in last spring's special methods class are located as follows: Miss Ella McClure in Connellsville, Miss Lizzie Morgan in Monongahela City, Miss Luella Meloy in Pennsylvania Female College, Miss Anna Powell in Homestead, Miss Anna Ruple in Washington, Miss Clara Worcester in Pittsburgh, Mr. Harry Fisher in Greensburg High School, Mr. A. L. Hamilton at Fort Collins, Colorado, and Mr. Grant Kendall in a principalship in Allegheny county.

THE Fayette county institute is reported to have been an interesting and profitable one. Dr. Brooks and Prof. Darst were the leading instructors. The Normal was represented by Misses MacPherson and Ruff, Mrs. Bryan, and Profs. Hertzog and Bryan.

PRINCIPAL W. D. CUNNINGHAM, of the West Newton schools, paid the Normal a welcome visit holiday week.

MR. WILMOT COLLINS, '83, made a flying visit to his friends at this place on Christmas day. Mr. C. is teaching near Buena Vista, Allegheny county. He is a brother-in-law of Mr. Geo. M. Fowles of the class of '88.

Lesson on a Horse.

For what used?
Name the different parts.
How many joints in each leg?
How does each joint work?
Name the different kinds of joints.

Each pupil name a color of some horse that he has seen.

Have each to pick out from among different colors of paper or sticks the color he has named.

D. S. HIGBEE, Junior Class.

What, When, and Where.

We live amid relatives, and we naturally inquire, What am I? What are the things singing around me? What is it that moves me to think, to will, and to feel? Or am I a fleeting dream? What can help me to explain the "whatness" of myself? When shall I solve the mystery of my existence? *When* shall my life-mission be settled upon, once for all? Where do my possibilities become most available? When do our personal responsibilities reach their grandest proportions and when should we explore the secrets of our own hearts? *Where* am I? On the sea of human life who can tell the latitude and longitude of my personal being? I try to explain the centre of thought and life. What key shall unlock such doors? (S. Y.)

Character.

"Character is to a man what the flywheel is to the engine," for by its force it carries him through times of temptation and trial, and leads him safely through many tumults.

A man of good reputation is not necessarily a man of good character, for character is what a man is, while reputation is what he is thought to be.

We ourselves make our characters, and let us make those that we will not be ashamed of.

thropy of a higher type. Charity organization societies are excellent, but far better is philanthropy which keeps men and women from be-

field of repressive philanthropy. Positive Philanthropy aims to cure existing evils. It enters after the harm is done and attempts, so far

phere formed of nature, art, and thought which makes it a poem; and it is the intensity of these three which makes it a great poem. Po-