

membering dates should especially be encouraged, because the numbers so involved are not barren abstractions, but are associated with some living human interest, in the fortunes of contemporaries or of those who have made the world's history. But would it be believed that under this same educational system of ours, of which arithmetic is the chief corner-stone, the learning of dates in the history lessons is almost universally discouraged!

The historical explanation of the main phenomena above noticed seems to be that arithmetic has a prescriptive place in popular education, gained in a past age when there was little else to be taught; when the only culture supposed to be worth having was an acquaintance with classic authors, who, however, were only taught in the "grammar schools;" when domestic history was merely political or military; foreign history not worth learning as being the record of semi-barbarous peoples; and the world at large known to very few besides sailors, travellers, and commercial adventurers. Now that all this is changed, it must be manifest that educational subjects require a thorough readjustment; that in particular young people should be brought into contact with abstract matters just as much as is absolutely necessary for purposes of practical life and no more; that they should be made acquainted with the world in which they live in a large sympathetic way. When they are encouraged, or rather allowed, to develop in themselves a taste for the manifold intellectual treasures of the world, an interest in the achievements of invention and discovery, an enthusiasm for literature and a love of knowledge generally, there will be less time left to them for the mechanical processes of the brain, and exercises in mere mental gymnastics.

The results would not fail to justify the experiment, and approve the claims of a more rational and natural method of juvenile education. It would then be found that our children, instead of moving from point to point in empty space, unpeopled by real objects of interest and concern, would be carried onward along the path of actual life, growing continually in fitness for the duties and responsibilities of manhood and womanhood, of business and citizenship. When one considers how brief is the term of school life allotted to the average boy and girl, it becomes an issue of the highest importance whether this precious time should not be mainly occupied with the cultivation of the faculty of observation, of literary taste and judgment, of the imagination and human sympathy, of the practical reason, of the love of truth as truth is found in the spirit and life of man, rather than in the abstract relations of form and quantity. The writer would cheerfully acknowledge that the tendency of our educational methods and principles is in the direction of greater intellectual freedom and moral edification. But we are still encumbered with a few antiquated prejudices, and it is old errors that die the hardest.

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It is man as religious, that is to rule the world. What changes of form religious thought may undergo, who can pretend to say? But that religion shall perish, none of us believes.

Any machinery of government which men have yet devised is too coarse and clumsy for so delicate a task as the inculcation and encouragement of faith.

Since you are always entering into some new life, . . . always hold the hand of God in grateful memory of past guidance and eager readiness for new—that is, in love and in faith.