

kind of culture that consists in talking about culture, and in undue admiration of those who are pretentious and formal in their manners, is not a very desirable article. People whose wealth has grown faster than their intelligence sometimes in their anxiety to learn of those who, they think, know more about genteel society than themselves, are greatly in danger of wasting admiration on those who lay claim to high social position, and make an outward show of fine manners, which is often a thin veneering that covers a good deal of coarseness and ignorance. All true politeness is the offspring of kindness of heart. Genuine courtesy is marked by simplicity, rather than by demonstrative manners or special assumptions of superiority.

What, then, is true culture? It is the symmetrical development of our mental and moral powers, in such a way as to enable us to fulfil the high purposes for which these powers were given. At the basis of all broad culture must be extensive knowledge of history, literature, art and science. Knowledge is the food on which the mind grows. Those who display ignorance of subjects that educated people are expected to know can never pass as persons of culture, however polished their manners may be. Euclid said to King Ptolemy: "There is no royal road to Geometry." Neither is there any royal, or easy, way to culture. Patient and protracted study is the price that all must pay for true mental culture. It is not a thing that can be

acquired in a certain number of lessons. But though knowledge is essential, the mere acquisition of knowledge is not culture, without the capacity to compare facts and draw deductions from them, in other words, the power to think. This is the real test of culture: Has the mind been trained to think? Is the man, or woman, able to use the knowledge gained? Are we wiser because of what we have learned? It should be borne in mind that culture is essential to improvement and mental strength. This is a law of our being. Every faculty may be drawn out and strengthened. In this age of intense mental activity, our young people should cherish an honest ambition to cultivate their mental powers. Whatever may deprive one of the opportunity of attending school or college, in books and periodicals may be found the best thoughts of the best minds, and information on all the great subjects of human thought. By mastering and digesting these truths and reasonings the power to think is strengthened; and the mind may become a potent instrument in all departments of thought and enquiry. While we should as far as practicable cultivate music, painting and all that ministers to a refined taste, we should especially furnish our young people with useful knowledge, and train them to think for themselves; always keeping in mind that any education which merely sharpens the intellect, without enlightening the conscience or improving the heart, is fatally one-sided and defective.—*Christian Guardian*.

"THE common schools must continue to be taught by young men and women in their transition state—that is, before they settle down in life. These are the only ones who can do this work—not only, but the only ones who ought to do it. It is a part of their education." These words were uttered at a session of the University Convention held in 1873, and are as true now as then; and it is a shame that it is so. As things are going,

it may be uttered as an axiom ten years to come—it may go on in 1900 as it has in 1800—the schools continuing to be taught by young men and women who have not yet made up their minds what they will do. The great business before the friends of education is to put an end to this state of things. Here is a subject for the teachers in their associations to discuss.—*New York School Journal*.