

find such self-constituted leaders of public opinion, whose ideas scorning the accumulated wisdom and experience of ages, and in bold defiance of the general consent of mankind, after all when sifted and put in the balance, show nothing but the oft-exploded and hideous theories that held ground in an epecurian age and under a most spurious philosophy.

If the end of education is nothing better, nobler, or more desirable than how to live in ease and luxury, how to free the body from pain, or how to cultivate (if I can use the expression) the instinct of self-preservation, then it is high time that we at once take a lesson from the creatures of the fields and the forest whose appetites are quite satisfied when they have plenty to feed upon and when free from torture, and whose self-preserving instincts, needing no cultivation, are sharper and more powerful than Herbert Spencer's work is capable of rendering those of Adam's tribe. I do not object to dividing education into the intellectual, moral, and physical; nor do I hold that Herbert Spencer is totally astray in his manner of treating his subject. It has to be admitted that a work abounding in error and absurdities must also have redeeming merit in it before it makes itself popular and satisfies the tastes and inclinations of a set of men who do not always think aright.

Let me now attempt to present to you what I conceive to be essential to genuine education. I shall divide it into the intellectual and moral, and neither busy nor concern myself about other accidents and non-essential properties, which too many regard as possessing more intrinsic worth than they actually do. The object of education therefore is to cultivate and invigorate the intellect; to expand the faculties of the mind by bringing their latent energies into full play upon its subject-matter, to give pleasing ideas of the beautiful and the true as they are harmoniously united and spread out for our mental inspection; and after causing the intellect to be developed and widened, to force it to love and admire the sublime field upon which it is privileged to exercise; and at length and as a matter of consequence to philosophize upon causes from such transcendent effects, and thereby to extend its flight to the cause of causes and the grand origin or fountainhead from which all principles spring. Thus we plainly see that there is a fitting relation or compensating proportion between the human intellect and the subject matter of education; and that as the mind begins to bud forth and expand its powers, to that degree it sees and recognizes the grand union and suitability that exist between entities and realities, until at length in its process of development and expansion it seems to absorb the subject mat-

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