

for Harvard. After graduating with honor at Harvard, twenty-five years ago, Prof. Allen spent some years in Europe, mastering several modern languages and making himself proficient in their literature. Since then his attention has been devoted chiefly to history and antiquity, making comparative philology the basis of all his studies. In this line, he is an enthusiast and an authority. His contributions to the *Nation*, the *North American Review*, and other periodicals, have evinced not only perfect knowledge of his subject but rare power of condensed expression as well. But what could this deliver in the antiquities have to say upon *Practical Education*, the chosen theme for his address before our University? It is popularly supposed that the study of the ancient classics and the antiquities of the race, unfit the mind to deal with the practical interests and issues of the day. Let us see. His definition of practical education arrests our attention at once.

"By practical, in education, we mean having ends outside of itself."

But all *training* is practical. The test of the practical is capability of *use*. Again the driest and most unedifying discussion that ever wearied the brains of the schoolmen may aid incidentally in throwing some matter of real concern and so be in a sense practical. The real demand therefore is not that an education be practical, for all education is more or less so. "The real controversy is" as to what the practical ends should be. Probing still further the popular demand for practical education, we find it to mean "an education with purely material ends." In plain terms, it is an education such as can be made immediately and directly available in the great business of money making. Hence it follows that by this test not only linguistic and historical studies but nearly all those of a mathematical and scientific character must be ruled out. In other words, the higher education can be largely dispensed with, provided it be set aside. Money-making is the chief busi-

ness of man. But though we dismiss this view of education as narrow and one-sided and unworthy, we need not rush to the other extreme and claim that all education should aim at culture only, having no ends outside or beyond itself. The world needs men, not educated fops.

In the large sense a practical education is one that shall fit its subject to act well his several parts in all the exigences of life, in furtherance of the great interests of society and of the race. And since the "most perfect manhood and womanhood, the best thinking and most thorough scholarship, are the stuff to make citizens out of," it follows that there is hardly a limit to be set to the range of practical education.

Now then, our state educational system finds no place for so called religious training. By very necessity, the condition of a state's educating at all is that it confine itself to secular education. Any sort of a religious ceremony or observance in an institution supported in whole or even in part by all the people of a state would be a gross violation of personal rights and a most unwarrantable misuse of public property. No possible excuse could even palliate much less justify it. What then? Must an education furnished by the state be only narrow and one-sided? Not so. Nothing more can be desired as the result of any system of education than a well-rounded and perfectly upright character. Give us this, and we ask nothing more. But to secure this, be it never forgotten, nothing is requisite beyond a thorough course of secular education. Thorough—for "thoroughness is impossible without faithfulness." And, "Faithfulness," says Prof. Allen,—the words should be graven deep on the hearts of every teacher of the state—Faithfulness is the highest and noblest of all human qualities; for with it all other excellencies are sure to spring up, and without it no other virtue is possible."

And this crown of virtues is the peculiar virtue of the schoolroom. There is