

SOME TIMELY HINTS.

EDUCATION implies consistent and natural growth; and "cramming" used in any allowable sense is opposed to all this. Induce in the minds of pupils, if possible, a love for knowledge, and then administer to the demands of that love with an intelligent and careful hand. "Cramming" induces dyspepsia, the proper administration of food promotes healthy warmth.—*New York News-Gleaner*.

CRAMMING cares nothing for the teacher or scholar, but only for the school or the system. Education makes everything of the teacher and scholar, and leaves the school, if it can be spoken of as a separate object, and the system very much to themselves, sure they will be right if the teacher and scholar are. Education, real education, aims straight at the will. It is not so much what young people are learning, or how much they want to learn, which proves their training. The best points of training are motives.—*Barnes' Educational Monthly*.

At the recent meeting of the New Haven Teachers' Association, one of its members very sensibly said that he did not believe in a teacher who merely followed a text-book. He wanted to see illustrations by the teachers, and also wanted them to exercise as much freedom as possible from the books, while clinging to the subject-matter. Another fault was that teachers were not prepared for the lesson when they went to their classes, and hardly know as much of the text as do the scholars. A great fault is that teachers are in the habit of hearing rather than teaching lessons. Another member said that a great fault in the present system of teaching was an overcrowding and an attempt to teach too much. He believed in making the student, rather than the teacher, do the work, and thought such a plan could not but result in good to the scholar.

THE INDIANS OF CANADA.

From the report of the Minister of the Interior for the past year, and appendices thereto, it appears that the Indians of Canada, on the 30th of June, 1878, numbered 99,690 souls, divided among the several Provinces and districts as follows:—

Ontario,	15,731
Quebec,	10,947
Nova Scotia,	2,122
New Brunswick,	1,459
Prince Edward Island,	306
Manitoba and North-west Territories,	27,203
Arthabaska District,	2,398
British Columbia,	35,153
Rupert's Land,	4,370
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	99,690

The most interesting portion of the report is that which deals with the number of the various tribes. All the Indians of Nova Scotia and Prince Edward Island are Micmacs. In addition to these there are 913 Micmacs in New Brunswick, and 690 in Quebec, so that the Micmac race numbers in all 3,714 souls. The Malacites of New Brunswick number 546, but they are the same people as the Amalacites and Abenakis of the Province of Quebec, who number 522, so that the Malacites of the Dominion foot up 1,068 souls. The Iroquois of the Province of Quebec number 3,057, and are well advanced in civilization. The Montaguacs of the same Province number 1,255, and the Naskapees, of the lower St. Lawrence, 2,360. The Hurons, of Lorette, a feeble tribe, the remnants of the once great Huron nation, are reduced now to 290 persons, and seem doomed to extinction. The only other considerable race in Quebec is the Algonquins, numbering 5,163. They are allied both to the Micmacs and Malacites of the Maritime Provinces. In the Province of Ontario the Iroquois number 4,608. They are represented by the Oneidas of the Thames, Mohawks of the Bay of Quinte, and Six Nations on the Grand River. The Chippeways are the most numerous tribe in Ontario, numbering 9,570 souls, although this enumeration includes a few Ottawas and Pottawattamies. The Algonquins of Ontario number 614, and the Messessauwaws 728. None of the other tribes are sufficiently numerous to be worthy of mention. In Manitoba and the North-West Territories the Chippewas are the most numerous tribe. The Crees and Salteaux are also numerous, the Blackfeet number 4,928 and the Sioux, all of whom are immigrants from the United States, 1,200, and very unwelcome immigrants some of them have been.

THE EFFICIENT TEACHER.—The teacher must know *what* to teach. This requires him to know a good deal more than he actually expects to teach. "It is a true saying, and one worthy of all acceptance, that a man to teach a little well must know a good deal!" How different from the idea the majority of persons hold, that the teacher who imparts only the alphabet and a knowledge of primary reading and spelling, needs to know little else than these things.

The teacher must be *eager* to teach. Without it, all else must be stupidity and death. The fire of enthusiasm must burn in a teacher. He must be eager to teach his pupils, eager to impart the knowledge he has in keeping. Do you know of such teachers? *We do*. We could name scores of teachers, who, when the time of year comes for them to enter the school-room, are eager to get back to the work. Not eager simply for the dollar and cents; not eager for any easy position, where they can shirk their work and neglect their duty; but eager to get back to the work because *they love it*.

The teacher must know *how* to teach, how to catch the wandering eye, how to hold wandering brains, how to crowd out wicked, frivolous, and unprofitable occupations of the mind and heart by means of an incoming and glorious troop of holy, noble, and useful thoughts, affections and purposes. He must know how to make the knowledge which he holds and imparts more attractive than idleness, whispering, games, or mischief of any sort. This three-fold power—knowledge, zeal and skill—will give any teacher success. This nation needs two million such teachers to-day. God grant that she may soon have them!—*Normal Teacher*.

A WORD FOR OUR SPOKEN ENGLISH.

English Grammar is taught in our schools, and, ostensibly, that the pupils may learn to use good English, or, as the old grammars have it, "to speak and write the English language correctly."

Whether the means thus used will, or can, compass the end proposed, we do not intend to consider here, although the question is one of no slight importance. We do propose, however, to put in a plea in behalf of the first, and, in some respects, major object set forth in the old formula—learning to *speak* the English language correctly.

Good English is, of course, good English, whether spoken or written. But, certainly, spoken English comes naturally first in the order of art, and, on some accounts, is no less first in the order of importance. However this may be taken by our readers, we shall venture to affirm that a fine-speaking English scholar is a rarer and more perfect specimen of culture than a fine writer. To all the other excellences—excellences which are common to both—he must add one that belongs to the spoken tongue alone, one that depends on a finished culture of both the ear and voice—a pure and perfect *pronunciation*.

Now there are special difficulties hedging about the work of acquiring a pure pronunciation. The finest sounds can rarely be set forth by phonetic signs or typical words, for the signs must be interpreted by words, and the words are sure to be interpreted by the local use. The living teacher is, besides, often both unconscious of his own errors in pronunciation from want of a fine ear, and incapable of detecting a true scound when it is represented to him. Hence, numerous and gross errors not only pervade the popular speech, but are present in the daily utterances of the school room, ever corrupting the vocal body of our spoken English.

Now, we are moved to ask, whether this matter of pronunciation should not receive a more complete and positive attention in the school room? Is it enough to give heed to it only as it happens to be associated with oral spelling and reading? Ought it not to take its place in a *specific daily exercise*? Ought not that large body of words, currently mispronounced, amounting to some three thousand or more, to be taken up *seriatim*, and made a careful study, by both teachers and pupils? The substitution of written for oral spelling tends to prevent practised pronunciation on the part of the pupil; and reading can only bring the pronunciation of these words into the field of practice, and then only to their partial obscuration by other matters. Besides, the mispronunciation of words becomes an unconscious habit, and is hence a more inveterate evil than even false spelling. It can only be rooted out by a most definite and decisive practice. Why not have pronunciation distinctly and regularly taught?—*Exchange*.