time shows how clearly he understands the true correlation of studies, and it is only the notoriously faulty correlation, the misapplied maxim of Jacotot, "*tout est dans tout*," which he refutes. No one knows this better than he who went through the old, now fortunately superseded, philological mill, where the work of art, say Homer or Dante, was so frequently buried under the dust of consonant changes and vowel enumeration, that the unfortunate student never recovered to enjoy the eternal beauty of the work of art. Dr .Harris instances this thing in the elementary school, when he shows the evil practice of turning every recitation into a spelling lesson, while there is ample opportunity of noting blunders of that kind for the regular language lesson, instead of extinguishing the divine spark of enthusiam, joy, sublime sentiment in reading; for instance, Gray's Elegy, or the Oration of Anthony, by abruptly having the pupil spell a word or a syllable.

Scanty as this summary of true correlation is, it will appear from it, and, of course, still more from a careful perusal of the whole report, that Dr. Rice's accusation is based upon a total misunderstanding of the same, or his failure to read it at all, except the two pages in question, or a curious frame of mind of a pathological nature, for no one is more blind than he who does not want to see. Sounding phrases, however, like his "entering a protest in the name of the child," — as if Dr. Harris had made an assault "against the happiness of the pupil" (we all know that there are few, if any, men who have done so much for the honor of our schools and the happiness of our pupils as has Dr. Harris) — is grotesque to the extreme. Dr. Rice has entitled his paper "A *Rational* Correlation of School Studies," implying that that of Dr. Harris is irrational; we have not been able to discover one rational suggestion of unification, as he calls it, and we await it with good will and great interest. *Quod dii bene vortant!*

IN AND ABOUT BOSTON. — (V.)

BY FRANK FOXCROFT.

Some Things Which Visitors Should See.

LEXINGTON AND CONCORD.

A pleasant ride of ten miles from Boston on the southern division of the Boston & Maine railroad, brings one to the pretty town of Lexington. Its wide and shaded streets, its attractive residences, and the beautiful drives which may be enjoyed in every direction would make it a pleasant place to visit even if it had no historic associations. But it is the latter which will draw thither the steps of the pilgrim. It was on the village green of Lexington that the first body of American patriots faced an advancing British column, stood its fire, and gave up their lives in resisting its attack. Lexington was set off from Cambridge under the name of Cambridge Farms, in 1692, and was incorporated as a town in 1713. At the outbreak of the Revolution its population numbered about 800, and nearly all its able-bodied males were enlisted in the company of minute-men which rallied under Captain John Parker, at the ringing of the alarm bell from the belfry on the Common on the morning of the nineteenth of April, 1775. Of the 120 men in the company, about 70 were in line when the British regulars, 800 strong, approached; but the others gave an account of themselves during the day. The night before, John Hancock and Samuel Adams, whom the British purposed to arrest, had slept in the house of the Rev. Jonas Clarke, standing on what is now known as Hancock street, about 100 rods north of the Common. It is the one-story gambrel-roof L of the present house which constitutes the original part. Paul Revere's message of alarm had reached the slumbering patriots in the early morning, and Adams and Hancock had been hurried to a place of safety, first to Burlington and later to Billerica. The British approached Lexington up Main street, from the southeast. The Americans were drawn up on the Common at the point where a boulder now stands. Captain Parker had addressed to them the words which are inscribed on the boulder: "Stand your ground; don't fire unless fired upon; but if they want to have a war, let it begin here." Undisciplined as they were, they heeded the injunction; they did not flinch when called upon by Major Pitcairn to surrender, nor when fired upon by his command; and in the fighting which took place then and later in the day ten of the little company were killed and nine wounded. One of the first to fall at the British fire was John Harrington, who lived in the house now standing on Elm avenue, fronting the Common, with a giant elm before it. He was mortally wounded, but dragged himself to his door and died there at the feet of his wife. On Bedford street, opposite the Common, is the Merriam house, known then as the Buckman tavern, which was the rallying point of the patriots on the morning of the battle and the night before. There are bullet holes in it which were made on that fateful morning.

After dispersing the patriots, the British went on to Concord, by Monument street, the Lincoln road, and the old way over Concord hill west of the village. Their retreat, after the fight at Concord, was over the same route, and they were attacked by the patriots at every convenient point. They made their first stand on the hill one and a half miles west of the Common, where the old and new Concord roads join, at a point now marked by a granite slab. Then they rallied on Fiske hill, nearer the village, but were dislodged by the hot fire which the farmers poured in upon them from behind a breastwork of fence-rails. From that point their retreat was a rout until, about half a mile south of the Common, they met Percy's reënforcements, which had been sent out from Boston to their relief. This was at the Munroe tavern, which is still standing, though the British fired it when they left, after killing the bartender who had waited on them, and after two hours spent in pillage, house burning, and cattle killing. Tablets at various points along the road through Lexington, Arlington, and Cambridge mark the spots where the enraged yeomanry rallied from all the neighboring towns to harass their retreat.

On the west side of the Common stands the monument which the State erected in 1799, bearing the names of those who fell in the battle, and a stone vault in the rear contains their remains. On Belfry hill, reached by way of Clarke and Forest streets, is the old belfry which, standing then on the Common, held the bell which rang out the alarm. The old burying ground is reached by a lane, near the Unitarian church, which faces the Common at the junction of Elm avenue with Monument street. It has some curious stones and inscriptions. In the fine building devoted to the uses of the town hall, memorial hall, and the Cary library will be found statues of John Hancock and Samuel Adams, and of typical patriot soldiers of 1775 and 1861.

Concord, which shares with Lexington the glory of that nineteenth of April, and which has many other interesting associations, may be reached by train from Boston either by the Boston & Maine or the Fitchburg railroad. The battle ground is on Monument street about half a mile from the centre of the town. The old North bridge, where the Concord farmers attacked the British troops, has been reconstructed at its old site, in a close likeness to the bridge as it was at the time. A granite monument marks the position held by the British, and on the other side, French's fine figure of the Minute-man stands where the American line stood when Major Buttrick gave the order to fire. The patriots at Concord, as at Lexington, were careful not to fire the first shot, and they were more cautious in their movements than they would have been had they received earlier tidings of what had happened at Lexington. They fell back from one point to another, while detachments of British troops were engaged in collecting for destruction such supplies as they were able to discover in their skilfully concealed hiding places; and it was only when ascending smoke from the centre of the village gave them reason to fear that the British would burn their homes, that, reenforced by minutemen from Acton and Reading and other towns, they marched to attack the British at the North bridge, and after a brief but sharp engagement drove them from it and started them upon their retreat. There are several houses still standing which are much as they were on that memorable morning. Most interesting of them is the Wright tavern, on the square, which is scarcely changed since the day when Major Pitcairn refreshed himself there with brandy for the bloody day's work, with a boast as to what he would do with the rebels before night, which he had occasion to revise later in the day. On the other side of the square, at the beginning of Monument street, is a row of buildings which the patriots used as storehouses. Near the South bridge is the house which was the home of Captain Hosmer, who served as adjutant in the battle; the house was searched for supplies which had been hidden there, but the adroit and courageous Mrs. Hosmer baffled the searchers.

[To be continued.]

MYTHOLOGY IN THE PUBLIC SCHOOLS.

BY MARIAN V. DORSEY, MARYLAND.

While the decision in favor of thoroughness in mathematics and grammar is always on the side of the public schools, there is a marked deficiency in the education of the average high school girl, a lack of a certain sort of information, which puts her at a signal disadvantage with her private school sister when the two are taken to the great museum of fine arts, at home or abroad; and while it is to the credit of the public school that it seeks by its thoroughness to fit the average girl for the arena of life, rather than for the drawing room, it is time to abandon the obsolete notion that utility and grace are incompatible ideas.

It was a vast time ago that David coupled those terms, in saying, "Strength and beauty are in his courts," and, though mythology teaches about other gods than the Jehovah of the Psalmist, the beauty of the Greek conceptions may serve, aside from their poetic suggestiveness, to show the unfailing strength of that unknown God to whom the Athenians, in Paul's time, had raised their latest shrine.

If, however, it is claimed that it is not the province of the teacher to direct the immature mind of the child to these contrasts between the gods of the pagan world and the Elohim of the Israelites, it is surely a part of the educational scheme, pure and simple, to impart a knowledge of the primitive beliefs of nations whose art remains embody those conceptions almost to the exclusion of other ideals.

In not having been taught elementary mythology in the grammar schools, supplemented with readings in classic history in the high schools, the great mass of young women "finish their education," or graduate, without knowing who paid homage to Isis and Osiris, or whether Minerva was Greek, or Pallas a Roman deity. Ten chances to one that she cannot tell you, off hand, how the very days of the week got their names. "Thor? Freida? Jupiter? Saturn? *Indeed!*"

He whom the Scandanavian invoked on his wild Norse coasts and he to whom libations were poured by the sun-loving men of the southern shores are without distinction or difference, save that both are meaningless in poetry, romance, art, music.

If this deficiency was only in the abstract, and represented an unfilled brain cell, upon which no demands would ever be made in her every-day life, the failure to supply the useless would be a virtue, rather than a fault, of the system; but when we remember that it is the public school girl, the eager, wide awake daughters of that inquiring class of the community for whom art galleries are endowed and thrown open, that we see hopelessly stranded among the canvases, statues, and sculptured gems, we must agree that her inward protest against her own inability to appreciate them is a conclusive proof that she could have spared something less from her curriculum than the key to the locked treasures of thought which mock her on every side.

In the city of Baltimore, known for the excellence of its public school system, there is the finest private collection of paintings in this country, owned by Mr. William T. Walters, and thrown open by him three months in the year. There is the Peabody Institute, containing the McCoy bequest of splendid paintings and marbles, but when the grammar school scholar or

the high school graduate goes to either temple of the muses to enjoy or study the work of modern artists, what impressions does she glean from Tadema's "Xanthe and Phaon," Glerye's Daphnis and Chloe, Valentine's matchless Psyche, with its butterfly on the uplifted finger?

Alas, it is but a Tantalus feast of beauty, and without the knowledge to interpret the pose or situation, she is no better off, in spite of her beribboned sheepskin, than her most rustic cousin from Wayback.

It is palpably unfair to the girl of average advantages, the high school graduate, to urge that she must forego all knowledge of the Iliad and Odyssey, must forego enjoying the talent of Keats, Shelley, Swinburne, William Morris, and Edmund Gosse, because, forsooth, she has not had a collegiate education. Why not drop out one of her abstruse studies and substitute a bit of fancy, or add to her present curriculum these grown-up fairy tales, which would not only give a very necessary finish to her mental equipment, but seem to both pupil and teacher like dew-filled blossoms along the hard highway of learning?

When this dear average girl goes into the country for her vacation, or post graduate outing, she is still a loser from her ignorance of mythology. Not that she is dull to nature's charms, nor slow to appreciate them, but we all know how much more interesting, at her impressionable age, everything becomes that has "a history," — from a hero to a flower; and though she may pluck and admire the dainty narcissus, — identical with the English primrose,— and may delight to wake the echo across the lake, she misses the soul in these if she does not know the story of poor Echo, and of the vainglorious Narcissus. The primrose is to her, as to Wordsworth's Peter Bell, a yellow primrose, and nothing, absolutely nothing, more, and the echo only a verification of a statement in her natural history.

I do not, however, base my plea for mythology in the public schools upon sentiment, but upon the right of every fairly well educated girl to know "which from which" when she finds herself in the studio, in the museum of archæological treasures, and in the galleries of sculpture, for surely these are becoming more and more an integral part of our development as a nation.

INDIVIDUALIZING, GROUPING, AND MASSING.

BY MRS. ADELIA R. HORNBROOK.

The essence of individualism, so called, is a devotion to the interests of the individual pupil. Those interests are best conserved in some cases by individual work; in others by group teaching and recitations, and in some other cases by mass instruction and the conference of large numbers of workers. No thoughtful educator disputes this fact, and it is asserted, or implied, in the writings of Dr. Harris, President Eliot, Dr. White, Colonel Parker, and other prominent educators of the present time.

Those who have tried to teach mathematics to a large class, carried on together for a year with a proscribed amount of gradework, know that in most cases only a few gain an abiding knowledge of the subject. Methods which allow individual teaching, individual testing of the understanding, and individual advancement are absolutely necessary in the successful teaching of mathematics, on account of the nature of the subject. But in history, geography, and spelling, in all the information studies, so called, besides the great economy of time and effort secured by massing pupils, there are other important benefits. It is a great stimulus to the mind to become one of a large number to receive the same impressions. The enthusiasm generated by numbers is a very valuable agent in instruction, and one that is much neglected in ordinary schools.

The grouping or individualizing in those studies in which the expression of each individual is required should be offset by the massing in those cases in which children are to receive impressions passively, and thus the time and opportunity for both kinds of work are secured. Those who have not thought closely upon these two modes of psychological action have missed seeing some of the possibilities of our schools.

Individualizing, grouping, and massing are all essential elements of true individualism in school work. These preclude rigid classifications, and require flexible arrangements and a constant outlook for the welfare of individuals. Superintendent Search, in experimenting upon this, lays great stress upon individualizing.

It is to be regretted that the judgment at Cleveland upon his work was so prompt. Mr. Search is, doubtless, convinced now that it is much easier to organize a system of schools which is highly advantageous to pupils than to explain that system to others without the opportunity of ocular demonstration.

A system of teaching is not like a patent mousetrap, the construction of which is easily explained in terms which have a definite and obvious meaning. It hardly seems fair to condemn the practical application of an important principle, simply because its exponent fails to make a satisfactory verbal defence of it before a critical audience.

Although the opposition to Mr. Search will probably not cause him to check his efforts, and will be useful in leading him to survey his ground more closely, it may tend to repress effort towards individuality and cause many busy teachers to conclude that the ordinary system of rigid grading is good enough. Psychologists, many practical teachers, and even a tolerably patient public, are agreed that greater consideration of individual needs in our school systems is to be desired. It is obvious that those who try to secure this and fail are nearer success than those who do not try at all, and that they deserve credit for choosing to make the attempt instead of taking the simpler and safer plan of acquiescing in whatever arrangements they find, even when these arrangements are condemned by the canons of pedagogy.

In view of these facts, let us all use the "greatest invention of the nineteenth century,— the suspended judgment,"— until the workers towards individualism, of whom there are many, have time to develop their plans. If no advance is possible on that line, we are reading much psychology for nothing, and we may as well disband our child-study associations and our Herbart clubs before the discrepancy between our theory and our practice becomes too painful.

THE PUBLIC SCHOOLS OF LONDON.—(II.)

BY WILL S. MONROE.

The manual training work, as I saw it at the fine exhibit at the Hugh Myddelton school in July, and in actual operation in many of the board schools, surpasses most of the similar work exhibited at Chicago last year. No effort is made to provide every schoolhouse with a workshop; but at certain centres in the city there are rooms furnished with carpenter's benches and fitted with vices and other necessary attachments. The boys from neighboring schools — usually within the radius of one mile — go in divisions of twenty, one-half day each week, to these manual training centres for this special training. This plan works well, and one workshop suffices for two hundred boys. The work is mostly in wood, although work in iron is receiving some attention, and drawing is always taught in connection with the manual training exercises. The working drawings are made to scales, and the bench work is all done to exact measurements. Preceding, and in connection with these exercises, are object lessons on the woods commonly used, — their structure, conditions of growth, seasoning, geographical distribution,— the nails, screws, and tools. These are really good science lessons. The practical work, besides the drawings, includes measuring and lining, sawing, planing, boring, nailing, screwing, hand and mortise-chiselling, and tool sharpening. Of the manual training provided for the girls, I will speak in a subsequent article; but it should be noted, in passing, that all this work is accorded the hearty approval of the city guilds and trades unions, from whom, in fact, the school board have received not a little pecuniary aid to carry it on.

But the subject in London educational circles that transcends all others just now is not inadequate school buildings, large classes, physical exercises, or manual training, but whether or not the teachers in their religious instruction "shall impress upon the minds of the children the relation in which they stand to God the Father as their Creator, to God the Son as their Redeemer, and to God the Holy Ghost as their Sanctifier." When the board schools came into existence twenty-four years ago, provision was made in the conscience clause for the religious exercises to be given at the begining or end of the session, so that children of opposing creeds might be withdrawn without interfering with the secular instruction. During all these years the teachers have been the instructors of religious subjects. But the present school board, suspecting that there was relaxation in religious instruction, at least as regards the creeds of the orthodox church, resolved that they could "not approve of any teaching which denied either the divine or the human nature of the Lord Jesus Christ, or which left on the minds of the children any other impression than that they are bound to trust and serve him as their God and Lord." The teachers in a body, the public press, tax-payers in large numbers, and most of the non-conformists — Presbyterians, Methodists, Congregationalists, and Unitarians — are protesting strongly against the measure. Three thousand one hundred and fifty (3,150) of the teachers have asked the board to release them from giving religious instruction.

Religious differences and sectarian jealousies are responsible for most of the defects in popular education in England. Can it be possible that they will again sacrifice national education because of the implied neglect of a few teachers to impart sectarian instruction? True, this contest is limited to London; but as it is decided here, so will it eventually be throughout the kingdom. It is now before the people, and the November election will determine whether or not the present board is to be sustained in its attitude. Meanwhile the result is awaited with much interest.

AN ENGLISH SCHOOL — 1628.

[These Rules and Ordinances, drawn up by the corporation of Coventry, England, in 1628, reveal the workings of the schools from which came the founders of the American colonies.]

1. This Sehoole is a Free Grammar Schoole, for the teaching of Grammar and Musick unto the children of the Free inhabitants within this Citie and the inner liberties thereof, and to none other, whose children after their admission, shall be taught gratis. All other Fforyners coming thither to be taught, shall compound with the Maister and the Usher for theire teaching.

2. Whosoever cometh thither to be taught, either th' one or th' other, shall paie for his admission 12d. whereof two parts to the Head Maister and the third part shall be to the Usher.

3. From the Feast of All Saints (November 1) untill Easter, the Children shall repaire to Schoole before Seaven of the clock in the Morning, and from thenceforth untill All Saints againe, soone after Six in the Morning; there to remain to be taught till Eleven of the clock in the Forenoone. After dynner they are to returne by One of the clock, and there remaine for to be taught till Five of the clock at night.

4. In case anie Scholler admitted be absent a moneth togeather (unless it be upon just cause, to be allowed by Mr. Maior and the Aldermen of this Cittie) shall paie 12d. more for his admittance againe, before he shall be there taught.

5. Foras much as it is a usual course in all suche Schools, to have breaking up from Schoole againste Christmasse, Shrof tide, Easter, and Whitsontide, It is Ordered, That they shall be at libertie from Schoole, to break up the Wensday before Christmas day, and to returne againe to Schoole the Munday after Twelfth Day,— at Shrof tide only two days, viz., Shrove Munday and Shrove Tuesday,— at Easter to break up the Wensday before Easter Day, to returne to Schoole on the Munday before Low Sunday, — and at Whitsontide, likewise they are to breake up