

nature. You desire him to be wise? Yes, indeed, but this wisdom can only grow out of his own apperceiving concepts.

Look back upon the history of education in Europe, and judge whether the child has not just cause of complaint against his elders. Every advance in thought, from the Revival of Learning in the sixteenth to the discoveries of physics in the nineteenth century, has imposed new burdens upon the young, burdens many of them alien to his understanding and his sympathies. Am I too bold in asserting that the besetting sin both of parents and teachers is this unceasing effort to impose on children our interests and pursuits? As soon as some novelty attracts public attention, whether it be a voyage to the North Pole or the danger of paraffin lamps, we find some wiseacre anxious to plague our children with it in school lessons.

It may be our pride to have trained children so as to become prosperous, worthy, faithful men and women hereafter: so be it, but may we not be content so to control their life that here and now they may exist as happy, worthy, faithful boys and girls: if so, our conscience will be clear, even if their lives are cut short by death before the age of manhood is attained.

Now, if you will grant the gravity of the plea which I have here urged, I will readily admit that there is an opposite truth, of equal importance, which was also foreign to the minds of our predecessors in the 'forties. This truth is expressed clearly enough in the Technical Instruction movement. I admit this opposing truth in the interest of the child himself, for he will not always be a child, and it is the business of the teacher to aid him gradually in "putting away childish things." Here is the true plea for Technical Instruction: not merely

as a new tool in the competition of trade and industry, to develop still further our material wealth, but rather as a recognition of the duty of every citizen to earn his bread in the sweat of his brow, reviving the ancient Jewish principle that every child should be taught the means of honest livelihood.

You will observe that in this matter we cannot abide by the counsels of Arnold or Herbart; fifty years ago education was only for the few; the term "school" then bore some relation to its origin in the leisurely intercourse of scholar and philosopher. Nowadays, when the struggle for existence appears to be more intense, our expression of the aim of education needs to be readjusted; we must see to it, however, that we still, under new conditions, maintain our hold upon the primary moral ideal.

If time permitted, it would be appropriate to observe how these two movements, the increase of sympathy with children and the need of equipment for life, have modified our view of the tools by which we seek to achieve our aim.* The teachers of former days worked mainly under the influence of the Renaissance, and sought in the Humanities alone for the weapon wherewith to train the child towards goodness; to impart knowledge, in their eyes, was the chief business of the teacher; the active and volitional side of human nature received scant recognition. We are surely advancing in the pre-

* There are, of course, other forms in which the aim of education may be stated, each containing an element of truth. Thus the doctrine of culture inheritance, which demands that the child shall be put into possession of his intellectual heritage, is at least as old as the Old Testament; the doctrine of harmonious development of faculty may be traced to the Greeks. But an adequate criticism of these would take us beyond the limits of this address.