

you make him consort with the greatest spirits the world has ever seen" (with those whom Milton calls "the cited dead") "with Plutarch and the heroes of classical history; with Sophocles and Euripides; with Lucretius and Virgil; with Socrates, Plato, Montaigne, Pascal, Kant. You have led him along the stainless peaks of human thought, and by so doing, you have in a sense, spoiled him for practical life! You have ennobled him, I grant you, but in a sense you have spoiled and softened him. You have raised him out of his old condition, and spoiled him for what would naturally have been his condition in the future. You have made the life of contemplation or of speculative thought mark him for her own."

I remember hearing it said that one powerful argument which used to be urged against education in former days in the West Riding, was that if you were educated you couldn't make as much money as you could if you weren't.

To these I would add a few words more, written by the Procurator of the Holy Synod of Russia, Monsieur Fohyedonktseff in whom, whatever our judgment on his opinions, we must recognize one of the strong minds of Europe. "Seduced by the fantasy of universal enlightenment, we misname as education a certain sum of knowledge acquired by completing the courses of schools, skilfully elaborated in the studies of pedagogues. Having organized our school thus, we isolate it from life. We ignore the fact that the mass of children whom we educate must earn their daily bread. In the interests of some imaginary knowledge, we withhold that training in productive labor which alone will bear fruit. It is an unhappy day when education tears the child from those exercises of his early years through which he acquires almost unconsciously the taste or capacity for

work. Everywhere (officially organized) education flourishes at the expense of that real education the sphere of domestic, professional and social life, which is a vital element of success."

What is most significant in these four criticisms is that, though they proceed from different countries and from observers singularly various in their points of view, they are all directed to the same point in the educational armour of the modern state. It is impossible to resist the conclusion that the bearing of secondary (and indeed of primary and university) education on practical life is likely to become one of the important questions of our time.

III.

Dr. James Ward once made a profound suggestion to the late Mr. Quick. He hinted at a history of education on new lines, namely, that he should try to ascertain (1) what each generation took the child to be; (2) what it endeavored to do for the child, and (3) what means it employed in order to do it.

Let us apply this idea to the question now under our review.

Plutarch tells us that Agesilaus, the King of Sparta, was once asked what he thought children ought to learn. The educational system of Sparta was, of course, the admiration of many thinkers in antiquity, and therefore there was much point in putting to Agesilaus the searching (though apparently simple) question on educational procedure. The King's answer was that "they should do as children what they would do as men." In other words, the boy was a little man in short clothes, and early education ought to be an epitome of the practical life which the lad was destined to lead.

A very great French writer, discussing the question of education