

acts. While philosophers discuss problems, egoistic and altruistic, you my friend go to *work*. Your world is not yet to be discovered, it is about you. Fame is not entirely in the future; you are to-day working, if not at the base, at some part of the super-structure. Over two thousand years ago Diogenes said: "Men read of the evils of Ulysses and neglect their own; musicians carefully tune their lyres and leave their minds discorded; men of science study the moon and the stars and neglect things close at hand; orators declaim about the right and then practice the wrong." Age has not spoiled these truths. They, in a great measure, hold to-day. It is of importance that the college student should make good use of his time—not giving too much heed to ephemeral joys, but constantly adding to that stock in trade, by virtue of which success is to be attained, or, through lack of which, failure is inevitable. *Nam pro jucundis aptissima quaeque dabunt di.* We do not always recognize that there is a truth in this line of Juvenal, and try to form the day in accordance with *daily* principles. Is it not well to recognize the probable needs of the future? Even though fortune has bountifully blessed us with a goodly portion of the wealth of this world, it remains true that we have no sure lease of her favors. Only that can be said to be truly our personal property which we have treasured up in our minds, that part of the wealth of the ages which we have abstracted, only to be made richer by dispensing.

**W**HETHER we are in the best position to receive the full benefit of our college course or not depends, to a great extent, on what we conceive to be the true aim of education; or, in other words—the value of our training depends on the channel in which our mental energies are being directed by ourselves, as well as by others. To settle firmly in our minds what the results of right training should be on a man will help us to determine the course which should be followed to secure those results.

In considering the educating effects of a college training on a man, should we ask what college the man graduated from, or rather what have been the results of the college on the man? Should we look to see how many sciences and languages the man has studied, or to see what the study of these has done

for the man? In short, should we judge his success from the amount of knowledge he has acquired, or on the basis of what the man *is*? These questions are soon answered by thoughtful minds. For it is obvious to us that there are men who are truly educated, and yet have never acquired a great deal of knowledge; on the other hand we often meet men who possess a vast amount of knowledge, while it surprises us to see how little there really is of the men themselves. Thus, in judging the success of a man's education, we should look not to the amount of his knowledge, but to the amount of development his training has wrought in him. Knowledge without the educated man to use it is of little good. Any of us would sooner be the man who is the most, than the man who knows the most.

With this as the aim of our education, we should subject our minds to that course of discipline which has the greatest developing influence on ourselves. Our minds are not all alike, are not all cast in the same mould. The faculties of our minds vary in degree, but all possess in common the principle of being developed through discipline. This discipline is only acquired at the expense of intense study. Not by allowing the mind to tread the flowery path of indolence and ease, but by study that is vigorous and unrelenting, study to which the mind brings the most concentrated thoughts. Only by close and persistent thinking can the mind be disciplined.

Thus, if we would direct our mental energies towards true education we should aim to bring ourselves under the discipline which develops. Thus, the teacher who superintends mental development is not necessarily doing the best for his pupils when he imparts the most knowledge, but rather when with the knowledge he does impart does the most to awaken their minds and incite them to think for themselves. He must aim to "ring a rising-bell in the dormitory of the soul." His work in education is not to imprint his own image on the minds of students, but to inspect their needs and train them in harmony with their natural endowments, to furnish them with objects of thought fitted to develop their latent powers.

Here we have found the true end to be sought in education, and the nature of the training required to accomplish this end. Whether our college course benefits us or not depends on its being adapted to our