

to the education of the man; and this is the fallacy which lurks at the root of that technical education in which all English-speaking people now believe that safety lies. Therefore, our boys shall have in addition to their books a few weeks course in plumbing, in plastering, in carpentry, who have never held a tool in their hands, and they are to work in a disdainful, dilettante way as if they are not in reality plumbers, plasterers, and carpenters, but shall cast off the character which they are assuming when they shed their over-alls and put on their white shirts.

Upon the value of this kind of technical education we may gain some opinion if we revert to the image of the seal. If we were to put him in an aquarium and teach him to secure his food, we should have an analogue of the boy in a technical school. There are no observations, so far as I am aware, upon the results of the method; but possibly the professor would be wasting his own time and the time of the seal, probably doing him an injury by creating the impression in his mind that the agility he was acquiring in leaping for dead fish would be of equal value when he was obliged to find food for himself. The way to learn to do a thing is to do it, and that is as true for boys as it is for seals.

Whatever the State does it does badly. Its propagation of religion ended in failure. Its attempt at education has not succeeded, and all persons must be in agreement that the system which is now in vogue has had a fair test. In England and Wales during the year 1907 only one and-a-half per cent. of men and women who married were incapable of signing the register. In 1840 the percentage was 33 for men and 50 for women. The fabric which we have erected is so vast, and its failure would be so appalling, that we refuse to admit that there are signs of decay and that it must come to the ground. The remedy for this form of foolishness is that we should look at the facts. Men who are concerned about keeping the business of the world moving are aware of them, and by actual experience of life they have arrived at the same conclusion as Montaigne when he declared: "those which according to one common