ately combine the dimensions in various ways until the combination finally gave us the number set down for the answer.

What a delicate sense of humor must pervade that mind which could deliberately pronounce the above proposition "practical"! How keen must seem the irony to the youngster who reads and re-reads the lines of figures, and wonders vainly why they didn't dig the ditch without troubling him about it! The old Devon schoolmaster, whose sign read, "I tayches gografy, arithmetik, cowstiks, jimnastiks, and other chynnees tricks," was not so far out of the way, after all. Arithmetic taught as an ingenious and intricate device for achieving worthless ends, deserves, indeed, to be classed as a kind of "chynnees trick."

Closely related to the matter of these mischievous, logical contrivances, is the question very pertinently presented by Prof. G. Stanley Hall: "Problems in brokerage, surveying of land, architecture, custom-house practices, etc., are taught just as in the old Hindoo mathematics a taste for poetry, and in mediæval arithmetics moral and religious maxims and even systems, were inculcated in the form of 'sums.' Has modern business really any more place at that stage?" Just think how the earth would be made to tremble under the feet of any well-meaning person who innocently proposed to have the children all taught the best methods of farming, perhaps dipping a little into agricultural chemistry the last three years of school-life. A nine-years course in farming! And yet there are more farmers than accountants in every State in the Union.

In conclusion, I quote the pregnant words of Mr. Spencer, as bearing with especial significance, it seems to me, upon the subject just discussed: "This need for perpetual telling is the result of our stupidity, not of the child's. We drag it away from the facts in which it is interested, and which it is actively assimilating, of itself; we put before it facts far too complex for it to understand, and therefore distasteful to it. Finding that it will not voluntarily acquire these facts, we thrust them into its mind by force of threats and punishment. By thus denying the knowledge it craves, and cramming it with knowledge it cannot digest, we produce a morbid state of its faculties, and a consequent disgust for knowledge in general; and when, as a result partly of the stolid indolence we have brought on, and partly of still-continued unfitness in its studies, the child can understand nothing without explanation, and becomes a mere passive recipient of our instruction, we infer that education must necessarily be carried on thus. Having by our method induced helplessness, we straightway make the helplessness a reason for our method.

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A wandering tribe called the Siouxs
Wear moccasins, having no shioux;
They are made of buckskin,
With the fleshy side in,
Embroidered with beads of light hioux.

When out on the war-path the Siouxs
March single file — never by tioux —
And by blazing the trees,
Can return at their ease,
And their way through the forests ne'er lioux.

All the new-fashioned boats he eshioux,
And uses the birch-bark canioux,
They are handy and light,
And inverted at night,
Give shelter from storms and from dioux.

The principal food of the Siouxs
Is Indian maize, which he brioux,
Or hominy make,
Or mix in a cake,
And eat it with pork, as they chioux.

Now doesn't this spelling look cyiouxrious?
'Tis enough to make any one fyiouxrious!
So a word to the wise!
Pray our language revise
With orthography not so injiouxrious!

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A MESSENGER boy's diary.—Monday, hired; Tuesday, tired; Wednesday, fired.

A LINGUIST.—"Pa, here's a piece in the paper about parasites. What are parasites, Pa?"

"Parasites, my boy? Why, parasites are the people who live in Paris. Think you ought to know that, and you in the Third Reader."