

community. Education and instruction are both necessary to the proper development of the mind. Instruction furnishes, or ought to furnish, the mind with proper food. The object of food is to nourish and develop; but nourishment and development do not depend on the amount of food, but the amount properly digested. If more food, even if it be of the most nourishing nature, be taken into the stomach than that organ can properly digest, then, instead of nourishing and developing the body, it will derange the whole system and subvert the very object for which food is taken. So if we choke the machinery of the brain with the dry dust of indigested facts, we will not only fail to develop the mind, but we will produce mental nausea, and render that a lumbering nonentity in the world which, by proper training, might have become a vital force arrayed on the side of right and truth. To pour instruction into the mind of the child, and then call that educating a fitting the child for the active duties and stern realities of life, is about as rational as it would be for the mother to attempt to teach her infant to walk, by delivering to it a lecture on the correct principles of the art of walking, and then lift it and carry it around the room in order that it might experience the beauties of motion. Nay, but the infant must be taught to walk by aiding and guiding its own motions to that end. So also, if we would educate the child our instruction must ever go hand in hand with its intellectual perception and mental exertion, not attempting to do that which we cannot, viz., clear away all the difficulties in the path of knowledge, but to point out the way to overcome them. We must ever regard and treat the mind as a living power, capable of development, and endeavor so to train it that it shall shoot up in keenness of perception and widen out in breadth of sagacity. For true education consists in a proper training and fitting the individual for the active duties and stern realities of life. Now it is impossible, even if it were necessary or desirable, to load the memory with rules and formulas suitable to all the varied circumstances of the different conditions and positions of life. But happily it is neither necessary nor desirable to do so; but while it is not necessary or desirable to have our mind continually burdened with rules and formula, it is essential that we have our powers of observation keenly alive and our reason and judgment active and vigorous in order that we may be able to grapple successfully with the tasks and problems of life. In one word, true education aims not so much mainly at the accumulation of information, as at the building up in the mind of a power of force of thought which we will be able to bring to bear on the problems of life, or any subject on which we may be called to pass judgment. The force of thought consists in the concentration of the attention, accurate and penetrating observation. It is a power or capacity of the mind, by which from particular facts and phenomena we deduce general truths and universal laws. It is this that constitutes what is called the philosophical mind. Many men—nay, all men previous to the time of Newton—had observed apples and other bodies fall to the earth. But in the case of Newton the particular fact set in motion a train of thought which culminated in the discovery of the universal law of gravitation. One man reads a history and he can relate to you all the leading facts and incidents of it, and that is all. Another man reads the same history, but he penetrates be-

neath the facts and incidents, searching into the causes of which these are but the effects, and thus ascertains the tendency of the government of that country, whether towards despotism or freedom. It is thus that the philosopher and the statesman read the future in the present. To use a figure, information and facts are the materials out of which the Temple of Knowledge is constructed, but Thought is the architect which out of those materials builds up within the mind that knowledge which is power. The building up of such a power or force of thought in the mind ought to be the grand end aimed at by every teacher, and nothing less than this is worthy of the name of education. The important question is not, What does the boy know when he leaves school? But, What are his powers of knowing? Have we armed him with a power of acquiring knowledge and begotten in him a thirst for it? To call anything less than this education, is a misnomer. What children know when they leave school is comparatively unimportant, and will soon be forgotten unless it is added to. The great thing to be aimed at is to interest them in the acquisition of knowledge, not so much to teach them as to make them wish to teach themselves. "Unfortunately, our present system of education has too frequently the very opposite effect, and under it the acquirement of knowledge has become an effort rather than a pleasure." Our present methods rely too much upon memory, and too little upon thought. We are sacrificing education to instruction, and confusing book-learning with real knowledge; and instead of training the mind to act with freedom and effect we are over-burdening it with undigested facts, which tend to dwarf rather than develop it. I believe it is here where the secret of the failure of the battle of life of so many men who have had brilliant academic careers is to be found. Doubtless all will be able to recall instances of young men who have had a brilliant college career, but who, when they came out into the world and engaged in its active duties, have proved failures. They had crammed their minds with undigested facts, calling into play only those faculties exercised in the acquisition of information, while the higher faculties of mental assimilation and analysis were left in abeyance, and thus they have become as a child armed with the sword of Goliath, having a weapon which they cannot wield—possessing knowledge which they are powerless to apply. In fact, our present system and methods are, to a very great extent, those of "show and cram," and they are so because we have set up a wrong standard of success—we have dethroned Education and exalted Instruction, and hence we have become instructors rather than educators. Instead of setting before us, as the grand end to be aimed at, the development of the mind and the building up of a power of thought within the child, we aim rather at seeing how much we can stuff into the mind in a given time. Instead of training it to yield a fruitage of its own, we make it a dummy upon which we exhibit the fruit of other minds. But we teachers are not without excuse in this matter; for the standard has been supplied to us and we have to submit to be measured by it. I believe there is not one of us who if left to ourselves, and to the full exercise of our own judgment, but would act in this matter very differently from what we do. I think we must all feel at times that we are cramming a good deal for the sake of show. We are not our own masters. There are those who engage