

of sectarian schools is practically taxation without representation. They also hold that, instead of creating a national system of common-school education, the sectarian element will be perpetuated, and moreover the new committees of the County Council will not be directly responsible to the electors. The Bill has some advantages, however. It will bring the various schools under one administration, will attract better teachers, and to a partial extent will bring the denominational schools under popular control.

The Bill is now before Parliament. All England is interested in it and excited about it. The situation is a difficult one, and is further aggravated by the fact that the Nonconformists who so strongly oppose it can suggest no alternative that would not be equally objectionable to the Episcopalians. It is unfortunate that the educational system in so great a country should be so hampered by merely ecclesiastical considerations, but it is one of the disadvantages of long-established habit. The political significance of the measure is also considerable, and its results, if passed, will be very far-reaching.

#### What is Real Education?

THERE seems to be much difference of opinion nowadays as to what constitutes real education. Systems and methods now in vogue are severely criticized and new experiments are being constantly made in practical application of various theories. It is therefore interesting to know how the foremost educationists of the day look upon the matter, and what they consider to be the fundamental principles of a good education. They are the men who ought to know whereof they speak, and their opinion counts for something. President Hadley, of Yale University was not long ago asked four questions which pretty well cover the field.

The following are the questions and his answers:

1. What do you consider the chief characteristics distinguishing the educated from the uneducated person?

Breadth of view. A good general education should give a man broad views of life as a whole. A good technical education should give him broad views of his profession.

2. What special advantages does the college-trained man gain over the self-made man, so-called?

He tends to get the experience of other men and other ages in better proportion of the results of his own experience.

3. How may a person best make up for the lack of a college training?

By dealing with large things, whether in business, in society, in art, or in literature.

4. How would you differentiate the education of woman from that of man?

The general education of the two should, it seems to me, be nearly similar. The technical education will necessarily, in the present stage of civilization, be, in the majority of cases, widely different.

Along the same lines, Dr. Edward Everett Hale says: "An educated man understands the language of his time. He knows how and where to find the facts he needs. He is not, very likely, informed on many of the infinite number of facts, but he can understand those who know, and he knows where to find them. Woman's life is more at home than man's, or should be. Her physical strength, on the whole, is not so great as his. A woman will always be glad if she can readily adapt herself to new relations in life. She has, perhaps, as things go, not so ready a choice of the place she will live in as her husband. The essential point is that Education is the important matter, and Instruction—the pouring in of facts—is comparatively unimportant."