

both of the students and the denomination generally in his work; while the fact that the venerable Dr. Crawley presides over and teaches classes in it, needs no comment from us.

ONE of the latest developments in educational theories as held by would-be educationists, is the intense clamor now heard on every hand for practical education, so called. For our present purpose we may allow the common use of the term, though we apprehend that, so used, it is altogether a misapplication of this term. Rather would we hold that the education which such persons might consider extremely impractical, by a proper discipline and development of the mind may become by far the most practical. Education in its broadest sense is the cultivation and development of the whole man. It is the adaptation of all his powers, both mental and physical, for the accomplishment of the various modes of his existence. A properly directed culture should always have the effect of strengthening every useful faculty that the individual possesses, in short, of making him more a man. Thus equipped the individual may be considered a miniature world in himself. Within him is the greatest power. He is an inheritor of the ages and kindred souls through all time, and in all nations are his brethren. He is thus to a large extent removed from the effects of circumstances, or the fluctuations of fickle fortune, for his own soul is his citadel to which he returns from every petty defeat, and establishes himself as in an impregnable stronghold. We do not mean to assert that such is always the result of education, but such we affirm should in every case be its aim.

Taking the word in its etymological connection we find it comes from the Latin root *e* and *duco*, meaning to lead out; this corresponds very well with the idea contained in our now familiar word, develop, which is the result of culture and discipline.

How different from this, is the theory of the practical educationist. His theory is essentially the reverse of this, being neither more

nor less than a cramming into the mind of certain branches of knowledge which are supposed to be useful to an educated man. His great plea is that life is so short that we cannot afford to give so much attention to the higher culture. Life, he says, is extremely practical, and all education should be made to serve the practical ends thereof. While we have no objection to the practical part, which should by no means be overlooked, we would reply that this is entirely too partial a view to take of education. We might ask, what is life for, if it is not for the cultivation of the higher powers of man? In education we deal primarily with mind. It is not as a short lived creature that man receives mental discipline, but as a creature of all time.

In this, however, we may seem to go to the other extreme, though we do not think any one will deny the truth of our statement. That sound culture is the main thing to be sought in education, most persons will admit. The question then resolves itself into this form, viz., how can this object be best attained? We freely admit that if these so-called practical branches of study, are well adapted to impart thorough mental training, they should then take a prominent place in an educational course; if not, then let no imagined present benefit turn the student aside from that which is the great end of education. A mind in itself well disciplined is worth a whole world of books, or an indefinite curriculum of special, practical studies. It is indeed true that such a person may not always be able to accumulate any great amount of wealth, but he possesses resources which are always solvent; within himself he has a mine which yields imperishable gold, such as the riches of Orient could not purchase. But more of this another time.

It is the tendency of crime to spread its evils over innocence, as it also is of virtue to diffuse its blessings over many who deserve them not; while, frequently, the author of the one or of the other is not punished or rewarded.—GOETHE.