

flood gates of passion are opened on it. Even under the withering sun of daily life, its scant covering will be seared and warped and seamed until it is blown away by the slightest breeze or washed away under the softest rain.

What then should be our aim? Education. The education of what? The education of the man, of the human being. And what is man? An angel? No. Then just only an animal? No. Man is a person—the union of matter and spirit. Now, what do we want to do? We want to educate the man—the animal nature and the free intelligent spiritual nature. How is this to be done? Shall we turn our attention wholly to the animal nature? Shall our chief aim be to make the man as strong as an ox and as fleet as a deer? Shall we devote our best efforts to the training up of a race of lifters, runners and punchers? There is a due physical development which we can have without devoting our lives to mere physical culture, a development which, with moral and mental culture, really fits the body to resist disease better than it can be so fitted by turning it into knots of muscle.

Man is not all body. He is especially soul, spiritual soul. He has the power of both receiving and retaining truth; he can acquire knowledge. Too much stress must not, however, be laid on this process of receptivity and retention. It is good in its place—it is not everything. Another phase of culture is imperatively demanded for the formation of the true man. We may spend our lives learning lists of kings and dates and battles, lists of birds and animals and reptiles and fishes, lists of rocks and strata and minerals and plants, lists of stars and rivers and mountains, lists of algebraical formulae and philosophical theories, lists of writers, novelists and their fictitious characters. We may make ourselves living dictionaries and encyclopædias. You might do the same with the phonograph, which would indeed be more exact in reproducing what it had received. But with all this the development may not be a harmonious development of the whole man, or even of the intellectual man. The chief part, the entire moral side of human nature, may be overlooked. It is by the exercise of the