

resignation could not be too readily accepted. It would be indeed deplorable if children sent to these schools, with the expectation that they will be trained in a high sense of honour, should be "tutored in dishonest scheming." We feel sure that both Mr. Kirkland and Mr. Clarkson will make rigid inquisition and govern themselves accordingly.

Is the much vaunted modern system of free schools and compulsory education a failure? Such is the question some are now beginning to ask in view of the alarming growth of illiteracy in some of the great cities. The fact that New York, for instance, has not even school accommodation for many thousands of its school population is somewhat appalling. It is too, an undoubted fact that in the great cities both of England and the United States, thousands of parents and children are constantly conspiring and engaging in a contest of wits with the truuant officers, in order that the children may evade the regulations. The few cents that they can pick up in one way or other is the chief inducement. The great question is, however, not whether a good many parents do not manage to bring up their children in utter ignorance, but how the number of such illiterates compares with what it probably would be but for the free schools and compulsory laws. It is undoubtedly true that as human nature is constituted, most of us prize more highly that which costs us something. But it is unhappily equally true that those who connive at defrauding their children of even the rudiments of school education, in order probably that they may get a few cents more to spend in gin or whiskey, are scarcely the parents who would be likely to indulge in the luxury of paying for their children's schooling. The solution of the problem will, let us hope, be found in a system of industrial schools, to the merits of which the public mind is fast awakening.

The *School Guardian* (Eng.) sketches as follows the outline of the scheme for the training of the schoolmaster of the future, as submitted at the recent Conference of the National Union of Elementary Teachers in England:—

"In the first place, the future schoolmaster is to enjoy 'an uninterrupted course of instruction and study in a Higher Grade School at the age of seventeen; this is to be followed by 'a short term of two or three years' apprenticeship,' during which 'provision is to be made for the proper continuance of the pupil-teacher's studies, and for the acquirement of the practice of teaching.' Our candidate will by this time have reached the age of nineteen or twenty, he is then to pass the entrance examination, and he is afterwards to spend a year in a Training College, where he will study the science of Education and the practice of teaching, and will, moreover, continue his own studies and advance a stage, if not the whole way, to the attainment of a University degree. He will then at the age of twenty or twenty-one come out a well-equipped schoolmaster and a cultured gentleman."

The *Guardian* admits that the programme is very attractive, but thinks its advocates overlook one very important question, that of "ways and means," especially as they regard the Queen's scholarship by the help of which many of them have obtained the professional training, as a "doubtful good," and favour the gradual withdrawal of the Government subsidies.

The course of preparation proposed is certainly none too extensive; in fact, no course can be, even for elementary teachers. Nor does there appear any good reason why those fitting themselves, or being fitted by their parents for teaching, should not bear the expenses of their own education as in any other profession. The teachers of the Union deserve praise for the high standard of scholarship and character they would set before members of the profession.

IS KNOWLEDGE POWER?

Not all knowledge, certainly. There are many persons whose minds are repositories of facts, which never, so far as any one can observe, add in any way to their power of either thinking or acting. Who of us has not at some time or other spent precious hours, or it may be, days and weeks in acquiring knowledge which, so far as the minutest analysis can discern, has not been of the slightest use? Its acquisition compelled no independent thought, and so strengthened no faculty of mind, perhaps not even memory. Its possession has never helped us in any process of reasoning, or in any crisis of action. It lies away out of sight in some corner of the mind as useless lumber, representing only so much time and toil unremuneratively invested.

There is no more important question for the thoughtful teacher than that of the true relation between learning and education, between knowledge and power. The following sentence from Froude contains, it seems to us, the germ of a very valuable principle.

"The only real knowledge a man possesses is that he can use; all else hangs as dust about the brain, or vanishes as dew upon the drying stone."

Few probably will question the proposition thus laid down. It is well nigh axiomatic. No one cares for the possession of stores of knowledge which he can never use. No one will regard another as really the wiser, or in any sense the better, for the possession of such hoards. Some may indeed raise the previous question, "Is there, can there be really any such knowledge? Is it not of the very nature of all knowledge to be useful, in enlarging the mind, and affording food for thought, if in no other way?" There is some force in the query. Froude's statement like most other unlimited propositions, may imply more than is literally and absolutely true. But every one who will admit that there are qualities and degrees in knowledge, and that some kinds are vastly more useful or stimulating than others, must admit that the essence of the proposition is true.

The use we wish to make of it just now is to turn it about, and see if it may not be converted into a most useful principle in education. What we mean may perhaps be expressed by saying, "Real knowledge can be acquired only as it is used," or "The only way to get real knowledge is to use it." Thus expressed, the statement sounds somewhat paradoxical, but nevertheless conveys a valuable truth. The practical rule to be deduced is, strive to have every pupil use the knowledge he is acquiring as fast as he gets it, and to use it in some way which will compel him to make it really his own. If he has worked