

the United States. But even in a "workshop" not requiring absolute manual flexibility such as is needed in the handicrafts—the counting-house—Americans do not subordinate the necessary practical apprenticeship to business habits and business experience, to any school curriculum on *a priori* principles. All Americans get school teaching, true. But the age of fifteen or sixteen is considered by them quite late enough to leave the school bench, and school examinations and competitions, for the daily practical training of the office stool. Cases have come within our personal knowledge of young men—the sons of American parents residing in Europe—who had received a University education in England or Germany, and who proceeded to New York bent on finding an opening for commercial pursuits, but were met by the uncompromising reply: "Too late. You're no good. We want young fellows who have been trained in business habits. Your education has, no doubt, been excellent, but it is useless for Wall Street."

And it is just this, the formation of habits, the *bending of the character* towards certain pursuits, which must be reckoned with quite as much as the mere acquisition of book-learning. And it is a process that can be performed by no sudden stroke of a harlequin's wand, even though harlequin should be the duly elected representative of a million of voters. *Tabula rasa* has never been a favourite method with the Englishman. His laws and constitution, his habits, traditions, and national character are all the result of organic growth, which was necessarily slow, but—we have been accustomed to think—correspondingly solid. Not that we would set ourselves against progress in educational method, or any other department of human affairs. Growth implies change. But the change brought

about by development and evolution is one thing; the change produced by cutting everything down to one dead (however symmetrical) level is quite another thing.

As to private schools, the Bishop of Southwell said much that was pregnant and pertinent. He said, among other things, that people are looking with interest to the Royal Commission for information about private venture schools. It is to be hoped that the information will be forthcoming. "Private schools exist for social reasons, or because parents believe that in them they can get more exactly what they wish, and control their boy's teaching, and hours, and payments. *They represent parental liberty.* They represent, also, large vested interests."

Finally, Dr. Ridding said: "I have repeated at each turn that I see no knot in the present problem that requires the intervention of such a machine-god as a Minister of Education. The name sounds great things; but what are they? A Minister is not a Minister, but an office of clerks, of many grades, but one routine; not always satisfactory in the regulated business of the civil and military services, nor enthusiastically approved in the Education Office, Charity Commission, or South Kensington, ably manned as they are with the best available officials. What would the Minister add? A personage, either himself of special views, or exposed to special pressure from political parties or doctrinaire amateurs, the butt of magazine writers and secretaries of associations, and bound periodically to show himself worth his place by a revolution."—*The Educational Review, London.*

Great results cannot be achieved at once; and we must be satisfied to advance in life as we walk, step by step.—*Smiles.*