

to the whole community, and would, perhaps, reveal the secret of the ill-success of too many students.

Enough has been said in a general way. We come now to the more minute, but on that account often the most neglected details of the subject. And first we must consider the means employed in affording that mental cultivation and formation of character which constitutes education. Two general modes immediately suggest themselves, and, in fact, have been accorded an almost universal acceptance. They are moral or disciplinary training, and the imparting of information properly said. The application of the first, is largely beyond the sphere of direct teaching, because the influence of the home, and constant contact with noble examples, will do more towards cultivating in the young habits of order, obedience and self-control than any number of teachers; yet this very fact, opens the way to one of the most serious dangers that threaten our school system of to-day. Briefly stated, the outcome of this theory is that moral training is left to be effected, solely by example, without the aid of positive precept from the teacher. It has been removed from the routine work to give place to something more practical. How pernicious this is, is at once apparent. True, the public school may not teach anything which is positively immoral, but, because it fails to inculcate positive dogmatic precepts of morality, justice and right, the system is censurable in the highest degree.

This, however, must be said to the credit of primary schools, that their efficacy as channels of useful and practical information is of a high order, but their vulnerable spot is to be found where they are supposed to be strongest, and until the useful is coupled with the good and the true, our educational system will remain imperfect and wholly inadequate to the wants of a Christian, law-abiding people.

Let us come however to what is generally held to be the province of education—to instruct. Following the logical order, the two questions which immediately suggest themselves, are: What should be taught? and, how should it be taught? We accept for the sake of convenience, the familiar division of instruction, into that which is useful, inasmuch as it may be

practically applied, and that which is useful only as a means of mental development. But just here, we incur the danger of paying too much respect to the time-honored custom of employing as a means of mental development, branches of learning which have little or no practical importance. Particularly is this true, if it can be ascertained that the cultivation of those branches, which have a practical utility, can be also used to expand and perfect the faculties. Surely there is nothing repugnant in this, and if its feasibility has not been already demonstrated, perhaps it is because the new hypothesis has never been accorded a fair trial.

But, it is what is practical in education that immediately concerns us, and to that phase then, we will turn our attention. Since education is for the people, it must as far as possible, be made to meet the requirements of the people. This is made imperative by the fact that but a comparatively small percentage of the young ones of the land attend school after the age of sixteen. On this account, education for the majority has to consist in a hurried training for the battle of life, whereby the pupil is placed in possession of the knowledge which will enable him to surmount all the obstacles he may afterwards meet.

The prevailing idea nowadays is that this training is best accomplished by placing the pupil in constant contact with facts; by subjecting him, as it were, to the stern realities of life, while he is yet a child; by placing him, in a word, in the position in which he will find himself in after life. No doubt the object in view is in every way a laudable one, but care should be taken, lest in avoiding Charybdis we should rush into Scylla. No doubt it is of too frequent occurrence that we meet with students who, at the end of their school days, are totally unprepared to take their place in the world—as inexperienced, in fact, as they were when they first entered school. This is an evil, unquestionably, but it is to some extent a necessary evil and one that time will soon set right.

On the other hand, if on account of the *quasi* practical elementary training of the young man, he leaves school unacquainted with those things which he must necessarily know if he would succeed, it may be accepted as certain that he will never know them. He may be able to tell what is meant by subtraction or division, he