

with its wisdom, not with its folly. In fact, a taste for the shifting literary fashions and popularities of the hour springs from shallowness and leads to shallowness. And to knit your pupils up close with old standards is the best thing you can do for them, both mentally and morally.

And I confess I like to see the young growing enthusiastic over the treasured wisdom and eloquence of their forefathers. This is a natural and wholesome inspiration, and such as the soul can hardly drink in or catch without being lifted and expanded by it. Worth much for the knowledge it furthers, it is worth far more for the richness it quickens. And I think none the worse of it, that it may do somewhat towards chastising down the miserable conceit now so rife amongst us, that light never really dawned upon the world till about that glorious time when our eyes were first opened, and we began to shed our wisdom abroad. To be sure, the atmosphere of the past now stands impeached as being a very dull and sleepy atmosphere: nevertheless I rather like it, and think I have often found much health and comfort in breathing it. Some old writer tells us that "no man having drunk old wine straightway desireth the new; for he saith the old is better." I am much of the same opinion. In short, old wine, old books, old friends, old songs, "the precious music of the heart," are the wine, the books, the friends, the songs for me!

Besides, we have quite enough of the present outside of the school; and one of our greatest needs at this very time is more of inspiration from the past. Living too much in the present is not good either for the mind or for the heart: its tendency is to steep the soul in the transient popularities of the hour, and to vulgarize the whole man. Not that the present age is worse than former ages; it may even be better as a whole: but what is bad or worthless in an age generally dies with the age: so that only the great and good of the past touches us; while of the present we are most touched by that which is little and mean. The shriekings and jabberings of an age's folly almost always drown, for the time being, the eloquence of its wisdom: but the eloquence lives and speaks after the jabberings have gone silent, God's air refusing to propagate them. So let our youth now and then breathe and listen an hour or two in the old intellectual fatherland, where all the foul noises have long since died away, leaving the pure music to sound up full and clear.

WHAT ACADIA COLLEGE IS DOING.

BY M. MACVIGAR, PH.D., LL.D.

To Acadia College, Wolfville, N.B., belongs the honour of being the first college in the Dominion of Canada to appoint a Professor of "The Principles and Practice of Education." This is eminently a progressive action. It is one of the most important steps in the interest of general education that has been taken in Canada for many years. The authorities of Acadia College, in inaugurating the new departure, deserve the strongest commendation for their clear appreciation of a pressing demand of our times. The step taken, however, is in line with present progress in university education. The advanced universities of Germany, for many years, have ranked "Pedagogics" along with other departments of higher knowledge. More recently Chairs of Education have been founded in the Universities of London, Edinburgh, and Glasgow. A provision for similar work has also been made in the Universities of Cambridge and Oxford, through what is known as the "Teachers' Training Syndicate." The University of Michigan, some four years ago, established a Chair of "The Science and Art of Teaching," and other universities of the United States are moving in the same direction.

THE PROBLEM OF EDUCATION.

There is an importance attached to this movement which deserves more than a passing notice. It may at first sight be supposed that a Chair of "The Principles and Practice of Education" makes simply a provision which applies only to those students who are preparing to be teachers. This is a great mistake. It is true teachers will receive special benefits, but the discussions of a Professor of Education should take a wider range than the consideration of methods of teaching and school organization and management. This is but one of the factors which enter into the problem of education. The family, the social, and civil circle perform their several parts in the development of human character. And each must be taken into full account in any well-devised educational scheme. A Chair of the Principles and Practice of Education must therefore include these as well as methods of teaching and school management. In short, it must include the discussion of all the educational forces that are operative in moulding the individual man, and in moulding society, and also the nature of the organizations and appliances necessary to make these forces productive of the highest good.

Can there be any doubt of the importance of such a chair in a well-equipped university? Indeed, without such a chair, can the students of our universities receive the instruction and training which will fit them to be what they ought to be—the leaders in educational matters, whatever their profession or vocation? We have no sympathy with the utilitarian view of education, which demands that everything in the college that has not strict reference to some so-called practical end should be thrown out. There is such a thing as the symmetrical development of a man in power, habits, and knowledge independent of his peculiar profession or vocation, and it should be the work of our colleges to give such a development. This, and this only, deserves the name of a liberal education. Such an education provides not only for the growth of the man in body, intellect, and heart, but also for placing him in living and active relation to the world without, to men and things. In no way can this latter object be more effectually accomplished than by giving to our college students a full and clear insight into the principles and laws that underlie and shape all our educational processes, in the family, in society, in the public schools, and in the universities and colleges. In this way our lawyers, physicians, and business men, as well as ministers of the Gospel who pursue a university course, and who, because of this, should be pre-eminently fitted to lead in everything that pertains to the elevation of mankind, would be prepared rightly to appreciate and intelligently to second every wise effort to introduce and carry forward such reforms in educational methods of work as the peculiar conditions of our times demand. Say what we may, until our educated men and women are in some way induced to examine and understand the principles and laws of human development which must be regarded in all educational processes, teachers and educators can never have the hearty support and endorsement, pecuniary and otherwise, in their work which will enable them to introduce into our schools and colleges absolutely needed reforms.

NEED OF PROFESSIONAL STUDY.

In view of considerations like the foregoing, we regard with great pleasure the new departure in Acadia College. The authorities of the college are worthy of great credit for the action taken—an action which is fraught with special interest to all true friends of educational progress in Canada; an action also which, in a remarkable degree, is calculated to promote the highest interest of that noble band of men and women known as "the teachers of the Dominion." Let the men who are to occupy the positions of head and assistant