

midst of our zeal for education, we are still at the stage of believing that mental powers and habits have somehow a kind of spiritual glaze against conditions which we are continually applying to them."

Buckle: "A kind of magical efficacy is ascribed to ideas gained through artificial appliances as compared with ideas otherwise gained. And this delusion, injurious in its effects even on intellectual culture, produces effects still more injurious on moral culture, by generating the assumption that this, too, can be got by reading and repeating of lessons."

This from Huxley: "Success in any kind of practical life is not dependent solely, or indeed chiefly, upon knowledge. Instruction carried so far as to help the student to turn his store of mother wit to account, to acquire a fair amount of sound, elementary knowledge, and to use his hands and eyes, while leaving him fresh, vigorous and with a sense of the dignity of his own calling, whatever it may be, if fairly and honestly pursued, cannot fail to be of invaluable service to all those who come under its influence. But on the other hand, if school instruction is carried so far as to encourage bookishness; if the ambition of the scholar is directed, not to the gaining of knowledge but to the being able to pass examinations successfully, especially if encouragement is given to the mischievous delusion that brainwork is in itself and, apart from its quality, a nobler or more respectable thing than handiwork, such education may be a deadly mischief to the workman and led to the rapid ruin of the industries it is intended to serve."

Mr. Howells says, in speaking on this subject: "A university education may give a man a great advantage; and that is the theory and expectation of most fathers who

send their sons to universities. But, undoubtedly, the effect is to render business life distasteful. The university nurtures all sorts of lofty ideals which business has no use for. Our women really have some use for the education of a gentleman, but our men have none."

Mr. Walter Bagehot sums up the situation thus: "Man made the school. God made the playground. He did not leave children dependent upon the dreams of parents or the pedantry of tutors. Before letters were invented, or books were, or governesses discovered, the neighbor's children, the out-door life, the fists and the wrestling sinews, the old games,—the oldest things in the world, the eternal nature around us—these were education. And now though Xenophon and sums be come, these are and remain. Horses and marbles, the knot of boys together, the hard blows given and the harder ones received—these educate mankind. The real plastic energy is not in tutors or in books 'got up,' but in the books that all read because all like; in what all talk of because all are interested; in the argumentative walks or disputatious lounge; in the impact of thought upon thought; in mirth and refutation; in ridicule and laughter—for these are the free play of the natural mind, and these cannot be got without contact with the world."

Rousseau, the Apostle of Humanity, speaks in no uncertain words when he says: "There is but one science to be taught children, and that is the science of human duty. We are less concerned with the instruction of the boy than with his guidance."

So we find that faith in lessons, books and readings is one of the superstitions of the age; that instruction is the last part of education.

The boy has not merely an intel-