**EDUCATION IN VICTORIA.**

**INSPECTION OF SECONDARY SCHOOLS.**

Melbourne, May 3.

Sir Alexander Peacock, the Minister of Education, was approached recently by a deputation from the Melbourne University and urged to institute inspection of secondary education in order to allow the present public examinations to be supplemented by a system of leaving certificates. Under the proposals the Minister is asked to appoint a staff of secondary school inspectors, who will furnish the schools boards with data, upon which they will decide whether a secondary school is to be declared efficient or not. When a school is classed as inefficient its pupils may be awarded leaving certificates upon a much less elaborate examination than the present public examination, provided that their work, as recorded over a series of years, has been satisfactory. Under such a scheme there will be less incentive to cram and a greater obligation on the part of the pupils to work systematically throughout the course. In order to enable the University to bring the system into operation it was suggested that a chief inspector of secondary schools and two secondary school inspectors should be appointed, and that in the selection of these officers weight should be given to academic qualifications and to experience in different types of secondary schools. Today the Cabinet approved the scheme.

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**DR. MAWSON.**

**ARRIVAL IN LONDON.**

LONDON, May 3.

Dr. and Mrs. Mawson arrived in London today, and were welcomed at the Victoria station by several prominent citizens, including Captain R. M. Collings (Secretary to the High Commissioner's Department), Sir Ernest Shackleton, Dr. J. Scott Keltie, F.R.G.S., and Sir R. L. Lucas-Trott, F.R.G.S., formerly of Sydney.

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**HOW TO TALK.**

The Register has long advocated the creation of a Chair of Eloquence or Rhetoric in connection with the University, as a logical sequel to many of the other achievements of that fine seat of learning. It is, therefore, pleasant to observe the earnestness and zeal with which the policy is urged, in an interview reported to-day, by the Rev. Thomas Tall, who is a practical, as well as a theoretical, authority upon the subject. Mr. Tall's remarks are based upon the soundest reasoning, and they are worthy of the most careful consideration. The eloquent preacher really suggests doubtless in diplomatic discretion, more than he actually says. In any case, probably he would hardly, in these days of literary society competitions, endorse the opinion of the cynical man who blurted out in disgust—"More time is spent in this country teaching people and conditions to talk without understanding, than in teaching men how to utter properly and without muddling some of the sense and sentiment of which they are capable. And so they study like so many reservoirs of water, without any distributing pipes—their tongues can't tap the contents of their heads—while the world is waiting for the new wisdom which it wants but can't get." He closes by significantly comparing men who have knowledge, and cannot explain it, through lack of tongue muslin with "chestnuts full of gold and no key to unlock them." Mr. Tall, too, expresses essentially the same idea in another way when he refers to the many mute Boomerang men who waste their weight of erudition in isolated areas, sense and simply because they have never been taught how to circulate among others the knowledge they have acquired.

Emerson is doubtless right in saying, as he does in one of his essays, something to the effect that the most eloquent mortal is the street vendor who cries "Oysters!" inspired with the knowledge that his bread-and-butter depends largely upon the appeal which he puts into his voice. Another philosopher also may be perfectly justified, in the judgment that even a dumb man can wax eloquent when he utters his thumb with a hammer. But it either should say that oratory is merely a matter of opportunity, and nothing else, neither would find that proposition easily demonstrable. Anyhow, nobody would apply the same reasoning to the case of an untrained cantatrice; and it does seem singular that while the world, as a matter of course, demands the severest training as a means to enable people to utter somebody's great thoughts—or otherwise—in the higher arts, few folk consider it at all necessary that other people should ever be taught how to express their own reflections with the speaking voice. An educational institution which has a numerous attendance and costly Conservatorium of Music, and yet possesses no Conservatorium of Rhetoric, suggests the simile of a three-wheeled carriage. One part of the net result of such arrangements is that in churches the choir is carefully instructed how to sing the hymns, which were intended to be only incidental to the service, and the chief figure in the whole proceeding is rarely interested even the elements of the mechanics of preaching. So that, although—a certain proverbial parrot—he may be a "beggar to think," he cannot disseminate the effect of his meditations. What would be the practical use of a man who was a complete master of the theory of cricket if he could not bat or bowl? Not far distant is the day when, save in exceptional cases, no aspiring professional preacher will be able to pass his final examination until he shall have gained a certificate of competency in the art of letting others know what he himself knows. Of course, this will be so much tiresome and useless prattle, but the holding of thought and knowledge without the power of diffuse them would be no whit better. By all fair means let us have a Chair of Rhetoric.