

side of the fact, that it is established by patronage as the educational Shechinah of the hour, has, not infrequently, little or nothing else to commend it for its high office.

Words are potent factors in the economy of the intelligence, and their true functions and applications should not be lightly tampered with, confused, or misapplied. They have souls as truly as have men. Many words, indeed, have more soul than have many men.

Having settled, to some extent, the etymology, the soul-meaning, and the relative merits, suggested rather than asserted, of the two words *Education* and *Cram*, it may, now, not be out of order to discuss a few questions, as to the relations these words and their meanings and methods bear to ourselves, the place they hold in the Departmental vocabulary of Canadian pedagogy, the influence they exercise in the great plan of public instruction, the extent to which the practice of the one may have encroached upon the province and therefore the practice of the other.

And this discussion will necessitate a few plain statements, questions, suggestions, and criticisms, with regard to some salient points in the Educational system of the Province as a whole. Here the word *Educational* is used in its broadest and most popular sense, viz., the means, whatever they may be, taken for the mental equipment of the so-called pupil or student for the intellectual conflict of life.

Let us begin at the beginning, with the system itself.

The Canadian system of education is certainly a very fine thing in theory, none, perhaps, superior; but, practically, in the hands of a political Head Master and his nominees and associates, it is not altogether the fine thing it appears in the dawn-light of a first experience.

When a system, deliberately and persistently, holds out inducements for young men, whether to the intellectual purple born or not, to quit good farms, and confiscate comfortable homes,

for the purpose of flooding city, town, and village with legal deed, questionable practice, political chicanery, and doubtful divinity, one may well question whether the term successful, in its true sense, should be applied to such a system.

We are training thousands of young men to be useless members of society or worse, not only non-producers themselves, but mere adventurous spiders, gorging themselves, whenever practicable, upon the life-blood of those who are producers. We are striving, might and main, to give thousands of young women, many of them of lowly origin, the education of ladies—save the mark!—and permitting them to starve upon the pittance of the sweating-house, as teachers—again, save the mark!--when they might be earning decent wages as domestic servants; starve, that is intellectually and socially, for the mere body, after all, is one of the last terms to be thought of in the equation of life:

$$\text{Body} - \text{Spirituality} = 0$$

$$\text{Body} + \text{Spirituality} = \text{Infinity.}$$

We are training trustees to be hard, sordid and grasping usurers, and those who depend upon trustees for employment to be truckling, underhand time-servers. "Give me \$50 per annum less than my friend, and ensure me his position, and the bonds of friendship may be dissolved, and honor may perish." Is this, or is it not, the educational legend of the hour?

Any scheme or special system of education to be a thoroughly successful one, should avoid trying to equalize the masses socially or intellectually—compliments and regrets to the talented author of "Looking Backward." This Utopia of universal leveldom has been often explored before, is being explored to-day, we know with what results. Here are a few instances for consideration, taken hap-hazard from the page of modern or contemporary history: The French Revolution, with *liberté, égalité, fraternité*, the Chicago dynamite outrages, German