

Is there not, Kindergartners? Do you, in every particular, respect the spontaneity of the child-soul in which your great leader taught you to believe? Do you never hurry the child to conceptions and conclusions which he could not get directly from the facts before him? Do you never mistake dogma for truth, and give him statement in lieu of experience? Do you never abuse your privilege as interpreter, leading the child-mind in the wake of your own, instead of getting behind and following whither it leadeth? Do you never assume that you have final truth in your possession, and give it to the child much as it exists in your own mind? Do you never hasten the development of a faculty by hot-house culture, in dread lest it may not develop in the natural order of growth? Are you in all things consistent in practice with your own beautiful theories?

The uneven development of the primary-school shows the best contrast of cram and teaching offered by any institution where either is prosecuted. There are schools close to the heart of civilization where the alphabet method of teaching reading has never been interrupted, and schools next door to these where Nature's facts and materials are laid before the child in such a way that he teaches himself to observe, to think, to express; to read, to write, and to cipher. In the school-houses of the remotest rural districts the same contrast is to be found.

The proverbial cram of the grammar schools, high schools, and colleges is in great part made unavoidable by the cram perpetrated in the grades below. There is much to be done, and only a definite amount of time to do it in. The children are not prepared to apprehend; they must therefore swallow the hay now and chew the cud after they leave school. If man is a ruminating animal, as some say he is, this ought

to be all right. Results, show, however, that he does not always ruminate.

What is cram? It is an attempt to teach in haste what can be taught only by giving the pupil time to work out his own processes. Sometimes it consists in forcing him up to laboured conceptions and conclusions which are but feeble glimpses to him, and leave no permanent effect upon the mind except that "Jordan am a hard road to trabel." Sometimes it consists in giving a child words to con in utter indifference to whether he gains any of the thought or not. Sometimes it arises from inadequate conceptions of mind development and mechanical notions of education. Sometimes it arises from laziness on the part of the teacher or supervising officer. Sometimes it arises from the necessity, in a graded system, of covering a scheduled course in a scheduled time, with or without due preparation in previous classes. Sometimes it arises from a temptation on the part of an earnest but unpedagogical teacher, to secure to her pupils certain convictions upon which she herself sets great store.

The road leading most directly away from cram lies through the study of evolution. The teacher who is a profound evolutionist most realizes the futility of cram (except for examination purposes); she most fully and firmly believes in the doctrine of self-salvation; she comes nearest to a knowledge of how civilization has come out of barbarism; she knows that child-development follows race-development in its order, though more swiftly through civilization's helps; she is best qualified to recognize the stage of development through which a child is passing, and to meet him upon his own emotional and intellectual plane; she has the best clue to the psychology of his conduct, and therefore to remedial and developing