

Nothing. The idea acquired, if any were really acquired, did not in their case possess any procreative power. Like the volumes in their library, but not so faithfully, their minds contained so much unwritten thought, but like these volumes quite incapable of developing other thoughts. And yet how many believe that the student or scholar thus educated is truly educated. The fallacy is a serious one, but delightful to those who fail to recognize the true design of education.

2. As fallacy No. 2, let us mention the too common impression, that a teacher should invariably lift a scholar over all the difficulties encountered at school. We often hear it said, that Mr. So and So is a good teacher, because he exhibits everything so thoroughly to his class, and helps them so kindly out of all their difficulties. We have no objection to the teachers' explaining everything thoroughly to his class, nor do we object to his helping them *kindly* out of their difficulty, but we do object to the teacher doing this in any case when he can reasonably expect the lesson might be understood, or the difficulty overcome, without his assistance. There is no greater mistake can be committed by the teacher than that of constantly rushing to the rescue of his pupils, and doing for them what they should be trained to do for themselves. One of the great objects of education is to develop the habit of self-reliance—to give the scholar confidence in himself. How can this be done except by letting him find out his own strength and by training him to rely upon his own efforts? We have known scholars to pass through the greater part of the first arithmetic and scarce know simple division—the teacher having wrought for them all the difficult problems. They were CARRIED over the hard work, not trained to *walk* over it, and when they reached their journey's end they were neither invigorated nor delighted by the result. Besides the loss of time, there was

in this case a visible failure of individual effort, none of the scholar's own native power having been drawn out—none of his own energy called into exercise. Like the infant in its mother's arms, carried hither and thither, so he was carried from one exercise to another, and still an infant all the while. We would here most emphatically denounce this so-called education—a process which, if allowed to go on, will result in national demoralization. Any teaching that does not strengthen the native energy of the scholar—that does not give him back-bone and self-reliance is sadly and fatally defective. Canada wants educated men to be sure, but not educated men whose powers have been dwarfed at school. The men our schools should furnish for future citizenship should be men of pluck and determination—men who were strengthened on their chairs at school, for fighting the battle of life—men who were not afraid to grapple with ordinary, or even extraordinary difficulties, and either find a way to surmount them or make one. The teachers have the power in their hands, either to destroy this spirit of self-reliance or to draw it out. They can do much to give us courageous, manly and progressive citizens, or to give us a class deficient in purpose, vacillating, decrepid and weak.

3. That it is of no consequence sending children regularly to school. That this is a very general fallacy is evident from the report of the Chief Superintendent. In 1872 out of 454,662 children registered in our Public Schools, there were 51,075 who attended less than 20 days; 93,333 less than 50 days, and only 17,748, who attended over 200 days. The average attendance for that year in the Province, was only 188,701. Now what a lamentable state of affairs this exhibits, only about one-third of our school population really being educated. It is quite useless even to suppose that those who attended less than 50 days are receiving an education at all. So com-

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