

discriminating in his judgment, more far-reaching in his insight, more comprehensive, disinterested, and humanity-embracing in his purposes and plans. A man might know much and yet know little and be less. He may have an accurate memoriter knowledge of what are regarded as historical, theological, or scientific facts, while he has never asked the question, Are these facts? If so, why so? And if not, why not? His education has yet to be begun. Here I may remark that I have a great quarrel with the "cram" system and its half sister the mechanical system, systems which I fear are all too prevalent.

The prevalence of the "cram" system doubtless suggested the lines of a would-be modern poet:

"Ram it in, cram it in
Still there's more to follow
Ram it in, cram it in
Children's heads are hollow."

By means of this system the student endeavors by skimming the surface of a subject, spending on it a few short weeks, or, sometimes, even a few short days, to make a pass and be called educated. I need scarcely say that such a course is a most serious blunder. It is more than serious. It is fatal. When a mind is crammed with anything beyond the point of assimilation it is weakened thereby. Probably three months after the cramming has been done even the knowledge of the facts has vanished, leaving but an indistinct remnant which is little better than the shadow of knowledge. The crammer, or perhaps I had more accurately said the crammed, too, in addition to being mentally weakened has learned to dislike his studies because he has never understood them. Training slavishly for examinations, then, is most wretched work at best. Some one has said "all overdoing is under-

doing!" This law certainly holds in the matter under consideration. You cannot fatten boys with knowledge, as you fatten turkeys for Christmas, by means of cramming. Cram exhausts the brain and burdens the memory with an ill-assorted, ill-digested mass of facts. These facts the mind has not power to use. It does not really possess them. And yet in their quasi acquisition, and quasi possession they have checked and dwarfed the soul's inherent power of origination. The creative powers of the mind are its noblest part. These give us at once the richest wealth of pleasure and inspiration. The results of the creative powers of the mind are the charm of poetry, the charm of music, the charm of art, the charm of almost everything which is touched by or touches the human mind. But cram chokes these creative powers. Cram then checks human development and retards human education. No thorough teacher would lend it the slightest degree of encouragement. I do not wish anything I have said to be applied to the review of a work for examination, when such work has been already patiently studied and thoroughly mastered. Indeed the concentration of energy on a review, which enables us to hold the chief facts definitely in mind for a certain purpose is of great value. It trains us to concentrate our life-energy, for a definite purpose, at any point where that energy is needed. This, if we are inspired to the best, we shall find most helpful in all the crises of life.

In the mechanical system of education the ill-guided or mis-guided student is led to think that education consists in what might be called getting up authors for examination. Merely that and nothing more. Such an idea of education is as unworthy as it is prevalent. A man may know that certain kings lived and died, that certain battles were fought and won