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Editorial Notes.

Do not fail to read the admirable article by Professor Miall, which we reprint in this number. It is not necessary to agree with everything he says, and allowance must be made for differences in educational ideas and conditions in the Old Country; but the address, nevertheless, bristles throughout with good points and practical hints of the most suggestive kind.

"M.A.S." makes a clever and spirited defence of the pedagogic rights and the teaching ability both of her own sex and of those who make the profession a "stepping-stone." If she fails to carry conviction at any point, it will be, we think, in regard to the view that the ordinary boy or girl of eighteen is mature enough to be entrusted with the management of a school, and that to raise the age-limit for a certificate to twenty-one would not reduce the number and improve the quality of aspirants for certificates. But the letter is a good one. Don't fail to read it.

As the time for the next departmental examinations draws near, the examiners

will do well to listen to the criticisms of critics, with a view to learning from past mistakes and doing better next time. The *Educational Monthly* says:

Persons of experience in such matters as examination papers, and intelligent withal, make the following criticisms regarding the papers set at the last examinations: The primary French grammar paper was too difficult in comparison with the papers on the other subjects; the examiner was seriously at fault in preparing the Senior Leaving Physics paper, and Junior Leaving Latin Grammar and Prose paper; the Euclid paper for Senior Leaving might easily have been improved; the proof-reading was very carelessly done. Many remarks such as the above are made. In the work of examining candidates, we in Ontario have not reached yet a passably average standing.

"TEACHER" writes strongly—does he write too strongly?—on the subject of military drill in connection with the schools and churches. The meeting to which he probably refers—that recently presided over by Lord Aberdeen in this city, at which Mr. Smith, the originator of the "Boys' Brigade" movement, was present—was an influential one. We regret that a fuller report of the addresses was not given by the city papers. We should like much to know just what are the strong arguments by which so many good Christian men of the highest culture and standing have been persuaded of the beneficence of the system. It is a good thing, certainly, for the youth to be taught respect for their superiors, and trained to submit themselves for the time being to even arbitrary authority. But as a matter of moral, and especially of Christian, education, the soldierly requirement of blind obedience to the orders of others, even to the extent of taking human life, is surely not the ideal training of the responsible individual for life and duty. Nor is it easy to see how the aims and ideals of the soldier can be harmonized with the self-sacrificing altruism which is unquestionably the distinctive feature of the religion which the churches exist to propagate. Above all, before we can fall in with the movement, we must be con-

vinced that the direct and inevitable effect is not to stimulate the fighting spirit, which is all too easily set aflame in the breast of the average boy. To keep military ideals before him is, it seems to us, to take the most effective means for creating the spirit of militarism in the nation, which is one of the most potent enemies of peace and progress.

WE reprint in another place an article from *The Week* of March 1st, in which the writer, replying to our criticism of his analysis of "education" or "culture" in a previous number, maintains that his threefold classification, "the culture of skill, the culture of knowledge, and the culture of taste," is exhaustive, and that the expression "culture of power" is merely a more general expression, inclusive of all three, and of the three only. The question is, of course, one of definition. We do not know any authority, save that of the dictionary and the general usage of language which it represents, which can prevent *The Week* from so defining the "culture of skill" and the "culture of knowledge" as to make them equivalent to and synonymous with the culture of power. But, we submit, skill, in the ordinary acceptance of the word, means merely facility in doing which is acquired by practice, and does not necessarily include that development of mental power which alone constitutes education. So, too, knowledge, whether of "isolated facts" or of "general principles," may be had, as *The Week* itself implies, through the memory simply, and so, of course, apart from the development of thought-power. A steamboat engineer may be very skilful in the operation and care of his engine, he may even have a knowledge of its parts and general construction, without any real comprehension of the underlying principles and laws involved, which alone constitute scientific culture or education. On the other hand, one might spend a lifetime in the study of scientific principles, and thus attain the highest scientific culture, and yet be very deficient in the skill necessary for either building or operating a steam engine.