

is the aim of education, and hence the production of a cultured man or woman, and the production of the good neighbour and the capable citizen are just as indispensable results as the production of the skilled workman.

Educational instincts and tendencies originate within the child just as do hunger and thirst. These innate tendencies may be awakened, guided, controlled, and trained but we cannot work with childhood as with clay, seeking to mould it according to our pre-conceived, conventional notions. The school of yesterday was permeated by discipline, and the curriculum consisted of work assigned to be learned without regard to the individual tastes and capacities of the pupils. To-day we are coming to see that it is a mistake to keep a youth under complete intellectual subordination during his school life and then suddenly turn him loose into the world without having developed ability to exercise discernment, initiative, and self-reliance. The great purpose of an education is to learn how to live, not by memorizing a few cut and dried facts, but by mastering as far as possible the arts of life. Nothing that is essential to a fully developed life can be safely omitted. We cannot ignore the cultural any more than we can ignore the material interests of life. No matter what place a man is to occupy in the world he should have a working knowledge of commercial usages, of business affairs, of material values—should, in short, be familiar with the principles and the technique of industrial, commercial, and business life.

In the earlier days of this country the child learned the arts of life on the farm or in the workshop. To-day, because of changed conditions, the school must make up