

children. With all our educational literature, there are the most mistaken ideas concerning the nature and aim of education as it has been extended in the last half century to satisfy the needs of the new civilization.

It is not the ability to read and write, and perhaps keep accounts in a little office. Neither is it the training, however thorough, for some special line of work that leaves a man out of sympathy with the rest of the world. Gymnasiums and schools for physical culture are emphasizing the fact that it is not the training of the mind alone. An old Latin adage says, "It is for life and not for school that instruction is given." Preparation for life—that is what the new education means; such a development of all the powers as shall prepare for complete living.

We are coming, now-a-days, to agree with the old Greeks that "Culture consists in making of an individual not a soul, not a body, but a *man*, an all-round being who is neither a brain with an appendix of legs and arms nor a physical organism with the brains left out." I wonder how some of our so-called educated young men would look from the Greek standpoint—these calculating machines with just enough of the aforesaid appendix to keep them running; these heads to which the appendix is deemed of so small account that it gives way prematurely, and we hear of a paralytic stroke or heart failure.

In its comprehensive meaning, education only begins during school-life. Schools lay the foundation of knowledge and develop the powers to continue their education by means of books, society, and the practical experiences of life. We should utterly discard the phrase "a finished education." There is no such thing. When the graduate packs his books, takes down his pictures, and prepares to leave his alma mater he has only

well begun his education. The development, as we know it, ends only with the close of life, and how much longer it may continue is a theological surmise.

The part school plays in the process is brief but very important. Some men have, indeed, reached a high degree of culture without teachers; but they were geniuses. Books are our tools and instructors, the master-workmen who give us the foundation of the art we must use through life.

As to the limits of a good school training, that can be determined only by circumstances. A college education is advisable for every one who can avail himself of its privileges. All things considered the college-bred man is more likely to enter life well equipped than any other.

We know this is contrary to the opinion of the "practical man," who deems college graduates useless for the ordinary purposes of life. This individual is very numerous. The advocate of higher culture meets him at every turn.

We dare to think the opinion of our practical friend is not only illogical but opposed to facts. An educational census of the successful people in all departments of life would be a strong argument in favour of higher education.

Education is not the storing of knowledge in brains and strength in limbs. If this were true, the youth could leave the elementary schools with a knowledge of the traditional three R's, and continue the work alone by means of books and the storing process. All this may be done most industriously, and yet the power and usefulness of the mind be increased but little. Athletes are not made by exercise but training.

The object of the college is not, merely to fill the mind but to form it to discipline its powers, broaden the judgment, and elevate the moral tone.