

of an infinitely intelligent mind, and whose notes ever concordant are to be reconciled with each other. Its very existence bespeaks a metaphysical truth, and with such truths, being of a high order we are not now concerned. To enable me to start I may premise that such truths must needs be, and from their undoubted existence others more tangible, of a lower order, and more intimately interwoven with us, must now present themselves for our business and consideration. Truths of this order are defined by logicians to be the conformity of the understanding knowing to the object known; or in other words *veritas est aequatio intellectus et rei*, and are of a subjective or logical character. As the subject matter of Education then is something existing outside of us, although it bears a relation to us as the metaphysical truths do to the logical ones, it should be our imperative duty first to apprehend it as it is in itself and conform our ideas to it, and then it should be our earnest desire to transform it into moral truth by elucidating it in such a manner as to afford others true and definite ideas of it. By doing this we are enabled to look at truth which is really and substantially one in the threefold aspect in which it stands in relation to us. And it is indispensable that we have a correct idea of Education from this union of standpoints before we proceed to benefit ourselves by it, and liberally extend to others not merely what that idea is, but also the intellectual and moral blessings that sound Education is so eminently calculated to confer. Owing then to our imperfect knowledge of what the essential constituents of Education are, our views and ideas respecting it must vary, run parallel, and run counter, in proportion to the different standpoints from which we survey it. We constantly hear it said by legislators and others that there is nothing so precious and estimable as Education; and that it is the bounden duty of every person who has any respect for the common weal, and who appreciates mental refinement and civilization, to strive strenuously to see that such a salutary machinery should not be hampered in its progress, or prevented from finding access to all minds. But while there is so much vapid eloquence wasted in this way on the one main subject, it would be curious if not interesting, to ask one of these zealots what it is he is prattling about and what it has to do with us. I have no doubt but that if put to the test for a definition he would hesitate for an answer and find it extremely difficult to give it. I know perfectly well that there are many men who would pull vigorously together in extolling Education, and yet who would differ most egregiously in defining it if we would seek from them what it is they are so smoothly agreeing upon. The reason why we would find such a divergence of opinion