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TO those who understand the difference between educating and cramming, it must be obvious, on an acquaintance with our school system and its products, that what this country chiefly requires is some means of education for its youth. If even a very moderate percentage of the common and high schools of this province were to become educational institutions, there would undoubtedly result a marked improvement in the rational condition of our citizens. If we had but a few schools which lived by their reputation, and whose reputation depended on the training and education which they imparted to the youth attending them, whose teachers were free to educate their

pupils, and not bound by any government enactments and fear of losing their positions to simply cram pupils for special examinations, then we might expect to have a considerable proportion of our youth trained to independent thought and action. They would entertain for their instructors a lifelong feeling of reverence and gratitude for the awakening and humanizing influences of their instruction. In such estimation is many an English teacher held by the country's most illustrious men. But how rare to find in Canada any, even among our young men, who can recognize particular educational benefits derived from a common or high school teacher. This is not because we have no good teachers, though they are far from over numerous, but rather because they are not permitted to educate, being required to cram. The situation is simply this: from the character of the present system of examinations it is not possible to test the education which the pupil has received, but it is possible to test the amount of prescribed text book which he has committed to memory. If a teacher were to attempt the educating process it would take him much longer to get over the prescribed work; for, instead of attempting to cram the pupil with so many particulars, he would be endeavouring to train his rational nature, his powers of observation and comparison, of induction and deduction, of making explicit what is implicit; he would be teaching him to refer to his reason oftener than to his text book or his memory. Seemingly the text book is the source of truth, and memory the instrument of knowledge, that