

speaks of "the manuscripts of God" as "a storybook thy Father has written for thee,"

"'T is elder Scripture, writ by God's own hand ;
Scripture authentic ! uncorrupt by man."

"Nature is the incarnation of a thought and turns to thought again as ice becomes water and gas. The world is mind precipitated and the volatile essence is forever escaping again into the state of free thought. Hence the virtue and pungency of the influence on the mind of natural objects, whether inorganic or organized. Man imprisoned, man crystallized, man vegetative, speaks to man impersonated."—*Emerson*.

In harmony with Emerson's conception, Nature Study may be defined as: Active, earnest, and reverent attention to our physical environment with the object of endeavoring to interpret the thoughts there objectified thereby bringing ourselves into unity with the Source of All.

It may be contended that the foregoing is too transcendental a definition for a subject that deals with what is material. But is the ideal too high? The greatest thought of the nineteenth century is nothing more than a philosophical principle based on careful Nature Study: the theory of Evolution is a sublime interpretation of observed facts of nature.

Educationists have grouped the various subjects in a perfect course of study into four classes, the aims of which are respectively :

- a. The acquisition of Knowledge.
- b. The development of Skill.
- c. The acquirement of Discipline.
- d. The attainment of Culture.

If a subject is instrumental in furthering any one of these aims it has a claim to be represented on an educational curriculum. If, however, it secures all four it should unquestionably be employed as an instrument of education. Let us briefly consider the efficiency of Nature Study from these standpoints.

- a. The first in time, but from an educationist standpoints, the last in importance are the Guidance studies, the particular purpose of which is to furnish the mind with facts, information,