

apparatus of evangelization. The political chaos is hardly less conspicuous than those of religion and education.

Such is the aspect of affairs as we view them, faced to the rear. Looking forward, the prospect is brighter. Civil service reform promises at length to bring order out of political chaos. The clear and consentaneous movement toward fraternization, not to say consolidation, of sects indicates the ultimate reunion of the body of Christ. Already has the amicable spirit affected education. As fast as sects and churches have caught it, have they disbanded the schools of the sect, and thrown their influence in support of the school of the Christian community. We are emerging, then, from chaos. There is a certain spirit of the age which assists. We look to our knowledge of the knowable, rather than to our surmises about the unknowable. Ours is the age of science, not of superstition. The spirit of the age appears in the higher education of modern nations. It has transformed the universities of Europe from strongholds of ecclesiasticism into grand emporiums of knowledge and research.

The university will at length appear in America. Has it not yet appeared? Are there not among the hundred and more institutions calling themselves universities some which in character correspond to the title? Probably not. Why? Simply because they are loaded down,—handicapped with a vast burden of work which has no place in genuine universities. Now, it needs to be sounded up and down the land that there can be no genuine university in America until there shall have been developed atop of the primary schools a system of secondary schools, more extensive and efficient than those now existing, in which students may do all the work which precedes a proper university course.

The people need to understand that there is a natural division of educational work into three distinct but adjacent epochs: the primary education for the child, the secondary education for the youth, the superior education for the adult. No system can be complete and orderly which does not embrace these three, properly assorted. If we have no genuine universities in our country, it is because we have no suitable system of secondary schools. In the attempt to build universities before developing secondary schools, our States have reversed the order of nature. Everywhere the cry needs to be raised,—“No more colleges, no more universities, till we have more and better middle schools!”

We need, then, secondary schools of high rank, with courses of study extending about midway up the average college course, as the foundation for the genuine university. We also need them for their own work and influence. The Americans have been called the most common-schooled and least-cultured people in the civilized world. Matthew Arnold is probably right in pronouncing us a vast horde of Philistines, happily unburdened, however, as his English countrymen are not, by a vulgarized populace and materialized barbarism. Mr. Arnold proposes as the remedy, for England and America, the development of the secondary education. The common schools must continue to teach children those rudiments indispensable to the civilized man. The secondary school is needed to diffuse culture and develop directive power. The development of the secondary education will simplify many vexatious educational problems:

First: The problem of elective studies. In primary schools there will be no elective; in universities there must be absolute election: in secondary schools there will be merely the election between literary and technical careers. The steady, patient pursuit of some line of studies, approved by experience throughout the period of youth, is essential to education in the true sense of that word. The present American college being about half university and half secondary school, we have a miscellaneous confusion of methods and discipline.

Second: The dormitory problem. Build up the high grade secondary school in every considerable town, to which the youth may resort from their own homes, and not much remains of this question. The modern, the Protestant idea, is to link home and school fast together; it is the mediæval, the monastic idea, which segregates youth from home and parents, and places them under the care of teaching-priests.

Third: The co-education problem. Build up the local high school till it shall be the homologue of the gymnasia of Germany, or lyceum of France, and let your daughters resort to it from the safe harbor of home, and this problem is more than half solved at once.

Fourth: The problem of industrial education. We shall soon be obliged to follow the example of older civilizations in respect to this education. The attempt to organize industrial work in connection with literary colleges has not proved successful and will not. This education assorts naturally with that of the secondary epoch, and forms part of the training of youth.

Fifth: The problem of business education; and sixth, that of the military education. Both of these fall naturally into the secondary epoch, and have no place among the studies which occupy the grown man in the university.

The genuine university awaits, then, the previous arrival of the secondary school. When it shall appear it will be recognized, not by the splendor of its housing and equipments, but by these two signs: (1) A large body of mature students whose secondary education shall have been completed, and who are ready for the studies of men; and (2) by a body of teachers who are experts and specialists, conducting and administering its affairs. Given these two things and they form a university, no matter if they meet in sheds and lofts.

It is of the nature of the university to have all knowledge for its province. All sciences have a common bond, and are at home within her precincts. The linguistic, historic, and philosophic sciences will ever hold their place. The political sciences, now that democracy has come and come to stay, have an importance vaster than ever. If the people will govern themselves, the people must know,—good fellowship and patriotism will avail nothing without knowledge.

The genuine university, then, lies in the future. The college of the present day is doing such work as there is to do. Since no magic can give both at once, it is doubtless far better to be much common-schooled than much cultured. The work of the generic university is not worth while except as it arises from, and responds to, a wide and deep general culture. The immediate work for America is the development of the secondary education.

NORMAL SCHOOLS: THEIR ORIGIN, OBJECT, AND CONDITION.

BY PROF. E. C. HEWETT, PRESIDENT.

Mr. Hewett, in his opening address, said:

1. That good teachers are the great want of our schools, nor is there likely to be a change in this respect.
2. That any school whose sole purpose is the fitting of teachers for their work is a normal school, and it is proper to confine the name to such only.
3. That owing to circumstances, no one pattern of a normal school can be best made for all; that such schools ought to be of different types and different grades.
4. That the history of normal schools in this country has fully demonstrated both their necessity and their worth; and that it is