

treat of simple, concrete ideas that come easily within the candidate's range.

It is evident that all through this article I have been speaking in reference to immature minds,—the minds of boys and girls from their fourteenth to their seventeenth years—in fact, in reference to those pupils who go from the High School into the ordinary walks of life or who enter the Universities. In objecting to the character of some of the work in the High Schools, I have often been met by the statement that there also the teachers are prepared and that they are older, and possess capacity for higher work than the other students,

and that from them a higher standard must be required. If this be so, candidates for teachers' certificates should not be taught along with the other class of pupils. It is unfair to the former; it is apt to produce pretentiousness and inaccuracy in the work of the latter. If the staff is large enough for these separate classes, or for preparing students for senior Matriculation, let the High Schools do this advanced work; otherwise certain schools might be set apart for the instruction of candidates for certificates. In any case the proper teaching of the pupils for whom the High Schools are primarily designed, ought not to be sacrificed.

• SHAM EDUCATION.

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THE case, then, of the advocates of university examinations for the masses is very weak indeed. It is, of course, supported by those who desire to seize the endowments of rich seats of learning, and who think the form and scope of the highest education is to be determined by mere counting of heads. Speaking seriously, the masses have no interest in, and no claim to, this kind of training. If it were suited to them, it would not be fit for that select class, whose place in their country is to cultivate their intellects, and contribute the element of learning and literature to the general fund.⁶

⁶ I was charged lately with having said on a platform that the Irish Roman Catholics had no claim to university education. What I did say was that paupers had no such claim, and that the device of agitators to get them all to affix their marks to petitions for this object was either a stupid or a dishonest device. What I said applied strictly to Protestant or sceptical parpers, and distinctly set aside the question of religion as

But, after all, as the years spent in obtaining the title, still more in obtaining the real culture, of a university degree are a very roundabout way of securing the money-profits of successful learning, the case of the advocates of the new system rests with much more confidence on the more direct prizes offered to open competition—the military and civil appointments which the State now gives to the successful candidates at public trials in learning. By this system, theoretically at least, any boy out of the street can walk in and obtain an Indian Civil Service appointment which will presently secure him not only a large income, but a position of authority and responsibility in governing our great empire.

The intellectual and moral dif-

irrelevant. But as the argument, if admitted, would disallow the claims of an ambitious clergy, who parade the disabilities of their religion as a grievance, it was worth being distorted.