



is only a very earnest and very distinct appeal that will be heard. I wish to make two such distinct appeals. The first is for simplification. We have so "enriched," as we call it— "bedeviled," we should call it—our secondary programme of studies, that the load is insupportable, and the moment is surely come when one may appeal to the reason of the thing. Be it manual training or science or language, it is plain that there is no real limit to what may be added in subjects. Some choice must at last be made. Our educational menu resembles nothing so much as some dream-picnic in "Alice in Wonderland." We wake up to find that bread and butter, pure water and fresh air, are after all the main things. And the boy—he is the same boy as he was two thousand years ago, with no more intellectual capacity. The more numerous the subjects the less he knows of each. But "the increasing demands made by modern life"—I may inquire later on what of truth there is in this phrase and make it the basis of my second appeal. Society no more demands some complex product to-day than it ever did.

My first appeal, then, is for simplification, and to make it distinct I will put a great and practical question: Cannot a programme be constructed which shall be uniform from the beginning to nearly the end of a High School course, for all pupils, whatever their destination may be, a lower grade of teaching, all departments of the University, scientific or literary, and which shall also afford a proper and effective training for the great body of pupils who go no further than the High School, or do not complete even the High School course?

Of course the immediate protest comes, "many boys of many minds," and it is argued from two points of view: (1) Work, not leisure, is our Western ideal. An endless variety of workers is required in this age of specialized effort. (2) The great secret in education is interest. Let us find the subject, says the profession, that interests the boy and we have the starting point. Let us find the teacher, says the parent, in the same spirit, who can interest the boy, and the subject does not matter. The first claim, that we need an endless variety of workers, may be disposed of by rigidly confining our attention to education as such—the making of the boy or man, not the worker. There is