

were as well educated in morality as they are in the art of money-making, we would hear less grumbling from those who are barely able to earn their bread. It is very easy to find fault with the curriculum, but let those who criticize beware, lest in criticising they advocate something neither half so practical nor rational.

Now, I do not stand up as a champion of our programme of study, but when I look at it carefully I must say that there does not appear to be so much wrong in it after all. It recognizes the fact that up to a certain point in the education of children, the instruction must be the same, but beyond that the training must differ, just as does the occupation of the children in after years. But when children reach that stage of advancement when they are able to take a particular course of study, the programme distinctly makes provision for the same. Those desiring a commercial training can have it, those wishing to enter the professions can study such subjects as bear directly on their work. Those wishing to prepare for University find a distinct course laid out for them, and so it is for all. A general education up to a certain point, and then a special training during the rest of school life—such is the course adopted, and what can be more reasonable or better suit the wants of the people? The course of study is broad enough to meet the demands of all, and does not limit the advantages of an education to any one class. It is thorough, it is complete, and if there is any fault in the education of our children we must look elsewhere for it.

And, unfortunately, there is much fault to be found with the education given to the boys and girls of to-day, but we must be careful lest we place the blame at the wrong door. I know full well how frequently boys come forth from our schools with what is termed a good education, and yet are unable in the great battle of life to stand their ground and fight for themselves, but I do not blame our programme of study and our text books for it all, but, on the contrary, consider that they have very little to do in the matter. We can account for it in other ways. We have in the teaching profession many inexperienced and inefficient members, just as in the other professions there are many who are incompetent to do their work. Under such teachers the time of the pupils is wasted—even worse than wasted—for bad habits are formed that in after years show themselves very strongly. Persons with no knowledge of the world outside of that obtained through reading, and with no understanding as to the nature of children; unable to discriminate as to how each child should be dealt with, and dealing with all in exactly the same way, considering the chief end of education to consist in preparing children for an examination instead of fitting them for the active duties of after life; looking at the intellect of the child as the only part of its being that needs to be developed, and forgetting that moral and physical culture are equally necessary; possessing no other qualification than that they have passed a sufficiently difficult examination to be classed as teachers. Persons of this kind often take charge of the children of our land, and under their fostering care what would you expect the result to be? Can you expect lazy teachers to turn out smart pupils? Can you expect teachers who know nothing of commercial life to teach their children the laws which govern the commercial world? Can you expect teachers with slovenly, careless habits to have their children in "apple pie" order? or can you expect teachers with corrupted morals and filthy tongues to have their pupils grow up as models in their behavior and conversation? If there is anything wrong in child education of the day as far as the educational authorities are concerned, it is right here—sufficient attention is not given to the moral and practical fitness of those entrusted to the care of children; and if the education is useless it is not because what is assigned on the programme as a study is useless, but because the teachers know not how to teach their children what is placed on the programme.

And again, we hear many men grumble about the way they were taught at school, and say that half they learnt was of no earthly use. Now if this condemns any one it condemns the grumbler, for if the education was useless why did he study so much? In nine cases out of ten these very people who grumble so much went to school and spent their whole time there, without considering what they were going to do when they left. The result is that in trying to learn everything they learnt nothing; whereas if they had decided what their course in after life was to be, and had taken a special training on that direction, they would have had all the education they desired, and would not be now complaining at the non-practical school training. If people would only use a little common sense in these matters they would perhaps lay the blame a little nearer home than the teaching they received at school. Let boys decide as early in life as possible what they are going to be, and let them study and work with that object in view, and they will find the education practical enough. But when a boy comes to school and passes through the whole course of study, without knowing or caring what he is going to do afterwards, then how can he expect that when he does turn his attention in a particular direction all he has ever learned is going to be of practical use?

And again, we might assign another reason why the education given in our schools is not as useful as it should be. Some persons imagine that when they have left school their education is completed, and forget that they have just made a beginning of it. Generally speaking, the information received in a public school is of little value; the discipline which the mind undergoes in obtaining the information is of much more account. If children leave school without knowing how to prosecute their studies independently, then their education has been a failure; for after all true education is obtained more after one leaves school than during the school period. School education may do much for a man but it will never make him a successful merchant. He may learn all the commercial arithmetic possible, and receive endless sound business advice, but the practical training is obtained only in the counting-house, and in associating with business men. Those who imagine that public schools can turn out first-class ready-made or made-to-order business men, have greatly mistaken the idea of a common school education. As well ask us to turn out full fledged lawyers or physicians. All we can do is to discipline the mind, to teach correct habits of order and neatness, to inculcate principles of morality and aid in developing the physical powers, and besides this give a little—only very little—general information. We place the children on the right track, give them directions as how they are to proceed, show as well as we can why others have gone astray, and tell them what dangers to avoid; we then wish them God speed and let them travel on alone. Yet some lazy and unreasonable creatures no sooner leave our school than they say in action if not in words,—“Now I have a pretty good education and therefore should be able to get along in the world without any further exertion on my part. If an education is any good at all it will make me get along all right.” Yes, my easy going friend your school education will help you, if you only apply it properly, but if you fail to put into practice the teaching you have received, then you need not expect it to aid you in the practical duties of life. You blame the style of education because you haven't succeeded in life; turn round and blame yourself first, for not having put that education to its own proper use.

And how many parents, by their actions towards their children destroy the good effects of a sound common school education. While we educate the children to work, for work is man's grandest employment—the parents teach them to do nothing. At school all are treated alike and the rich child stands in the same relation to