

of the brutalizing trades. And they give rise to the insistent cry of the shop for the resourceful man who will lead—the foreman, inspector, superintendent or manager.

The problem of technical education as viewed from the shop lies then in the disappearance of the apprenticeship system, in the unwillingness or inability of the modern shop to train the workman, and in the increasing demand of the shop for trained work men.

The problem of technical education is no less pressing as viewed from the standpoint of the merchant. Trade to day is not the trade of one hundred years ago. It now recognizes no artificial or sentimental distinctions. Goods from China, Germany, England and California lie side by side on our shelves. Men must buy in the cheapest markets and sell in the dearest. Trade has annihilated space. The Toronto of to-day is not more remote from the Liverpool of to-day than it was from the Montreal of sixty years ago. No longer has the Anglo-Saxon a monopoly in things commercial. All people approach a dead level, though a high level, of industrial skill. Commerce becomes more and more a struggle, peaceful perhaps, but none the less merciless, for the mere right to exist.

Amid these conditions the merchant of to-day should know more than how to write legibly and calculate interest. He should know in a scientific way the goods in which he deals, and the needs of the trading world. He should understand the commercial and financial system of his own and other countries, and he should be familiar with the problems of supply and demand, of capital and labor, and of exchange

and transportation. And all these things the office will not and cannot teach. Viewed thus from the standpoints of both the mechanic and the merchant the problem does not alter. The world needs technical instruction, and the shop and the office cannot give that instruction. Here arises the demand for the school.

Let us briefly examine the problem from the standpoint of the school. Education was given to the masses at first as a means of training good citizens. Now what makes a good citizen tends to make a good workman. A good citizen is intelligent and provident. So is a good workman. But public education did not at first aim at making the good workman. It did not train for special callings. That duty was left to the apprenticeship system.

But in time changes came. Apprenticeship began to pass away, leaving nothing to take its place. Public education also changed. It added new subjects, and not practical subjects at that! It enforced regular attendance; it increased the age limits; it seized the years abandoned by the apprenticeship system and filled them with literary subjects. At last it seemed as if public education were to stand alone, almost the only means of training boys for the trades—a means isolated and wholly ineffective. And more followed. Population began to shift from the country where the boy on the farm had much to do, to the town where he had nothing to do. Boy life began to mean "receiving much and giving nothing, learning much and doing nothing." Out of this life came "a one-sided attitude towards labor, a one-sided sense of values, a false standard for measuring time, possessions and pleasures, in