

school has to review its work in its bearings on practical life.

In France, where the literary tradition has been raised to a point of exquisite fineness unsurpassed elsewhere, the struggle between the new demands and the old educational doctrine is fiercer than elsewhere. It will not surprise us, therefore, to find criticism on the existing regime of secondary schools expressing itself in less measured and even in fanatical terms. For example, in his book on "*L'Education et les Colonies*," Monsieur Joseph Chaille-Bert draws a doleful picture of the tendency of some secondary schools to paralyze the gift for practical enterprise. "Your education," he writes, "turns out officials, literary men, dons, recruits for the liberal professions, but it cannot form men who will wrest wealth from nature, men of energy in practical life, employers, traders, colonists. The exceptions are only those whom the subtle atmosphere of your schools has found too dull to teach or too practical by nature to be spoiled. You take a lad and for the seven or eight years of his secondary school life you make him consort with the greatest spirits the world has ever seen" (with those whom Milton calls "the cited dead") "with Plutarch and the heroes of classical history; with Sophocles and Euripides; with Lucretius and Virgil; with Socrates, Plato, Montaigne, Pascal, Kant. You have led him along the stainless peaks of human thought, and by so doing, you have, in a sense, spoiled him for practical life! You have ennobled him, I grant you, but in a sense you have spoiled and softened him. You have raised him out of his old condition, and spoiled him for what would naturally have been his condition in the future. You have made the life of contemplation or of speculative thought mark him for her own."

I remember hearing it said that one powerful argument which used to be urged against education in former days in the West Riding, was that, if you were educated you couldn't make as much money as you could if you weren't.

To these I would add a few words more, written by the Procurator of the Holy Synod of Russia, Monsieur Pobyedonostseff in whom, whatever our judgment on his opinions, we must recognize one of the strong minds of Europe. "Seduced by the fantasy of universal enlightenment, we misname as education a certain sum of knowledge acquired by completing the courses of schools, skillfully elaborated in the studies of pedagogues. Having organized our school thus, we isolate it from life. We ignore the fact that the mass of children whom we educate must earn their daily bread. In the interests of some imaginary knowledge, we withhold that training in productive labor which alone will bear fruit. It is an unhappy day when education tears the child from those exercises of his early years through which he acquires almost unconsciously the taste or capacity for work. Everywhere (officially organized) education flourishes at the expense of that real education in the sphere of domestic, professional, and social life, which is a vital element of success."

What is most significant in these four criticisms is that, though they proceed from different countries and from observers singularly various in their points of view, they all are directed to the same joint in the educational armor of the modern state. It is impossible to resist the conclusion that the bearing of secondary (and, indeed, of primary and university) education on practical life is likely to become one of the important questions of our time.