

particles of water, power to move an engine.

It is said that at the beginning of the sixteenth century, there remained nothing to copy, and the English mind took its first bent. From *that* century we cannot say there remains nothing to copy, yet we can say, that the American people have reached a stage of progression where a second Caesar is not needed. Caesar was the Roman king; to-day we want no king, we are all rulers. The world is now Shakespearian, but it shows signs of coming Shakespeares. Art, it is true is living a second childhood, but science has continually advanced with rapid strides.

Science and invention have been the leading spirits among the American people since the "Pilgrim Fathers" landed upon our soil. The physical wants of a people require their first attention, and not until steel vibrated the thoughts of nations, not until the locomotive dashed over our land, and machinery was invented for the rapidity and ease of manufacture, was the ambition of the nation sufficiently curbed to stop and inquire after the progress of the human mind.

Mr. Ruskin says, in speaking of the rapidity of inventions, "The great cry which rises from our manufacturing cities louder than their furnace blasts is, that we manufacture every thing here except men. We blanch cotton and strengthen steel; we refine sugar and shape pottery. But to strengthen, to refine, or to form a single living spirit never enters into our estimate of advantages."

In view of this great cry an attempt is being made to manufacture men. The spirit of rapidity which has so entered into the very existence of the people exerts its influence here. A human body with the intellect of a child is put into this educational machine and run through. What is the result? If the body is made of material sound enough to bear the wear and tear of six years of crowding, we

have a polished intellect, if not, a wreck. The tendency of such an education is either to make artificial men and women, or to improve the mind at the expense of the body.

The people of the present age want to live rapidly. With self-government comes self-support, and with self-support, the devise of being supported. Speculation is the order of the day. To make much from little in a short space of time, is the greatest achievement of the nineteenth century. Until this spirit is driven out of our colleges we can expect no great results in the intellectual progress of our nation. The world is full of superficial, imitating men and women. What we need and may have is, intensity, originality, and thoroughness.

The object of education is the culture of the world. The culture of the world depends upon the culture of the individual. The general intelligence of the people is gradually increasing, but in some respects the sixteenth century excelled the present. While science and religion are much more enlightened now than then, literature has only advanced in quantity, and art cannot compare with art as it existed then. While we congratulate ourselves upon our nation's progress in some respects, with the amount yet to be done there is no time to fold our hands and say, "Behold us and our works."

In science there is still room for improvement. Religion is by no means perfect. Literature and Art are sadly neglected. With our general intelligence and facilities for obtaining knowledge, if we do not clear up some of the doubts which are gathering over our land, it will be because we lack that intensity of thought and thoroughness of knowledge which is the result of *true education*.

Our generation is called upon to satisfy itself as regards the faith of our fathers. Truth will always bear investigation, and the sooner the world is rid of superstition and deceit the better. There is such a