

It must be admitted, however, that it places moral before intellectual development, but who that reflects will not? "Seek ye first the kingdom of heaven," said our Lord, but immediately added, "and all these things"—the necessities of human life on its loftiest as well as on its lowest plane—"shall be added unto you." Asceticism, it is true, was abnormally developed in the early church. It cultivated a spirit of "other worldiness," as George Eliot calls it, repressing the body and its pleasures, and creating a hatred of the world. Such was not the spirit of Jesus or his immediate disciples. They overcame the world, indeed, but not by destroying it. Their triumph was a moral victory, not a physical attention. Christ came eating and drinking, he sought the companionship of men, he honored marriage and maintained the sacredness of family life, he blessed the little children, and taught his disciples to trace the presence of God in nature, he prayed in his last recorded petition for his own, not that they might be taken out of the world, but that they might be kept from the evil. If Tertullian and Chrysostom and Jerome condemned all intercourse with the world, and all seeking after natural knowledge, others, as Basil, for example, warmly commended culture. "We ought to be armed with every resource, and to this end the reading of poets, historians, and orators is very useful," says Basil. Charlemagne wisely wrote: "Although it is better to do than to know, yet it is necessary to know in order to be able to do. Hence we admonish you not to neglect the study of the sciences." Throughout the history of our era we trace the affinity of the Christianized mind for every noble form of knowledge, and yet it must be confessed that Christianity everywhere gives the first place to personal righteousness.

4. If the perfection of the Christian idea of education seems the result of a slow development, it forms no exception to the general law of growth. Christianity has had to deal with men as it found them. It has converted pagans into Christians, barbarians into scholars, dialecticians into scientists. If an ecclesiastical hierarchy at Rome has impeded rather than advanced the progress of human knowledge, it is not because it has been fettered by any doctrines of Christ, but because it has been governed by a selfcentred conservatism. The "Holy Roman Empire" was as distinctly a human creation as the Empire of the Caesars. Papal obstructiveness to scientific progress has been a purely strategic policy prompted by the instinct of self-preservation. It has ignominiously failed, though Christianity itself has triumphed. Of all the intellec-