

simply go on year by year turning out so many thousands of crammed children, who, in so far as their Board-school teaching is concerned, have learned practically nothing which leaves any permanent effect upon their moral conduct in after-life. The old parochial system, if it did nothing else, left something on which we could reflect all our lives. The present system leaves nothing.

The "musical drills" and other similar exercises which have been introduced in the Board-school teaching are in the right direction; but these should be followed up by a properly devised course of instruction in conduct and behaviour. One of the chief causes of the prevalence of drunkenness in Scotland is that our poorest class is so deplorably deficient in the knowledge of "how to live." In England, while there is much room for improvement in this respect among the very poor, there is a distinct advance upon the Scotch, and the results are shown in the relative proportions of habitual offenders in the two countries. A very great improvement could easily be effected by a little practical common sense teaching of the young in "how to live." Perhaps in no country in the world is less real economy in household life practised than among the poor in Scotland. Real, sensible thrift in domestic life is unknown; and if account is taken of expenditure on drink, it may be safely asserted that the class in Scotland which is poorest, is at the same time least economical. There is no reason why the causes of this state of matters should not be carefully taught the young. The greatest object of all the teaching should be to make them ultimately better men and women.

Why cannot the children in school be taught some of the frugal and thrifty habits of the poor in France or Germany, where trifles unconsidered in this country are utilized in such

a way as to make the most material difference in the cost of living? Why cannot the rudiments of thrift and order, of thorough cleanliness and regularity in daily life, of gentleness, and politeness, of kindness and consideration towards one another, be instilled into them as the very essence of their existence? A different tone and colour would thus be given to their "education," so that when the period arrived for their leaving school, they would go out to the world with an altogether different idea of the duties and responsibilities of life. Under the present system they leave school with only a dazed, hazy notion about half the subjects in which they have been crammed, and even without having been taught *how to think*. The result is not to be wondered at. The child is purposeless, unmethodical, thoughtless, careless, and altogether unfitted for the battle of life. Instead of having been transferred into a practical, useful help to his or her poor parents, it has simply become a receptacle for a mass of superficial "education," one half at least of which will be found utterly useless in after-life. The child has certainly learned to read and write in a fashion, but beyond this its school training has been practically useless.

This is not the fault of the teaching staff, but of the system which, according to the School-Board regulations, they are bound to follow. What is wanted is a radical change in this system. The public has already the staff at its command, thoroughly competent to teach all that is suggested. Let a curriculum of conduct and behaviour be the beginning, and let it continue to form one of the chief essentials, of the school training. Instead of "cramming," let this be followed up by careful instruction in reading, writing, and arithmetic, and in the outlines only of such simple subjects as are likely to prove of service in ordinary