

utilise knowledge for themselves; not merely to fatten their intellects for knowledge-shows and prizes, but to prepare them for the duties of their after life. The test of his work is not the amount of knowledge he contrives to cram into a child's head, but the amount of good it does when it gets there—the satisfaction of the child's mental appetite, the regular nutrition, the healthy action, and the healthy development of its mental powers.

The consequences of cramming the mind are exactly parallel to those of cramming the body. The mind loathes the food for which it has no appetite; it fails to digest the food which it is compelled to "bolt;" and its organs, through being obliged to do work for which they are not fitted, are thrown into a state of disorder, and often permanently injured. The vast store of knowledge, on which the teacher prides himself, melts away as rapidly as it was accumulated, leaving the poor child that has been operated upon disgusted with learning, and mentally and physically enervated by the unnatural demands made upon it.

The effects of cram may be seen in adults as well as in children.

The bookful blockhead, ignorantly read,
With loads of learned lumber in his head,

is to be found everywhere. For one man who thinks for himself, there are a hundred who take their opinions ready-made for them. They do not ask for reasons. They have no time to reason for themselves. They want their opinions thought out for them by other people. They think they have sufficiently asserted their intellectual independence in selecting the oracles by which they proposed to be guided. The wide diffusion of literature has largely contributed to intensify and diffuse this tendency. Men now-a-days endeavour to know a little about everything; and books are written to meet the need. As if it were not enough to be crammed at school, men must needs cram themselves. They acquire their knowledge of geology from an article in a periodical; they seek to satisfy their curiosity about spectrum analysis by attending a lecture at the Royal Institution; they dispense with reading a book by skimming a review of it in the *Times*; they study politics, social science, theology, and each last new question of public interest in the editorials of their favourite journal. This, also, is cram. The man of science delights you with a brilliant article or lecture; but he cannot give you the long series of observations and the long chains of reasoning by which he arrived at his conclusions. Still less can he communicate to you the subjective good he has derived in the process of reading them. The editor may provide you with opinions; but he cannot make them yours. He may supply you with a neat aphorism, a choice quotation, or a good story; but they have not the same value to you as to him. His flowers, when planted in your garden, will speedily wither and die.

What are the causes of cram? It is partly owing to the foolish pride which parents take in the premature acquirements of their children; partly to the foolish ambition of injudicious teachers. It is fostered by schemes of instruction that aim at too much, and by modes of examination that reward cram. Many teachers cram with no intention of cramming, through simply disregarding the mental appetite of children, and through ignorance of the principles upon which successful teaching rests. Such are they who tell their pupils what their pupils could find out for themselves; who give rules which their pupils could have discovered by independent efforts of their own; who give them new words before they feel the need of such words; who supply them with definitions before they have shown any familiarity with the class defined; and who communicate to them useless knowledge in compliance with traditional customs. In our Elementary Schools and in our Training College much might be done to discourage cram by reforming the syllabuses of instruction prescribed for them, and by a more careful exclusion from the examination papers of all questions that encourage cram. Idle teachers and idle students will cram, whatever be done to discourage cramming; but the industrious would cease to cram when cramming ceased to pay even from the examination point of view.—*School Guardian*.

Thoroughness.—Of course you wish to be thorough, both with yourself and your pupils. But there are two kinds of thoroughness. One is of the text, the other of the mind. The first, any idiot who is all flesh can secure. It will cost very little soul effort, and very much physical effort. It is the kind which comes from pounding both the bodies and minds of your pupils. You measure out your lessons as regularly as a physician weighs out his doses. In preparing the lessons, the pupils know that they are to be measured bodily, with regard to that lesson, by a rattle or by a rule. In the eyes of this species of thoroughness, the more rattle the teacher has and uses, the better he will measure. There is a kind of convenience connected with this thoroughness, which makes it attractive to many teachers. The exact work is known both by pupil and teacher. The exact form of recitation is understood both by pupil and by teacher. During recitation the pupil need use only his mouth and

his memory; the teacher needs only his ears. If the teacher is smart he can read a paper or even sleep a little while the lesson is being mumbled. We have seen a teacher conduct a recitation of what he styled "a brag class" in grammar after this method. It was very quiet—Nothing to jar the nerves. When called by a semi grunt from the teacher, the pupils took their places, the girls on one side, the boys on the other. Each one knew his place. "Begin!" the teacher mechanically said. The first one began with the first definition, duly giving the illustration or example, all as in the text; the second with the second, and so on around the class in order, until the definitions were all recited. Some more definitions were then assigned, and the class excused with another grunt. During the recitation, the teacher gave some attention to some papers upon his desk, a discouraging moustache occupied almost his entire energies, the class none. The whole exercise, though, was carried on in perfect order. The teacher was not required to ask a question. The class ran itself. The lesson was easily and quickly assigned. Now, how different is all this from that other thoroughness which is of the mind, not of the text; of the spirit, not of the spirit, not of the text; of the spirit, not of the letter; the kind which comes from enthusiastic intelligence, which fires the soul and quickens the body. This is the steady glow of an inspired heart, which communicates its warmth and activity like magic. It employs every faculty of both pupil and teacher. It requires of the teacher careful forethought and special study of every recitation. His every pupil of every class must be personally known and felt. It considers the whole soul of each one, not the memory alone. It requires nerves, quick, sensitive nerves, which must suffer frequent jars and twinges. It is above order—beyond discipline. It is forgetful of self—mindful alone of immortal souls. It requires skill in the assignment of lessons, genius in the conducting of recitations; warm, hearty ingenuity in giving preliminary drills; patience and love in examinations. It creates thoughtful and ambitious men and women from solid lumps of clay. It is a gift from on high, and its reward is in Eternity.—*National Normal American Paper*.

Make children useful.—The energy which some children manifest in mischievous pranks may be made to subserve useful and instructive purposes. Little odds and ends of employment may be given them,—work suited to their small capabilities may be assigned them—under judicious direction and considerate encouragement their little heads and hands can accomplish much, and that gladly. The bright little ones who would "help" mamma should not be repelled with a harsh word, but some simple task should be devised for their occupation, and some trifling thing—so very great to them—should be the reward of its performance.

As a general rule, give your children something to do. A daily employment of some sort will exercise their minds healthfully, and develop elements of usefulness and self-reliance which may prove incalculably valuable to their manhood and womanhood. Miserable is the plea urged by some that they "have not the time" to look after their children. No such pretext can divest them of the grave responsibilities which the having of children imposes. The laws of God and of humanity demand of parents the best care and training for their children they can bring into exercise. How many poor wretches they are, taxing society with their maintenance, who owe their worthlessness and sins to the negligence of their parents in developing and directing good natural endowments for lives of industry and independence! Large Firmness in a child is a good thing; it contributes to steadiness of thought and deed. Large Self-esteem is desirable, in that it confers the sense of personal worth and dignity. Large Approbativeness is most serviceable in its restraining and stimulating ministrations. Large Destructiveness is a good heritage; under proper control it contributes to activity and achievement. Large Combativeness is a good quality; it contributes courage, boldness and progression to the character. Large Acquisitiveness, rightly trained, supplements industry with economy and thrift. But such qualities in children need the guidance of a discreet parent. Mismanagement, neglect, easily lead to their perversion and the ruin of a life which, otherwise might have been a splendid success.—*Annual of Phrenology*.

Exercise and Occupation.—Exercise for the body, occupation for the mind—these are the grand constituents of health and happiness, the cardinal points upon which everything turns. Motion seems to be a greater preserving principal of nature, to which even inanimate things are subject; for the wind, the waves, the earth itself are restless, and the waving of the trees, shrubs and flowers is known to be essential part of their economy. A fixed rule taking several hours' exercise every day, if possible in the open air, if not under cover, will be almost certain to secure one exemption from disease, as well as from the attacks of low spirits, or *ennui*, that monster who is ever waylaying the rich and indolent. "Throw but a stone and the giant dies." Low spirits can't exist in the atmosphere of bodily and mental activity.