

strictly subordinate to this supreme vocation of beneficence. Why am I a scholar, a preacher, a lawyer, a poet, a farmer, a teacher, a tailor, a cooper, or a merchant? There is but one reply to each and all of these queries. "Because I see in these several vocations a fair opportunity to do good, to serve my generation, and to benefit the world." Contrariwise, why am I to shun certain other vocations to which I see many of my fellow-beings devoting themselves? Because the direct and the indirect tendencies of such vocations are to produce or to perpetuate evil, to make men worse and to carry the world farther and farther from its ideal state. None of these questions can be answered from a consideration of wealth, reputation, or even personal happiness. We are to "seek peace and ensue it," even though we are sure to incur stripes, reproaches, poverty and shame; and we are to avoid evil pursuits, even though they insure wealth, honor and reputation.—The Education of Teachers, Payne.

This is a pretty fine text from one of the greatest among teachers. Suppose for a moment that we lived up to it. Suppose that all our pupils left us with desire and power to do good. Can you imagine anything that would be of greater value to society, and of greater value to the pupils individually? Looking over our history this last year, can we wish anything more sincerely than this, that our public men in Canada were good rather than clever? Have we as a people been putting a premium on intellectual attainment, on cleverness, on power to amass wealth? As teachers, have we been thinking too much of scholarships and marks and promotions, and too little of character, goodness and sweetness?

Here are my thirty little ones, all different in their attractiveness. Which one pleases most—Gracie, who is quick, clever in her studies, but jealous, untruthful and ungenerous; or Bertha, who is somewhat slow, somewhat

dreamy, but lovely in disposition and honest to the core?

There is Barbara! I can remember her as a little girl at school. She was always a little behind in everything. Her spelling was bad, and her arithmetic worse. But I met her recently, and she is now such a lovely young woman in every way—a friend of everybody, useful to everybody. She scatters sunshine wherever she goes. Yes, in the home, in society, in church life, you can always count on Barbara. She takes one hundred per cent. in everything.

And her companion, Gertie? Why, she was first at school, of course, but how does she rank now? Well, we need not discuss that; only she is not in Barbara's class. That is all.

Of course, you may say that Barbara had a good home, a good mother. Why, of course. And her mother put goodness as the big thing in life all the time. That is where she was wise. Gertie's mother put smartness first, and Gertie is today smartest of the smart. As for me, the teacher of the two girls, which did I put first, and which would I put first if I were doing all over again?

We thank Mr. Payne for his suggestion. It will bear fruit.

School and Home

If, as Horace Mann said, it is a crime for a boy to grow up in ignorance of reading and writing, what sort of an offense is it, pray, for a girl here to grow up in ignorance of cooking and sewing? Think from what kind of homes tens of thousands of our children in the public schools every morning come—rooms disordered and ill-kept, amid foul surroundings, presided over by a mother who cannot decently patch or darn a garment that is beginning to give way, and who knows only enough of cooking to take the perhaps abundant materials supplied her and render them, by dirty and wasteful processes, into disagreeable