

this is fritted away in trying to commit to memory the latitude and longitude of a number of cities, or the height of mountain peaks, or the length of rivers, and numerous dates of, in some cases, comparatively unimportant events, merely for the purpose of passing an examination, we question if the training is not bad, and the true idea of education misconceived. Were the same amount of drill spent upon a parrot, might it not approach the standard of qualification attained by some of these boys?

A great mistake, it appears to us, is made by trustee-boards, and many teachers also, in regard to the true meaning of the word, education. The system mostly in vogue with them is that of crowding, or rather "cramming" facts into the mind, which they appear to look upon as a vast, empty repository into which rules of grammar, rules of arithmetic, rules of spelling, rules of algebra, numbers representing areas, heights, depths, propositions of geometry, rules in reference to circles, apothems, zones, lines, hyperbolas, pyramids &c &c &c, are to be crowded in as short a time as possible. If such irrational, and mechanical operations can be remembered long enough to pass the next examination, they may then be forgotten, which, we venture to affirm, is done in an iota of the time it took to memorize them, and the pitiable subjects of this hot-house, forcing process, are left nearly as mentally weak and empty as they were before.

Can this be considered an over drawn statement of what frequently transpires, in a greater or less degree, in many of the schools of to-day?

True education is quite an opposite process. The etymology of the word, *e*, out or forth, and *ducere*, to draw, shows its real meaning. Intellectual education is the process by which the latent energies of the mind are aroused. Some subjects are especially useful for this purpose. Dr. Whewell, a former master of Trinity College, Cam-

bridge, in a lecture before the Royal Institution of Great Britain said, the two great elements of a thorough intellectual culture were Mathematics and Jurisprudence, which we derive from the two great nations of antiquity. The mathematical portion of such an education would give clear habits of logical deduction, and a perception of the delight of demonstration while the study of jurisprudence would guard the mind from the defect, sometimes ascribed to mere mathematicians of seeing none but the mathematical proofs, and applying to all cases mathematical processes. A young man well imbued with these, the leading elements of Athenian and Roman culture, would, we need not fear to say, be superior in intellectual discipline to three-fourths of the men of our day, on whom all the ordinary appliances of what is called a good education have been bestowed.

It has been suggested that, for ordinary purposes, the study of the Latin and Greek languages and their literature be substituted for jurisprudence.

A comparatively few facts, or rather principles, should be brought before the pupil's notice. By his natural apprehension of number and space, he will perceive the principles referring to them; from these he is to be directed, by the application of his mental powers, in the evolution of other truths, This was the process adopted by Euclid in his remarkable work the *Elements*. A few axioms or self-evident truths were noticed, and with only the three permissions stated in the postulates, he proceeded to demonstrate upon the sand the beautiful theorems that have provided instruction and amusement to both old and young of succeeding generations. How is this beautiful plan distorted, when it ceases to be used as an intellectual awakener, and becomes a mere act of memorizing; and yet, strange as it may appear, such a method of learning geometry actually exists

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