

These are common-places, perhaps, but they are common-places most commonly disregarded. In the ever-changing circumstances and constantly moving fortunes of human affairs, how nearly man attains to what his energies continually tend. Yet men of good intelligence will go through college without their life work chosen and graduate, specially fitted for nothing. What we need more than anything else is the encouragement and upbuilding of a strong, far reaching all absorbing purpose and each step towards the end of a grand aim in life increases the energy of our purpose. Difficulty is the measure of manhood. A college course is or ought to be a finely balanced, carefully graded series of difficulties well suited for drawing forth the finest powers of man, but this series will be most thoroughly and honestly met if a distinct end is held steadily in view. In study the same principle holds. What we need in it particularly is power of attention. More is accomplished by the fresh energetic action of the mind for a few moments than by sluggish unsteady work of hours, and more mental life is developed in a class by teaching three hours in a week than sleeping before them twenty. To build up power we should "study very hard not many hours." The important subject of moral education also receives light from the fact that he who prefers a more remote to a more immediate pleasure is freeing himself from an inclination to do wrong, for a man of the highest purpose is a man free from an unpurified selfishness and a good type of morality.

IT does not cost much for one to show, at least a reasonable degree of respect, for the opinions of others, even if they may not rank so high in the scale of intelligence. Every one is capable of arriving, at least on ordinary subjects, at quite a sound conclusion. If their judgment appears puerile to the more advanced and more mature mind this at least is true, that they cling to their own convictions with a tenacity peculiar to themselves until they can be satisfied that another has done better. It does not do to attempt to brow-beat them by holding up to ridicule their feeble attempts; nor does it effect any remedy to approach them with the information that their ideas go for nothing. A much better method to adopt would be to respect the effort made,

offer a suggestion and by way of comparison show the superiority of your plan, all the while "teaching though not seeming to teach." As a general thing it is well to keep the "Golden Rule" distinctly before our minds: "Do unto others as you would that they to you should do."

IN view of certain movements and tendencies among educational circles we are led to ask, what is the meaning or purpose of education? Etymologically the word means a drawing out or training of the latent powers of the mind.

But there are two sides to education; one for learning or information, the other for cultivating those powers by which we put our knowledge into practical use. One authority tells us the training of mind cannot be profitably introduced until a large amount of information is obtained. Another says the training or drawing out process must be carried on to a considerable degree before much learning is allowed. It does not seem reasonable, however, that when one great door of the mind is opened the other must be shut. The true method seems to be, to carry on these two great processes simultaneously. Train the mind thoroughly from the start and at the same time inform the mind sufficiently to produce as great mental activity, as that caused by the training process.

Now there are four ways in which this two-fold process of education may be carried on. Of necessity a student has but a limited time at his command. He may in this time carry the training and the informing of his mind both forward a short distance, but *thoroughly* in every respect as far as he goes; or, he may neglect, for the most part, the *training* of his mind and, hurriedly, in the limited time at his disposal, skim over a large number of subjects merely for information. That such knowledge must be superficial is too evident to need comment. Or he may loosely think a little about a great variety of subjects, neglecting as far as possible to thoroughly inform his mind concerning the subjects thus treated; or, lastly, he may think a little and learn a little about a great many subjects in a given time, neither thinking nor learning to any purpose. Of these four ways in which the student may use the limited time at his disposal, the first is the only one at all profitable or sensible.