

is sick or weak, and must serve three years. The sick ones only have their service deferred till they are well. If one is part way through the gymnasium he can wait till he gets through, and then serve only one year; or if he is not in the gymnasium, but can pass an examination in French, English and mathematics including arithmetic, Algebra, and Geometry, he need serve only one year. These one-year men are called freewilligers, or freewillers. They are left more to themselves, have more freedom, and can go to the beer gardens in the evening. They provide their own clothes and food, and, I think, their own lodging. At least I know that some of them sleep at home when their regiment happens to be quartered in the place where they live. The effect of all this is to educate the masses; for I think they are obliged to study more or less during their three years service. It certainly does the peasants good. They say the officers make them do things straight and kick 'em about freely. The freewilligers are treated altogether differently. After their three years are over they come back about once a year for a week or two and go through the tactics, so as to not forget. The justice of making those that can pass the examination serve only one year, is that they can learn the discipline on an average in about one third of the time that the peasants need.

Overwork at School.—The *Lancet* again protests against the injurious effects of the increasing overwork of boys at school, and the evils of giving them so many lessons to learn out of school hours, an evil of which many parents in Canada are painfully sensible in the break-up of the health, or premature death of victims of the forcing and cramming system. On the same subject the London *Globe* remarks:—"This excessive labour imposed on boys at school is an evil assuming most alarming proportions, and it is time Parents began to consider whether the present system ought not to be seriously discouraged. The mania for competitive examination has led to an immense amount of work expected from boys and girls, but especially from boys. The great public schools would not modify their teaching to suit the new requirements, so that proprietary schools were started to fulfill the functions they wisely declined to exercise. The earlier of these proprietary schools adopted a high ideal, but many others have since been founded and the later institutions are too apt to try to gain advantage over the rivals by forcing promising pupils to undertake an amount of work that is ultimately prejudicial to health. "We have examined the prospectuses of many of these schools," says our contemporary, "and we have generally found the hours of work to be excessive, ranging from forty-five to forty-eight hours, and six hours and a half on two half holidays. This calculation does not include the Sunday school work, which may be fairly reckoned as three additional hours." Now most adults find eight hours a day of mental activity quite as much as they are equal to. It is, therefore, far too much for children, "who have to expend so much force to meet the vital requirements of the growing frame." The *Lancet* believes that more than thirty-five hours of school work a week for boys under fourteen, and forty-two hours for boys above that age, is incompatible with the conditions of health. These are the hours of the great public schools, and therefore may be concluded to be quite sufficient.

Aphorism by Horace Mann.—Soundness of health is preliminary to the highest pursuit.

—Conceptions are neither true nor false, but judgments are.

—It was the sin of Pharaoh to make the children of Israel write composition without ideas—That is, to make bricks without straw.

—Mohamet said, "the learned man's ink, and the martyr's blood, are equally valuable in the sight of God."

—"There is a great deal of cant on the subject of education," said Mr. —. "Yes, there may be a great deal of *can't*," was the reply, "but there is much more *want*."

—The rich and the poor are but different ventricles of the same heart of humanity.

—A teacher who is attempting to teach without inspiring the pupil with a desire to learn, is hammering on cold iron.

—If you can express yourself so as to be perfectly understood in ten words, never use a dozen.

—You need not tell all the truth, but let all you tell be truth.

—As an apple is not, in any proper sense, an apple until it is ripe, so a human being is not in any proper sense a human being, until he is educated.

—A man of worth is like gold;—never out of fashion.

—A Brook'yn scholar, embodied in a composition the statement that "the idea of a devil first came out of Persia, but it didn't amount to much till after the discovery of America."

Why some people are poor.—Silver spoons are used to scrape kettles.

Coffee, tea, pepper and spices are left to stand open and lose their strength.

Potatoes in the collar grow, and the sprouts are not removed until the potatoes become worthless.

Brooms are never hung up and are soon spoiled.

Nice handled knives are thrown into hot water.

The flour is sifted in a wasteful manner, and the bread pan is left with the dough sticking to it.

Clothes are left on the line to whip to pieces in the wind.

Tubs and barrels are left in the sun to dry and fall apart.

Dried fruits are not taken care of in season and become wormy.

Rags, string and paper are thrown into the fire.

Pork spoils for want of salt, and beef because the brine wants scalding.

*Bits of meat, vegetables, bread and cold puddings are thrown away, when they might be warmed, steamed and served as good as new.

Cures for fits.—For a fit of passion.—Walk out in the open air; you speak your mind to the winds without hurting anyone, or proclaiming yourself a simpleton.

For a fit of Idleness.—Count the ticking of a clock; do this for an hour and you will be glad to pull off your coat the next, and work like a negro.

For a fit of extravagance and folly.—Go to the workhouse and speak with the inmates of a jail, and you will be convinced.

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

For a fit of ambition.—Go into a churchyard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bedchamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For a fit of dispondency.—Look on the good things which God has given you in this world, and to those which He has promised His followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for flowers may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear.—Whether the respect the body or the mind; whether they are a load to the shoulders, the head or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician: "Cast thy burden on the Lord, and he will sustain thee."

For a fit of Repining.—Look about for the halt and the blind, and visit the bedridden, and they will make you ashamed of complaining of your lighter afflictions.

Can you swim?—At one of the colleges a short time ago as the students were practising at rowing, one boat ran against and capsized another, and a fine young man was drowned. In reading of this we were reminded to ask our boys if they can swim. It seems very strange that any one should be training for a boat-race and not know how to swim. Every one of you who is large enough should learn to swim this very month. Of course you will talk with your parents about it, and not do anything that they do not think perfectly safe and proper. They no doubt wish you to learn, and at the same time may think that the place where you wish to go is not safe. No one who cannot swim should trust himself in a boat—indeed the need of being able to swim is so great that it is not necessary to argue the point. It is easier for boys to learn than it is for girls, but there is no great difficulty in the way if girls wish to learn, and they would feel much safer on the water if they knew that they could, in case of accident, keep themselves afloat. In learning, try to have some older person teach you. Some boys learn at once, while others are a long while about it. The writer learned in this way: there was a place in the river where the bottom sloped very gradually, and one could go out a long ways without getting out of depth. We would wade out until the water was up to our armpits, and then turn towards the shore and try to swim to it, knowing that we could touch bottom at any time. It took but a little while to learn. If the hands and all parts are kept under water, a person will float with the face out of water. It is well for those who cannot swim to remember that if they will keep perfectly still they will not sink. At the swimming-schools they have a plan which any one can adopt. A band is fastened around the chest to which is attached a strong cord several feet long; the other end of the cord is fastened to a long pole; the teacher holds the pole and directs the movements of the pupil, who is at the end of the line. A very little aid will keep one afloat, and a band made of stout cloth will answer the purpose. After the pupil learns to strike out properly while held up by the cord, he is gradually taught not to depend upon this. Watching the movements of a good swimmer will teach you more about using the