

SCHEDULE H.

STATEMENT of Assets and Liabilities on the 1st July 1877.

ASSETS.	\$	cts.	\$	cts.	LIABILITIES.	\$	cts.	\$	cts.
Land.....			186793	49	Debentures.....	250000	00		
Buildings.....			264009	31	Mortgages.....	82750	00		
Furniture.....			37862	79	Seigniorial dues.....	3700	00		
Librairies.....			4672	32	Bailleurs de fonds.....	39955	17		
Sinking fund.....	22807	40			Capital of grand prizes.....	3100	00		
Interest on fund.....	4950	94			Due to the Corporation of Montreal advances on school tax for 1877-78.	20526	75		
Books and Stationery on hand.....			27758	34				400031	92
Mortgage.....			1235	28					
Cash on hand.....			400	61	EXCESS OF ASSETS OVER LIABILITIES.....			139940	75
			17240	53					
			539972	67				539972	67

M. C. DESNOYERS,

Sec.-Tres.

I hereby certify that I have examined the account books kept by the Roman Catholic school Commissioners of the City of Montréal, and I declare that all the entries contained in the foregoing financial report are taken from the said books (which books I have compared together and found correct).

I have also carefully compared and examined in detail all the said entries of monies paid with the vouchers in support thereof and I have found the whole correct.

LOUIS GAUTHIER,

Auditor.

Montreal, October 31st, 1877.

MISCELLANY.

Vital Force.—There are persons of a nervous temperament who seem to be always upon wires. Nature has given them energy, but their physique is in many cases inadequate to supply the demands made upon it. The steam is there, but the boiler is too weak. Duke d'Alva, according to Fuller, must have been of this nature. "He was one of a lean body and visage, as if his eager soul, biting for anger at the clog of his body, desired to fret a passage through it." The same thought was wittily expressed by Sydney Smith when he exclaimed, "Why, look there, at Jeffrey; and there is my little friend——, who has not body enough to cover his mind decently with; his intellect is improperly exposed." Now these are just the sort of people who should not kill themselves, for though wrapped in small parcels, they are good goods. They owe it as a duty to themselves and others not to allow their fiery souls to fret their pigmy bodies to decay—not to throw too much zeal into trifles, in order that they may have a supply of life-force for things important. He who desires to wear well must take for his motto 'Nothing in excess.' Such a one, as we have had occasion more than once to urge, avoids dinners and many courses, goes to bed before twelve o'clock, and does not devote his energy to the endurance of overheated assemblies. When young men around him have got athletics on the brain, he keeps his head and health by exercising only moderately. He is not ambitious of being in another's place, but tries quietly to adorn his own. "Give me innocence; make others great." When others are killing themselves to get money, and to get it quickly, that with it they may make a show, he prays the prayer of Agur—"Give me neither poverty nor riches," for he thinks more of the substance than of the shadow. This is the truly wise and successful man, and to him shall be given by the Divine laws of nature, riches, (that is, contentment) and honour (that is self respect, and a long life, because he did not waste the steam by which the machine worked. In homely proverb, he "kept his breath to cool his porridge," and most probably was a disciple of Isaac Walton.

Cram.—We are not sure that the word "cram," used as a substantive, would be found in any of our standard dictionaries, and yet the thing which it designates is one with which all who are interested in education are too familiar. What is "cram?" The late Professor Payne defined it as the "the unlawful appropriation of the results of other people's labours." This definition, however accurate as the statement of a fact, is very incomplete, omitting, as it does, the essence of the thing defined, and directing attention exclusively to a mere accident. We shall be put on the right track of the proper use of the word by a consideration of its primary and unmetaphorical application. To cram a box is to fill it with more than it can fairly hold; to cram down one's food is to eat it too fast for proper mastication and, as a consequence, for proper digestion and assimilation; to cram turkeys is to fatten them at an unnatural rate, by restricting their liberty, and feeding them with unlimited fat-producing food.

So to cram the mind in education is to pour knowledge into it faster than the mind can digest and assimilate such knowledge; to stuff it with food without regard to its natural appetite; to aim at the production of intellectual results as abnormal as the *foie gras* of a Strasburg *paté*. The essence of cramming lies not in the morality of the act, but in the violation of the laws of nature which it involves. If were possible for a child to enter at once upon the possession of the accumulated knowledge of mankind, there would be no more valid objection to its doing so than to its entering upon the possession of the accumulated wealth of his forefathers. But knowledge is not like wealth; it cannot be transferred by a simple instrument. The mind can only receive such knowledge as it is ripe to receive, and at such a rate as its growing powers allow. It must be fed on milk before he can be fed on strong meats. It must observe before it can appropriate the fruits of observation. It must classify before it can generalize. It must reason before it can test the validity of a ratiocinative process. Nature has prescribed the means by which all mental, as all physical, results are to be attained, and we cannot set aside her laws. Besides, the discipline required in the healthy acquisition of knowledge is often more valuable than the knowledge itself.

The teacher has not merely to communicate knowledge to his pupils, but to train their minds and enable them to accumulate and