

us and they measure us by this false standard; they judge of us by the number of pupils we are able to grind up and cram sufficiently to pass the next examination for promotion, no matter at what cost to their physical and mental health—and the examination itself, from the ground travelled over and the nature of the questions, renders cramming essential. The system of cramming is emblazoned in unmistakable characters on all our examinations, from that of the pupil up to that of the teacher. Take up almost any examination paper and you will find traces of it. A man's capacity to teach geography, for example, is tested by his ability or non ability to name and fix the locality of some out-of-the-way, unimportant place, the name of which he might never meet with in a lifetime of extensive reading. But this evil extends still higher. It is interwoven with our very system, it is apparent in our regulations and programme of studies. It is a great and crying evil. It is the main defect in our system, and it must be remedied or our system of education will, to a greater or less extent, prove a delusion and a snare. Like all other evils it can only be remedied by being exposed and opposed. It is therefore the duty of every teacher to set his face resolutely against it, and instead of asking himself, How can I best fit my pupils for passing the next examination? How can I best fit them for becoming useful members of society? How can I best stir up for them a thirst for knowledge and arm them with the power of acquiring it? Teaching is a noble profession if we will only rise to the true dignity of it; unless we do so our labor, "will prove the blasted fruitage of an imperfect harvest." If we are to rise to the true dignity of our profession, we must ever keep before us what ought to be the highest aim of every teacher and what constitutes the true education, viz: the development and culture of the mind. We must steadily set our faces against cramming in all its forms. Education is a plant of slow growth and withers under hot-house forcing. Cramming is enticing, because it is comparatively easy and showy. An avenue of living shade trees cannot be produced in a day, but an avenue of artificial trees may be erected in a day, and for a brief time it may be more showy and grand than the former, but its glory soon departs and leaves only a mass of rubbish behind. It is comparatively easy for the teacher to make a show by cramming, but very soon the naked deformity of puerility will be seen peering through foliage which has no living root. One word in conclusion, we must ever bear in mind that that, and that only, can be called true culture which embraces the whole man. There are two grand departments in the human mind, viz: the intellectual and moral, and there can be no true education of the former when the latter is neglected. To cultivate the intellectual faculties where the moral are neglected and then call that educating the child, is as vain as it would be to attempt to swell the ocean with a drop, marry immortality with death, or fill infinity with an unsubstantial shade.

Temperance in Public Schools,

Whilst almost every other agency for the spread of temperance has been utilized, the public schools of our country, perhaps the most powerful of all, have hitherto been all but neglected. The instruction given in Sabbath Schools, in Bands of

Hope, and Juvenile Lodges is limited to a very small part of the community embracing generally the children of the religious and temperate classes who, from their home influence stand least in the need of temperance training. While in our public schools are to be found as well children of the irreligious and drunken. Another advantage in public schools as a field for temperance training is the fact that something of permanency can be imparted to the instruction given there by the every day example and intercourse of the teacher.

How is it that this most fruitful field has been so long uncultivated by temperance reformers? That no organized effort has been made to enlist the co-operation of those architects of the country's greatness—our school teachers.

We are glad to know that public sentiment to day is demanding of teachers an example in favor of temperance, and the day is not far distant when total abstinence from strong drink and tobacco will form an essential qualification for teachers in our public schools and colleges. Supposing then the teacher to be favorable to our cause, how can we promote it in his school? We answer that in the first place he must supply the absence of instruction in our text books by explaining to his pupils the nature and effects of intoxicating liquors. Let him use every opportunity, and they will be many and frequent, of impressing on the minds of his children the shame and sin of drunkenness. By verbal description and earnest exhortation, by appeals to God's Word and actual facts about them, lead them to see that it is not the light master the world would have them believe, and only one to be laughed at; but that it is a sin against one's self, against all about us, especially against those nearest and dearest to us but above all, against the all-pure and holy God—in fact, in no cold and unmeaning way, but vigorously and unmistakably, let them be led to set themselves heart and soul against it. Thus may he create in the mind of his scholars a loathing and hatred of intemperance and a love for the pure and holy. Scarcely a week need pass without affording him some passing event which may serve him as the text for a pithy sermon on the evils of intemperance.

Much might be done by placing within the children's reach such literature as will help to create a pure moral sentiment and fortify them against the temptations of life. A temperance paper introduced through the schools into the family would thus supplement and impress the instructions of the school.

Temperance libraries can now be obtained at little cost and we would most heartily recommend them to our teachers as a very easy and effectual means of spreading temperance principles. The publications of the Scottish Temperance League in particular are well adapted to interest and instruct children, and every teacher might establish a library of their works in his school without detriment to the primary work of the school and with great advantage to his pupils.

The pledge (against both rum and tobacco) could be given at stated periods, after school hours, if need be. If any organization be effected by all means let it embrace all the children. Occasionally ministers and others might be invited to address the children on this important theme. In fact the teacher whose heart is in the work will lack neither the means nor the opportunity of implanting this cardinal principle in the hearts of the rising generation.—*Temperance Union.*